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Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
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Dear Colleen,
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You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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78: 1 JANUARY 1, 1963

countdown by Peter Ediger

For Judah in 586 B.C., the countdown had come.
The army of Babylonia had besieged and captured Jerusalem.
Listen to the lamentations of the prophet:

"How lonely sits the city
that was full of people!
How like a widow she has become,
she that was great among the nations!
She that was a princess among the cities
has become a vassal" (Lam. 1:1-2).

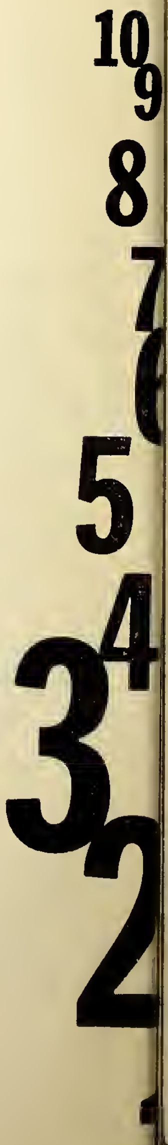
"I am the man who has seen affliction
under the rod of his wrath;
He has driven and brought me
into darkness without any light" (3:1-2).

"My soul is bereft of peace,
I have forgotten what happiness is;
So I say, 'Gone is my glory,
and my expectation from the Lord' (3:17-18).

"But this I call to mind,
and therefore I have hope;
The steadfast love of the Lord never ceases,
his mercies never come to an end;
They are new every morning;
great is thy faithfulness" (3:22-24).

In the dark night of despair, a song of hope!
In the countdowns of life, an upcount of faith.
In the year of our Lord 1963 our world is facing its countdowns.
In the year of our Lord 1963 the voice of the prophet speaks:
But this I call to mind,
and therefore I have hope;
The steadfast love of the Lord never ceases,
his mercies never come to an end;
they are new every morning;
great is thy faithfulness.
This has been the conviction of men of faith through the ages.

Consider Abraham.
For Abraham, the countdown came slowly but surely
with the countup of the years.
40 . .
50 . .
60 . . He was old, and no son.
70 . .
80 . . Where was God's promise?
90 . . But this I call to mind
and therefore I have hope;
The steadfast love of the Lord never ceases,
his mercies never come to an end;



They are new every morning;
great is thy faithfulness.
The son was born. And then, another crashing countdown.
"Abraham! take your son, your only son Isaac whom you love,
and go to the land of Moriah,
and offer him there as a burnt offering."
That tortuous journey!
10 . .
9 . .
8 . .
7 . .
6 . . Father, where is the lamb?
5 . .
4 . .
3 . .
2 . .
1 . . But this I call to mind,
and therefore I have hope;
The steadfast love of the Lord never ceases,
his mercies never come to an end;
They are new every morning;
great is thy faithfulness.

Consider Moses.
When Moses had grown up,
he went out to his people and looked on their burdens.
10 . . And he saw an Egyptian beating a Hebrew;
9 . . And he killed the Egyptian
8 . . Who made you a prince and a judge over us?
7 . . Then Moses was afraid, and he fled
6 . . A voice from the burning bush
5 . . Who am I, oh my Lord?
4 . . Send some other person
3 . . Let my people go!
2 . . Plagues . . Red Sea . .
1 . . It would have been better to
serve the Egyptians
than to die in the wilderness
But this I call to mind,
and therefore I have hope;
The steadfast love of the Lord never ceases,
his mercies never come to an end;
They are new every morning;
great is thy faithfulness.

And in 1963, our convulsive world is ticking with the countdowns of cruelty and injustice.
And we go out, and see the people and their burdens.
And we are faced with the countdowns of decision!
10 . . Act
9 . . Kill!
8 . . Flee to the wilderness!
7 . . Christian! Christian!
6 . . I will send you!
5 . . Oh God, I can't!

2546

4 . . Go!
3 . . Caught between the devil
2 . . and the deep blue sea
1 . . Let's go back!
But this I call to mind,
and therefore I have hope;
The steadfast love of the Lord never ceases,
his mercies never come to an end;
They are new every morning;
great is thy faithfulness.
Consider David.
A man of God. A popular king.
It happened, late one afternoon, that he saw a woman bathing
10 . . So David sent messengers
9 . . And she came to him, and he lay with her.
8 . . Set Uriah in the forefront of the battle.
7 . . And the Lord sent Nathan to David
6 . . The rich man took the poor man's lamb
5 . . The man who has done this deserves to die
4 . . You are the man.
3 . .
2 . .
1 . . Have mercy on me, O God,
according to thy steadfast love,
Against thee, thee only have I sinned,
And done that which is
evil in thy sight.
But this I call to mind,
and therefore I have hope;
The steadfast love of the Lord never ceases,
his mercies never come to an end;
They are new every morning;
great is thy faithfulness.
Consider Jesus.
The countdown came in a growing crescendo of voices.
8 . . Is not this the carpenter's son?
7 . . Why do your disciples not live according to the traditions?
6 . . He is possessed by Beelzebub.
5 . . This man receives sinners and eats with them.
4 . . Crucify him! Crucify him!
3 . . I do not know this man . . .
2 . . My God! My God! Why hast thou forsaken me?
1 . . Father, into thy hands I commit my spirit.
And if we can hear it,
above the crashing and the crumbling of the countdowns of our age,
the prophet speaks from the countdowns of another age
I am the man who has seen affliction under the rod of his truth;
he has driven and brought me into darkness without any light.
But this I call to mind,
and therefore I have hope;
The steadfast love of the Lord never ceases,
His mercies never come to an end;
They are new every morning;
great is thy faithfulness.

Do We Know How to Pray ?

Ralph K. Weber

ERHAPS, THE GREATEST sin of the hurch today is prayerlessness.

A Christian leader from India aid: "You American Christians can rganize lovely programs, sing eautifully, and play many instrunents. But you do not know how o pray."

The Bible constantly reminds the hildren of God to pray, to wait on Iim, to call for His help, to seek Iis mercy, to ask His blessing, to onfess their sins, and to intercede or others.

Paul, along with the other biblial writers, seeks to nourish and ncourage the life of prayer. Often, is his own experience of prayer hat shines through his writings nd shows his own intimate friendhip with God.

Prayer, after all, is not a theoogical proposition that can be deined and neatly explained. It is an xperience of God! It is a personal onsciousness of His personality nd His power. There is something ery simple, and yet very profound, bout every act of penitence, adoraon, intercession, and petition that omes from a believing heart.

And so the great first-century heologian writes to the Roman hristians: "God is my witness, hom I serve with my Spirit in the ospel of his Son, that without easing I mention you always in y prayers" (Rom. 1:9).

His immediate concern is that he might visit the city of Rome and its colony of Christians ". . . asking that somehow by God's will I may now at last succeed in coming to you" (v. 10). But it is by no means a selfish prayer, trying to bend the will of God to his own mold. Rather, it throbs with deep emotion, born of his profound concern for their own faith. By example, Paul encourages the church to take up the life of prayer.

A little lady, a veteran missionary, while on her furlough, was asked to come to the platform and lead in a brief moment of prayer. The tiny missionary climbed to her place, beside the pulpit. She would not have been seen behind it.

She said, "Every furlough, it has been my privilege to visit this church. Many years ago after my first term in the field I was in the audience and the pastor said, 'Would you come and lead us in a season of prayer?'

"At my next furlough the pastor asked me to come and lead in prayer. At the next I was to lead in a moment of prayer and today in a brief moment of prayer."

This may represent a trend in the church of today. It is probably safe to assume that very few among us have a disciplined life of prayer. Brief family devotions, though commendable, do not take the place of a more intense and personal fellowship with God. The church's devotional life must first be nourished in the closet.

This lack of prayer has also impoverished the spiritual life of our Mennonite churches. We worship together, we plan together, we discuss together, we work together, we play together, we serve together. But seldom do we join in the deepest exercise of Christian fellowship, the linking of our lives with Christ through prayer.

Bishop Peabody of New York says that there is a wide gap between private prayer and public worship that needs to be filled by small praying fellowships. There are various ways in which these can come into being. Several couples may band together. A Sunday school class may become a prayer group. Church school teachers may share in prayer. Women with similar interests or problems may center their lives in a prayer fellowship. Many of similar vocational interests may support each other in a prayer circle. Still other groups may initiate group prayer.

This is one of the greatest challenges confronting our pastors and lay people—the renewal of faith in the Mennonite Church through a revival of the practice of prayer at every level.

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Mrs. At-home Talks About Mrs. Jobholder

Elaine Sommers Rich

Let's face it. We women who have deliberately chosen to stay at home and attempt to do a good job of rearing our children sometimes find ourselves with resentments toward mothers who hold jobs. Why? Are there objective reasons? Or are we guilty of psychological scapegoating? And above all, what is the Christian solution to the problem?

Let us begin by listing three reasons why non-job-holding mothers may resent the employment of other mothers.

Lack of a second income. The mother who does not receive job income attempts to manage the household on her husband's pay check. This may well require careful shopping and cooking. It no doubt requires giving up some tangible goods in order to have more desirable intangible ones. When the working mother next door takes a vacation to Mexico with her family, appears in a new wool suit, or helps pay for a new house, Mrs. At-home may find herself feeling just plain jealous.

Heavy load of church and community responsibility. In order to have a Christian education program in the church, there must be those who are willing to assume responsibility in it. We must have Sunday school teachers and Bible school teachers. One of my friends, serving as Bible school superintendent, called eighty-two women, receiving fifty-two refusals, in order to have a Bible school teaching staff of thirty. High on the list of reasons given for not teaching was, "I'm working, so I just can't." (A vicious circle can develop in which as children receive less training at home, they need more at church, but it becomes increasingly difficult to find those who will teach them.)

Likewise, a PTA program dedicated to supporting and improving the public schools requires parents willing to invest their intelligence, time and energy in such a venture.

When Mrs. At-home's phone rings the third time on the same day with a request for volunteer church or community service, she may feel that she is doing more than her share of the work. She may at this moment envy or resent Mrs. Jobholder.

Non-remunerated care of working mother's children. A four-year-old girl, supposedly in the care of a ten-year-old older sister while the mother worked, once spent eight hours at a neighbor's home. Mrs. At-home attempted to give her the same care and teaching that she gave her own but was finally forced to set time limits to the child's visits. It is not easy to hear a child say, "I wish you were my mother."

One summer another Mrs. At-home found her yard the gathering place for half a dozen children whose various mothers were at work. Her own children could not have the experience of playing at their homes in turn unless she was willing to let them play unsupervised. Mrs. At-home began to harbor hostile feelings toward the job-holding mothers.

Martyrs and Scapegoats

What is Mrs. At-home to do? She should recognize that jealousy, envy, bitterness and resentment are sins. She should confess her sins to God and accept His forgiveness. She should remind herself that she is choosing to stay at home because she believes in intangible values. At the moment she is tempted to envy Mrs. Jobholder's new house, she should be thankful that she has chosen to have more time to entertain in the one she has. When she is tempted to envy Mrs. Jobholder's expensive vacation, she should remind herself that she has more time all through the year for those "little vacations" to the park or library. At the moment she is tempted to envy Mrs. Jobholder's grand piano, she should be glad she has time to play and sing with her children around the twenty-five dollar upright. In her heart she knows she would not want anyone else to discover her baby's first tooth or hear her kindergartner's enthralling report of that first day.

Having chosen to wear an apron, let her do so with joy. If in addition she must wear a martyr-complex, she had better get a job also. Her husband and children might well be better off.

Mrs. At-home should not generalize about Mrs. Jobholder. She should remind herself of the many working mothers who pull more than their share of the church and community load. She should recognize that many working mothers have children better-behaved, more courteous and more self-reliant than her own. It is quite possible to be at home all day long and still neglect one's children. Indeed working mothers may make better provisions for their children than at-home mothers. It is quite possible to use

ıe working mother as a scapegoat
ɔr inability to solve one's own
roblems.

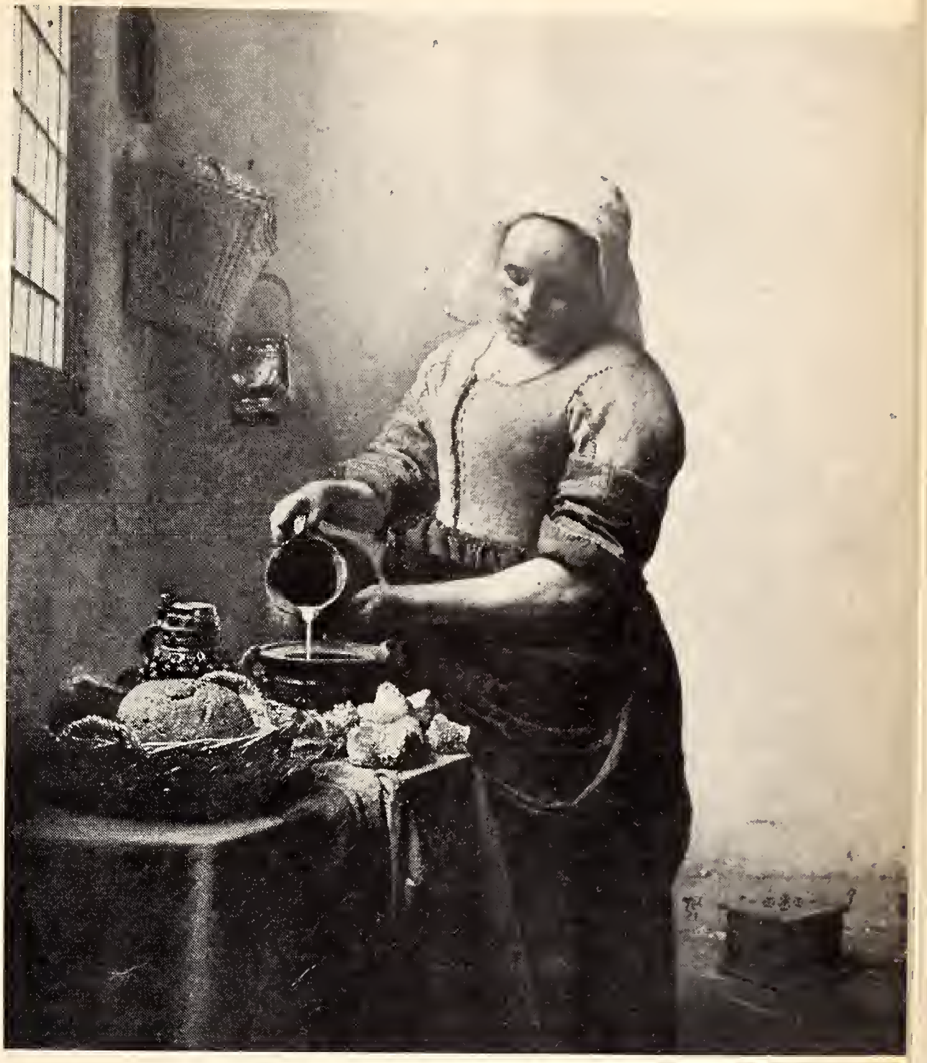
On the other hand, Mrs. Jobholder
ıould not be shielded and protect-
d from church and community
esponsibilities. If she cannot pro-
ide food for a church function
r entertain visiting church-work-
rs, she may be glad to donate
ash or aid to the one who does.
she cannot transport children to
usic practice, she may be glad to
elp pay for gas for the one who
oes. Perhaps a two-weeks' leave
om her job, arranged with her
nployer six months or a year in
dvance, would make it possible for
er to teach Bible school some year.

Finally, Mrs. At-home should con-
der it a privilege to share the
orious Christian heritage with all
ildren, not just her own. She
ıould consider the welfare of all
ildren. One day her love for a
n-year-old boy may require of
er an incredible strength. She
ay have to screw her courage
the sticking point and say to
s mother in humility and love,
Vere you aware that your son
as at our home six hours yester-
ıy while you were at work?"
erhaps the other mother will be
lted into awareness. Or perhaps
ıe will only say, "Well just send
m home."

To an empty house? Day after
ıy? All day long? A ten-year-old?
this case, Mrs. At-home has no
ternative but to go the second,
ird or fourth mile. She can pro-
de a home and be a mother to a
y who has none.

This article has not considered
any facets of the subject. It has
t covered the diversity of gifts
ith which women are endowed.
or example, some mothers should
doctors or math teachers and
t attempt to sew coats or bake
okies.) It has not considered part-
ne work. It has not considered
e plight of the really poor nor of
e widow. Nor has it covered the
ligation of older women to teach
unger women to love their hus-
nds, homes, and children.

It has been written because of
e conviction that it is wrong for
n-working mothers to resent or
vy mothers who work. This di-
des the body of Christ. Each
oman should attempt to discover
d's way for her.



"The Cook" by Jan Vermeer, 1632-1675

Woman's place is no longer just the home.
Modern industry and social customs changed all that.
But these new opportunities are not without problems,
especially for the married woman with children.

NEWS

Khrushchev Gets Note on Jews

No RELIGIOUS GROUP WORKS freely in Russia. The Orthodox, Armenian, Catholic, and Protestant churches all suffer under restraining laws. The same is true for Buddhism and Islam. But of all major religious bodies in the Soviet Union, the Jews are under the most pressure.

American religious leaders claim that Russia's three million Jews get far less than the little offered to other faiths.

Jewish congregations are forbidden to organize a central body. They are allowed no contact with Jewish groups in other countries. Their leaders are abused.

In a cable sent to Premier Khrushchev, forty-six American clergymen complained about the "blanket restraints" against all religions. They underscored the oppression of the Jews by listing the following abuses:

"Since June 1961, synagogue presidents in six cities have been arbitrarily removed from office; Jewish communal leaders in Leningrad and Moscow have been sentenced to prison for the alleged crime of meeting with foreign visitors to their synagogues.

"Scores of synagogues have been closed by the state. The few that remain are served by rabbis who were ordained more than 40 years ago. For more than a generation, Jewish theological seminaries have been banned, except for a lone Yeshiva in Moscow, opened in 1956. Its enrollment, never permitted to exceed twenty, was reduced to four in April 1962.

"No Jewish Bible has been printed in forty years. No articles for Jewish ritual can be produced. This year, for the first time in Soviet history, even the sale of unleavened bread, essential to observance of the Passover, was banned. The prayers of Judaism are said in Hebrew, yet the teaching of that language is forbidden.

"Although half a million Jews declared Yiddish as their mother tongue in the Soviet census of 1959, their hundreds of schools, their once-flourishing theaters have been stamped out. Much smaller ethnic or linguistic groups have schools, theaters, books and newspapers in their own languages."

These conditions, the cable said, revive "memories of the anti-Semitic Stalin regime" which, it pointed out, Premier Khrushchev has denounced.

The cable urged the Soviet Union to implement its oft-repeated claim that it is "a champion of human dignity and equality" and "a defender of minority rights" by lifting these repressive measures. It called on the Soviet government to conform its behavior "to its own professed principles," and to the standards of the United Nations Universal Declaration of Human Rights.

Unless the Soviet government takes steps to guarantee complete freedom of religious practice, the cable said, "It forfeits the confidence of all peoples." It added:

"By deeds alone, can your government confirm that the Soviet Union in truth upholds the rights of minorities and the equal dignity of man."

The full text of the cable was published in the New York *Times* and three other eastern newspapers on Dec. 7. Among the Protestant, Catholic, and Jewish leaders who signed the statement were Harold E. Fey, Editor, *Christian Century;* George L. Ford, Executive Director, National Association of Evangelicals; Nelson Glueck, President, Hebrew Union College; Carl F. H. Henry, Editor, *Christianity Today;* John Wesley Lord, Bishop, Methodist Church; Walter G. Muelder, Dean, Boston University School of Theology; Daniel A. Poling, Editor, *Christian Herald;* Fredorik A. Schiotz, President, Augustana Lutheran Church.

STEWARDSHIP EDUCATION YEARS

An intensive stewardship education program is being planned by the General Conference. This is to be a "two-year Conference-wide program covering every phase of Christian giving and living, beginning September 1, 1963, and ending with the Conference sessions in 1965." Two committees have been formed to begin plans. Robert Hartzler, Carl Lehman, and Harry Martens have been appointed to the committee charged with planning strategy. C. J. Dyck, Howard Raid, and Erland Waltner will work on literature for the stewardship education program.

ERMON CONTEST

:he Evangelism Committee of the
3oard of Missions is conducting an
:vangelism Sermon contest. This is
ıot to be what is usually called an
vangelistic sermon, but rather a
ermon that will promote evange-
sm. The deadline for entries is
une 1, 1963 and the sermon must
ave been preached in a service by
hat time. The written portion for
he contest must be from 1200 to
500 words. There will be three
wards for the three rated best by
he judges. The awards are the
ame. Each will be given a set of
ıe Mennonite Encyclopedia or a
40.00 book order from a conference
ookstore. Basis for judging will
ıclude content, structure, style, or-
anization and biblical content, but
ıe main consideration will be the
ırust and impact of the sermon
s determined by the judges. Send
ermons to Ward W. Shelly, 2110
irchwood Road, Lancaster, Pa., or
› Esther Wiens, Box 446, Rosthern,
ask.

The Evangelism Committee is also
eveloping a set of slides or a film-
trip with tape narration which
ill show evangelism activity with-
ı the conference. If you have any
ides or good pictures of such ac-
vity as workshops, door to door
isitation, baptismal service, instruc-
on class or other areas of evange-
sm the committee would appreciate
ıe loan of such material. Please
end them to Ward W. Shelly or
sther Wiens.

LASS ON COMMUNISM

ollowing a special course this fall
ı "A Christian Attitude Toward
ommunism," those attending the
ınual Leadership Training School
f the Elkhart (Ind.) County Coun-
l of Churches issued a special two-
age statement. The six evening ses-
ons were based on the recent "A
hristian's Handbook on Commu-
sm," published by the National
ouncil of Churches. Recognizing
ıat the Christian faith and all
rms of atheistic materialism, in-
uding communism, are basically
compatible, the statement adds:
However, all anti-communism is
ot necessarily Christian, nor are
l people who show love toward
ersons in Communist countries
ecessarily pro-Communist." The
se and growth of communism is
ıe in part to the failure of Chris-

A Statement on the Every Home Plan

When the General Conference Mennonite Church launched the Every Home Plan in 1950, it began a new venture in the circulation history of Christian periodicals. This was a daring and revolutionary venture for our own denomination. Since then a number of other denominations have copied our plan or introduced similar plans.

The aim of this plan was to bring the two official church papers, *Der Bote* and *The Mennonite* into every home of our Conference. Through the papers the church hoped to build unity and cooperation. Has the plan really succeeded?

We believe the plan has worked very well. Most of our churches belong to the plan. Before the plan was adopted circulation for *Der Bote* was 3,000 and *The Mennonite* 7,000. Today the circulations have increased to 9,000 and 16,500. This represents an increase of 255 per cent. When we look at growth that has taken place in our membership and the growth that we have seen occurring in our education, relief, and mission programs and when we see that this growth parallels the increase in circulation of our papers, we believe the Every Home Plan had a part in the growth of the Conference.

Not all the increase in circulation is a result of more readers in Canada and the United States. *Der Bote*, especially, is being read in substantial quantities in other countries such as Germany, Mexico, Honduras, Brazil, Paraguay, and Uruguay. We are glad to be able to extend the witness of the Conference in these countries through the Every Home Plan.

During the last ten years, costs have gone up. The inflationary spiral has affected the cost of our papers. To offset the increase in cost an adjustment in the subscription price is necessary.

The Council of Boards considered what the new rate should be. Its decision was to raise the individual subscription rate for *The Mennonite* and *Der Bote* to $3.50 beginning in 1963. The suggested contribution for congregations participating in the Every Home Plan was raised to $2.50 per home. The suggested contribution of $2.50 is a flexible figure. It is something congregations can aim toward and we hope many will be able to reach. Some congregations may not be able to reach this goal immediately. If they will contribute what they can, they will still be participating in the spirit of the Plan.

The aim of the suggested increase is to share equally the cost of publishing our church papers between the congregations and the Conference boards. During recent years, the boards have been absorbing the larger share of the increased costs of publishing.

Through your support of the Every Home Plan you support the work of the Conference in many ways. You strengthen the entire Conference because you make it possible for one piece of Christian literature to enter every Conference home each week. You build contacts with our Christian brethren in many places, especially in South America where Christian literature is scarce. Our church papers are also an important tool of evangelism and witness for they also reach many non-Mennonite and non-Christian homes.

We have appreciated your support of the Every Home Plan during the last twelve years. The good response of your congregation and others has helped the General Conference move forward with a bold witness for Christ. We look forward to your participation in the coming years.

WALTER GERING, President, General Conference
C. J. DYCK, Chairman, Board of Business Administration
ROBERT KREIDER, Chairman, Board of Christian Service
VERNON NEUFELD, Chairman, Board of Education and Publication
WILLARD WIEBE, Chairman, Board of Missions

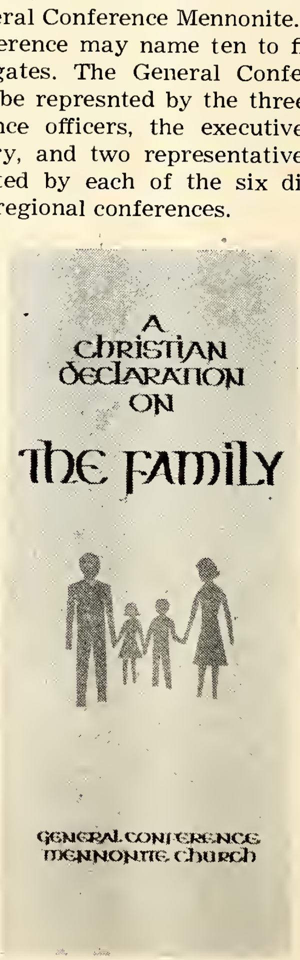
tians to be sensitive to social injustice in the world, the statement continues, adding: "We believe all Christians must act in the compassion of Christ to help remove the social evils from our nation and in the world upon which communism thrives." Cited are racial discrimination, poverty, illiteracy, economic and political exploitation. Signers of the statement also expressed their belief that much current "anti-communism" is "merely a smoke screen for promoting personal aggrandizement, racism, religious bigotry or political extremism." They therefore call upon all Christians in their county "to evaluate carefully the real motives of those who arouse emotions with such scare words as 'pink,' 'dupe,' 'sympathizer' or 'Communist.'" Among the eleven signers of the statement was Gordon R. Dyck, pastor of First Church in Nappanee. He is chairman of the Department of Social Education and Action of the Elkhart Council. Other churches represented in the class were the Church of the Brethren, Church of God, and Disciples of Christ.

SERVICE BUDGET GOES UP

The urgent need for funds to help Mennonite Central Committee with the Indian resettlement program in Paraguay was one reason for a higher budget for 1963. The Board of Christian Service at the annual Council of Boards of the General Conference Mennonite Church resolved to help Mennonite Central Committee with this extensive project by providing additional funds. Another of the primary reasons for raising the board's budget to $252,000 for the coming year is the critical importance of bringing the Christian peace witness in areas of tension, such as the United State's South, Congo, Japan, and Taiwan, where a number of persons have been placed by the board and Mennonite Central Committee.

CONFERENCE PLANNED

Six Mennonite and Brethren in Christ conferences will participate in a North American Inter-Mennonite Ministers Conference in spring. Planned for May 7-9 in Chicago, purpose of the meeting is primarily "to provide a channel of communication and fellowship among active ministers in the various Mennonite groups." "Fellowship in the Ministry," is the theme, based on a study of Ephesians. Subtopics are given as "The Minister as a Person," "The Minister in His Relationship to the Congregation," and "The Minister in His Responsibilities Beyond the Congregation." Conferences to be represented are the Mennonite Church, Mennonite Brethren, Evangelical Mennonite Brethren, Evangelical Mennonite Church, Brethren in Christ, and General Conference Mennonite. Each conference may name ten to fifteen delegates. The General Conference will be represnted by the three conference officers, the executive secretary, and two representatives appointed by each of the six district and regional conferences.



FAMILY PUBLICATIONS

Helps for the family are now available in several areas. The Board of Education and Publication has provided a number of publications for use by families in the home and in the church. The most recent publication is *Christian Family Living*, a discussion guide produced under the sponsorship of the Committee on Education in Church, Home, and Community. The manuscript was written by Harold Buller, hospital chaplain in Beatrice, Neb. Mrs. Eldon Graber of Bluffton, Ohio, prepared extensive bibliographies on books, pamphlets, and films for each topic. The book is intended to stimulate thought and action in Christian living. A guide on the inside front cover lists topics for discussion by church groups according to age and interest. Topics are listed for teen-agers, the newly married, parents, the aging, the older unmarried, and widows. Extra copies of each section of the book are available. Each section deals with six aspects of a topic. For example, the chapter entitled "Launching Our Marriage" lists the following subtopics: What Is Love? Foundations of Stability, Choosing for the Church, The Christian Wedding, Home at Last, and Sex in Marriage. The introduction gives guidance to proper use of the book.

"A Christian Declaration on the Family" has been printed in pamphlet form. This is the statement adopted at the 1962 General Conference and is being distributed without charge.

For families with children, *Our Family Worships* is published quarterly. The daily devotionals are based on themes studied by the children in the Sunday school. Besides the daily readings, each quarterly contains several articles of interest and help to parents.

Additional information on family publications may be obtained from the Board of Education and Publication, General Conference Mennonite Church, 722 Main Street, Newton, Kan.

STUDIES IN REDEMPTION

The general theme of redemption is currently being studied in children's classes in Sunday schools that use the Living Faith Graded Series. This study may be supplemented in the home by the use of *Our Family Worships,* a magazine published quarterly by the Board of Education and Publication. Daily meditations deal with themes studied in the Sunday school. Writers for the winter quarter are Mrs. Harris Waltner, Moundridge, Kan.; Mrs. Joe Neufeld, Rosthern, Sask.; and Mrs. Ernst Harder, Hillsboro, Kan., and Montevideo, Uruguay. Besides the daily meditations, the magazine contains articles for parents. The Sunday school theme is discussed by Paul R. Shelly. Other articles are "Thinking About the Ministry" by

Irs. J. R. Duerksen, "Growing Into ;ood Reading" by Mrs. J. Lloyd paulding, and "Television — Good r Bad?" by Mrs. Milton Harder nd Maynard Shelly.

Adult and youth classes in the unday school will begin 1963 with he study of "Mark, Gospel of Acion." In the Introduction to the *outh Bible Study Guide,* the Gospel f Mark is described as "a maxiaum of action and a minimum of alk." Carl Lehman, business manger of Bluffton College, wrote the outh study guide for the January-Iarch quarter. The *Adult Bible tudy Guide* was written by William lassen, professor of New Testanent at Mennonite Biblical Semiary. The German quarterly is gain written by Walter Klaassen ntroduction), Assistant Professor f Bible at Bethel College; P. A. empel (Exposition), retired miniser, Altona, Manitoba; and H. C. cheffler (Application), minister, learbrook, British Columbia.

N 1963—48

or the last sixty years (with a few xceptions) *The Mennonite* has been ublished fifty times per year. The aper was published weekly except uring the weeks of Christmas and ourth of July. No one knows extly why. Perhaps to give the edor and printer a rest. But the rest ways came at the wrong time.

In 1963 *The Mennonite* will be ublished weekly except during the onths of July and August. In ese two summer months, the paer will be published biweekly. This hedule will give fuller coverage uring December when there is a t of news, a lot of things going i, and hopefully, when people are home reading more. Coverage will be lighter during the summer months when news is lighter and most people are reading less.

The new arrangement will also effect a small economy. Total pages for 1963 will probably be 808 as compared to 820 in the last two years.

To meet increased costs of publication, the publishers of *The Mennonite* have raised the individual subscription rate to $3.50 per year. For churches participating in the Every Home Plan, the suggested contribution will be $2.50 per year. (See statement of board chairman on page 9.)

MARION TRAINS LEADERS

Four Mennonite churches in Marion, S. D., begin an eight-week teacher training course on Jan. 7. Two courses will be offered. Johnny Reimer, pastor of the Evangelical Mennonite Brethren Church will teach a course on New Testament. T. A. van der Smissen, pastor of the Bethesda Church will conduct the class on teaching techniques. Other churches taking part in the program are Bethel and Silver Lake Mennonite Brethren churches.

GIFT OF FILMS

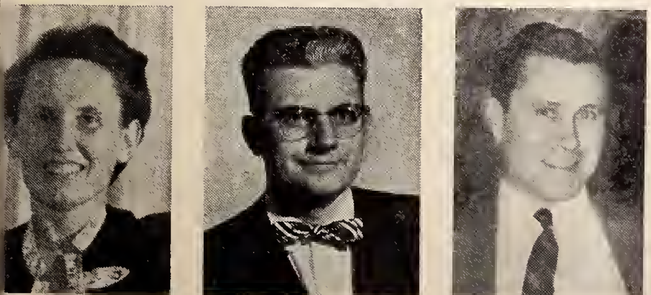
A gift of about 150 films has been received by the Audio-Visual Library in Newton, Kansas. The films are a gift of William M. and Edith E. Zehr and represent their entire film library, which was a carry-over from an earlier business venture. Walter D. Unrau, manager of Mennonite Publication Office and Bookstore, which houses the Audio-Visual Library, estimates the value of the films at from ten to twelve thousand dollars. The films are sixteen-millimeter sound motion pictures, some of which are in color. There are evangelistic, moral teaching, Bible story, and educational films. The Zehrs are members of the Calvary Church in Barlow, Ore. They hope that the films will "provide a basis for further growth and development in this area and be of continued service in our churches in furthering His kingdom."

BUDGET FOR 1963

Missions	$ 931,200
Christian Service	252,000
Education and Publication	96,240
Business Administration . .	42,800
	$1,322,240

CONSTITUTION REVISED

Work is to begin on revising the Constitution of the General Conference Mennonite Church. At the annual meeting, November 28-30, the Executive Committee appointed a Constitution and Polity Committee to work on a revision during the next triennium, giving attention to relating district conferences to the General Conference. One of the items certain to be studied by the committee will be the feasibility of having each district conference elect representatives to each of the four General Conference boards. Two other major items for study will be the relation of Conference institutions to the General Conference and the relation of South America and overseas churches to the General Conference. Members of the committee, which is a combination of two committees working separately, are H. A. Fast, L. L. Ramseyer, Howard Baumgartner, Vernon H. Neufeld, and David P. Neufeld.



Mrs. Ernst Harder
William Klassen
Carl Lehman
(See Studies in Redemption, and Church Record)

CHURCH RECORD

WORKERS

Leo Graber has begun a short term in the Winter Service program at Gulfport, Miss. A member of the Salem, Church, Marion, S. D., Graber will help in the Gulfport mission by painting, construction, electrical wiring, and carpentry.

William Klassen, Elkhart, Ind., professor of New Testament at Mennonite Seminary, is the author of "The Recovery of Joy" an article appearing in the December *Pastoral Psychology.* "Coals of Fire: Symbol of Repentance or Revenge?" based on Romans 12:20 will appear soon in *New Testament Studies.* In December he read a paper, "Paul's Good Conscience" to the Society of Biblical Literature and Exegesis. "Love Your Enemy: The New Testament Teaching of How to Cope With An Enemy" was read to the Church Peace Mission last June. "A Time to Hate: The Biblical Perspective on Hate" was read to the Chicago Society for Biblical Research in November.

CALENDAR

Pacific

Jan. 4-6—Homecoming and Anniversary, First Church, Upland, Cal., Sunday, 5:00 p.m., Love Feast.

Western

Feb. 5-8—School for ministers, Hesston, Kan., Western District Ministers' Conference co-sponsor.

MARRIAGES

Howard Cherry, St. John Mennonite Church, Pandora, Ohio, to *Sharla Seyer,* Mission Church, Pandora, Ohio, on Nov. 25.

Vernon Goertzen, First Church, Reedley, Calif., and *Kathleen White,* Pleasant View Baptist Church, Camarillo, Calif., on July 15.

Donald Steiner, St. John Church, Pandora, Ohio, to *Gaylee Ann Hochstettler,* Emmanuel United Church of Christ, Bluffton, Ohio, on Nov. 22.

DEATHS

B. A. Burge, First Church, Aberdeen, Idaho, born Oct. 21, 1885, and died Dec. 1. Two sons and one daughter survive.

Henry G. Dick, First Church, Mountain Lake, Minn., born Aug. 16, 1890. His wife and four daughters survive.

Mrs. Susie Friesen, Eighth St. Church, Goshen, Ind., born 1899 and died Dec. 6.

William Raber, Meadows (Ill.) Church, born July 30, 1879, and died Nov. 15.

Jacob Schirch, Meadows (Ill.) Church, born December 14, 1874, and died December 9.

LETTERS

FORGOTTEN FARMER

Dear Editor: I just read Pete Ediger's article, "The Call of the City" [Dec. 11] with consuming interest. Those who have been close enough to know are aware of my enthusiasm and support for this new outreach in our Conference.

But I ask again. How about our small struggling rural churches? How long can we ask these folks to support our urban work out of their limited budgets when they are hardly able to adequately carry on within their own churches?

Less than a month ago one of our fine younger farmers (not in Ohio) said to me, "Our colleges, the seminary, and the Conference aren't really aware that we exist!" *William H. Stauffer, Box 365, Sugarcreek, Ohio.*

OUT OF HIS MIND

Dear Editor: Concerning modern art in our Mennonite publications—I would certainly vote *no!* This form of art (?) is in line with the mixed-up world in which we are living. Recently a child in Sunday school expressed the opinion that the person pictured in one of these pictures looked like he was out of his mind. As Sunday school teachers we have been impressed with statistics on how much learning is done through pictures. What are we teaching our children through this form of art? I'd suggest that the purchase of this art be left to those who wish to have it in their homes and that in the future it should be left out of our publications. *Mrs. Dan H. Schrag, Box 117, Moundridge, Kan.*

REAL CONTACT

To the Editor: I look forward to each issue of *The Mennonite* though the issues are several weeks late. They provide a real contact with home, and keep us informed on developments within our Mennonite churches across the world. Some of the articles are thought provoking and others are informative or devotional. May you continue to meet some of the needs of our people in this way. *Loretta Janzen, 22 Girish ch. Bose Rd., Calcutta 14, India*

HIGH QUALITY

Dear Editor: Re: the letter from Mrs. Claassen which appeared in *The Mennonite* of December 11, I vote to continue with "this modern art." I think Mr. Regier is doing a fine job. The art is not too extreme by any means, and the photographs are certainly of high quality. *Lewis Sprunger, 56 Lincoln Hall, Bluffton, Ohio*

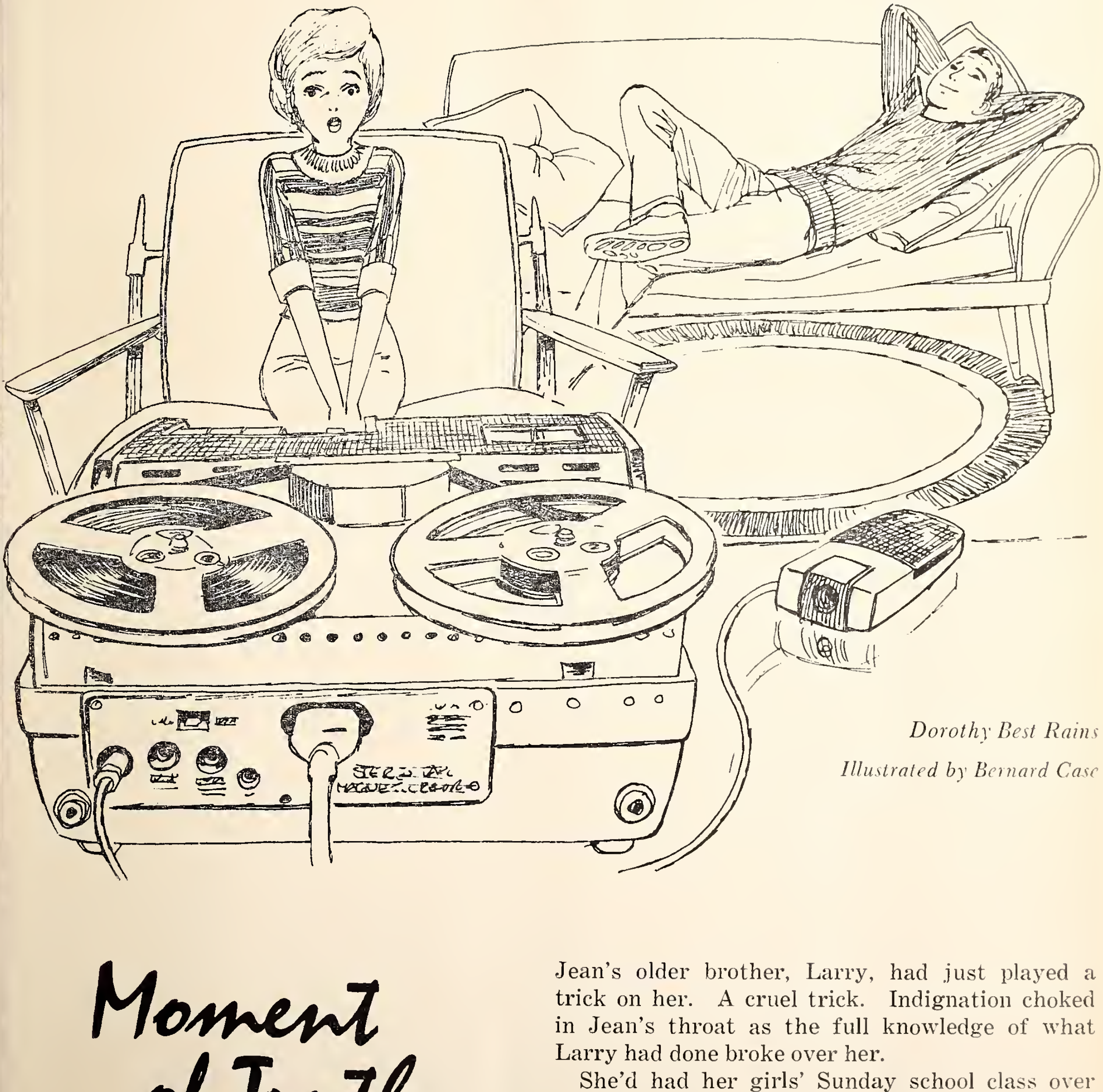
GRUESOME

Dear Editor: On the queston that Mrs. Claassen from Newton, Kansas, asks 'Do our people appreciate this modern art appearing in *The Mennonite?*' We do not appreciate these modern arts. They are plain gruesome sometimes. I too have heard many complaints. Why don't more write in? *Mrs. E. F. Regier, Route 2, Box 109, Inman, Kansas.*

MOST MEANINGFUL

Dear Editor: In response to Mrs. Claassen's question about the modern art appearing in *The Mennonite* we register very much in favor of the high quality included. Particularly are we grateful to Robert Regier's consistently outstanding contributions. His recent woodcuts for de Jong's series, Strangers in the Bible, were most meaningful. *Walter and Mabel Paetkau, 2700 Benham Ave., Elkhart, Ind.*

YOUTH



Moment of Truth

Dorothy Best Rains

Illustrated by Bernard Case

Jean's older brother, Larry, had just played a trick on her. A cruel trick. Indignation choked in Jean's throat as the full knowledge of what Larry had done broke over her.

She'd had her girls' Sunday school class over for a business meeting on Saturday afternoon. Larry pretended to scorn all the girls, but Jean knew he secretly liked Betty Ann, the president of their class. When time for the meeting came, Jean had shooed Larry out of the house. "G'wan. This is a hen party."

When the refreshments were over and the girls had gone, Larry returned. After dinner that

Jean's anger mounted, laced with worry—

what *had* they talked about?

evening when their folks had left for a trip to the drugstore, Larry grinned impishly. "Provided a little entertainment for us this evening. Listen."

Slowly, unbelievingly, she realized the truth. She heard herself as her guests had taken their coats to the bedroom, then their voices as they came back again. Larry had hidden a microphone and made a tape recording of the afternoon meeting! Jean's anger mounted, laced with worry — what *had* they talked about? Anything Larry shouldn't know? She listened apprehensively.

Through the cacophony of shrill voices, Jean heard her own, sounding a little louder than the rest.

Sheila who came to Sunday school only occasionally was being inquired about. "She won't show up," Jean had stated. "Now if our meeting had included the boys, she'd have been the first one here!"

Jean felt her face getting red as Larry remarked, "My charitable sister." She wished she hadn't said that about Sheila. When she heard it played back now it sounded pretty awful.

Betty Ann called the meeting to order. Mavis led in prayer. The first item of business was to decide definitely on their social for next month. Virginia, who had no more imagination than a lump of dough, suggested a hike. Jean heard her own voice saying, "Ugh!"

"Hiking is good exercise," Virginia had pointed out in injured tone.

Jean deflated her properly then. "If it's exercise you're looking for, Ginny dear, get yourself a membership at the gym club!"

A chorus of giggles followed.

"Anyone else any suggestions?" Betty Ann had asked.

Suddenly Jean's voice began to outline things they might do. Her ideas were good, she told herself. She'd obviously done some thinking on this subject, had her facts well in hand. She presented the plans well, with enthusiasm. Listening, she looked over to see if Larry seemed impressed. He was sprawled on the davenport, arms locked beneath his head. "Jean Rowan, the girl executive!" he announced with contempt.

As the meeting progressed Jean was embarrassed to realize she was doing three-fourths of the talking.

They had decided on a cookout to which they would invite the boys' class. Jean urged them to have it at Hunter's Lodge, a wonderful place they could rent for the afternoon and evening for ten dollars. Mavis said she doubted if they could afford that plus the cost of food. Jean met each argument with a louder one of her own. She debated each point of objection, met each problem with a solution, insisted on her own way.

It was with relief that she heard Betty Ann call for a motion to adjourn.

But that wasn't the end of the tape!

Mercifully her own voice was silent during the time she was pouring the punch in the kitchen. But she heard herself the minute she returned to the living room. The next few minutes were agony.

"You shouldn't really have any punch, Mavis. It's loaded with calories," she'd announced to the plumpest girl in the room. A little later during a discussion on clothes, she'd said, "Mavis, baby, don't wear plaids. They accentuate, you know. Stick to plain, dark colors."

But the worst was yet to come! During a discussion of vacations Jean began to brag shamelessly about the trip the family had taken through the California redwoods. "We stayed at this fabulous lodge—wall to wall carpeting, maid service. The dining room featured a buffet every night."

The truth was they'd eaten one meal there but their family had stayed at a much cheaper place in the same area. "The lodge is beyond our budget," her father had said, which settled the matter.

Listening with her brother to her own exaggeration, her distortion of facts, Jean tasted the dregs of humiliation. "Turn it off," she commanded.

He did, but the silence was worse. Swallowing painfully, Jean asked. "Larry, do I always—am I really like that?"

His face wasn't grinning insolently. It looked—well, almost understanding. "Most of the time," he said gently. For Jean it was a terrible moment of truth.

"I don't mean to be—" her voice trailed off. "It's just my tongue."

"Gives us all trouble sometimes," he agreed with kindness in his voice.

Resolutely, Jean marched to the desk, took pen and paper. "Play it again," she commanded. "From the beginning."

Carefully she wrote, "I, Jean Rowan, when I do not bridle my tongue am guilty of the following:

1. Making unkind remarks about people who are not present.

2. Ridiculing a person whom I do not consider important.

3. Hogging the floor in a business meeting.

4. Dominating the discussion; railroading my own ideas through.

5. Giving unsought advice as though I contained all wisdom.

6. Bragging to the point of nauseating my friends.

7. Exaggerating and distorting facts to glamorize my life.

When Larry shut the tape off Jean looked at him through tear-dimmed eyes. "I wonder why I have any friends at all!" she wailed.

"Maybe they see a pretty good person behind all those thoughtless words you throw at them."

Jean reread her list and shuddered, "I'll tell you what. If I stick this in my mirror it'll depress me so every morning that I'll have to give up talking altogether. Instead I'll make myself some rules for controlling my tongue. I'll read 'em every morning as I brush my hair!"

1. I will say nothing critical or unkind about people who are not present. Ever.

2. I will not squelch, tease or ridicule a person however unimportant that person is to me.

3. I will not monopolize a business meeting or a conversation. I will listen to the ideas of others

nd accord them the same courtesy hope to receive.

4. I will not insist on having my wn way. (More than my tongue s at fault here. The ideas of others ren't always bad. Only an insufferable egotist thinks he's always ight.)

5. I will offer no advice unasked. ven if my opinion is sought, I'll emper my suggestions with tact nd love.

6. I'll swallow hard three times efore I say a word which could e considered bragging.

7. I will not exaggerate, even a little. I'll remember that in God's sight all lies are the same color.

When Jean had finished writing, Larry came and stood beside her, reading the list over her shoulder. "Sis, if you live up to that, people won't recognize you!"

A deflating retort rose to her lips. She checked it. A car drove in the driveway. "I'm going to practice on the family. But don't tell. It's our secret—okay?"

He made a circle with his thumb and forefinger. "Right."

ontributions from Our Readers

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sat in the church
nd heard them sing
Take my life and let it be."
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lizabeth Mae Janzen

UDGET FOR 1963

outh Office		$3,000
outh Editor		400
utreach		900
German Material for S.A. Youth	$250	
Mennonite Youth for Peace	$650	
dministration (travel)		800
ogram Helps		550
ayer Calendar		1,250
cretary Supplies		50
uth Library		
		$7,050

VIN-CITY YOUTH MEETING

n Saturday, December 1, the Twin-ty Mennonite Youth Fellowship, organization composed of the (Old) Mennonite, General Conference, and Mennonite Brethren churches of Kitchener and Waterloo, Ont., held its first program. This program took the form of a gym party. The evening consisted of a sing song, games, and buffet style lunch. R. N. Johnson spoke briefly about the importance and potential of an organization such as this one. One hundred forty-seven attended. *Carol Anne Snyder*

TEEN-AGERS GROW UP, GO HOME

"We hear teen-agers complain, 'What can we do? Where can we go?"

"The answer is: go home! Hang the storm windows, paint the woodwork. Rake the leaves, mow the lawn, shovel the walk. Wash the car, scrub some floors. Help the minister, rabbi or priest, the Red Cross, the Salvation Army. Visit the sick, the poor. Study your lessons. And when you're through, if you're not too tired, read a book.

"Your parents do not owe you entertainment. Your city doesn't owe you a recreation center. The world doesn't owe you a living. You owe it your time and energy and your talent so that no one will be at war or in in poverty or sick or lonely again.

"You're supposed to be mature enough to accept some of the responsibilities your parents have carried for years. They have nursed, protected, excused and tolerated you. They have denied themselves comforts so that you could have luxuries. This they have done gladly, for you are their greatest treasure. Teen-agers, grow up and go home!"

—*Author unknown*

UTH is sponsored by the Young People's ion of the General Conference Mennonite urch. Editor, Elvera Baumgartner, 722 in, Newton, Kansas.

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COVER
"Winter Willow" is the work of Stephen Nichols, 51 Beechwood Dr., Glen Head, N. Y. It is used by permission of the Kodak High School Awards of 1962.

CONTRIBUTORS
Peter Ediger, field secretary for city churches, lives in Elkhart, Ind. He was formerly pastor of a church in Fresno, Calif. Ralph K. Weber's article on prayer was given as part of the conference sermon at the Western District Conference at Goessel, Kan., on October 20, 1962. Weber is president of the Western District and pastor of the First Church of Christian, Moundridge, Kan. Elaine Sommers Rich lives in North Newton and is the mother of four children.

CREDITS
Page 7, Rijksmuseum, Amsterdam.

THE MENNONITE

Editor: Maynard Shelly. Associate Editor: Claude E. Boyer, Cornelius J. Dyck. J Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

EDITORIAL

Henry Goertz stopped by my desk a few days ago. We talked about things that fellow-church members usually do. Among other things he told me about one of his concerns for the Mennonite church. One day either he or I will write on the subject.

But as he got up to leave, Henry took me by surprise.

"When I tell my brother that I went to see the editor of *The Mennonite*," he said with a smile, "he won't believe me."

For a few moments, I felt as famous as Caroline Kennedy.

But since that time, I have pondered the thought behind Henry's unguarded boast. And now I must say, "I agree with you, Henry. I too am awed by *The Mennonite*."

There are many things about it that I find hard to believe and understand. I know it is a magazine with sixteen pages. I know a little bit about its history since 1885. With this issue we begin Volume 78 and that's a ripe old age. I know something about its struggles and diseases. That it has survived at all must be regarded an act of God. While it is hale and hearty in its advanced age, its struggles go on. Struggle, after all, is a part of life.

Am I talking about *The Mennonite* as though it were a person? Yes, I am. For to me, this is one of its mysteries. It is more like a person than a thing. It has personality. But is it more than the extension of the editor's personality? I believe it is.

The Mennonite is a person. And that person is the General Conference Mennonite Church, or at least a part of the General Conference. In a sense, *The Mennonite* is also you.

The Mennonite is a person, but it is not a father. You may ask, "Is *The Mennonite* the voice of the Conference?" And this is a good question, because it assumes *The Mennonite* is a person. Only a person has a voice. But *The Mennonite* is not one voice; it is many voices. It does not speak as a father telling little children what they can or cannot do. It is rather the voices of brothers and sisters in one family. Sometimes these brothers and sisters argue, not in spite of the fact that they are members of one family and love each other, but rather because of it. Any family has difference of opinions, but there is general agreement on the fact that it is a family.

But no family is without its tensions. A few weeks ago someone noticed a copy of our paper in the wastebasket of a village post office. Being a curious person, he wondered who had placed it in such an undignified resting place. He reached for it, to inspect the address. But he had been outwitted. The address had been torn off.

I uphold a person's right to protest. I'd rather have him write and give me his complaint. But I know that not everyone will write neither will everyone read. I do not regard a copy of our paper in the wastebasket as a personal insult. I really worry about the ones on the coffee table that are left unread or worse—unlooked at.

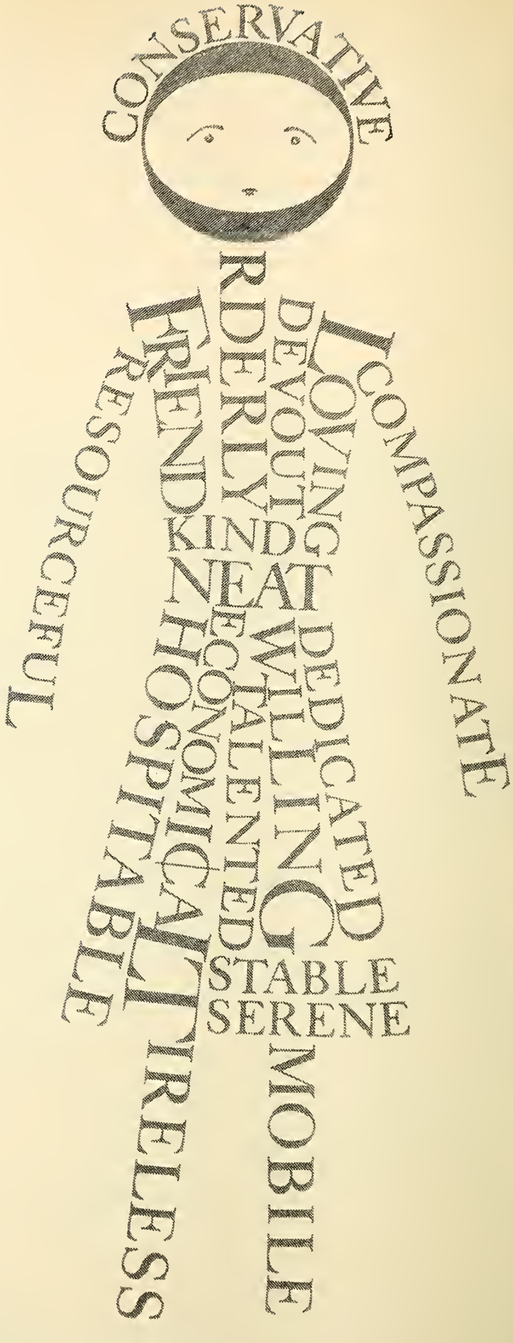
But in spite of the problems, I am still awed by what *The Mennonite* is able to do. The conference has grown, and *The Mennonite* has grown with it. True. Dare we turn the statement around? *The Mennonite* has grown and the Conference has grown with it. I believe it.

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

LIBRARY
SEMINARIES

78: 2 JANUARY 8, 1963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HOSPITABLE
RESOURCEFUL
STABLE
SERENE
TIRELESS
MOBILE

The pastor's family is to be an example to the congregation. This greatest responsibility rests on

THE MINISTER'S WIFE

. . . as she sees herself

Mary Giesbrecht Bartel

IN TIMES PAST the minister's wife was the manager of a large farm as well as a family. Often her preacher-husband left on evangelistic tours for days and often weeks at a time. Horse and buggy travel did not help the situation. The famly shifted for itself. The people of the church helped little with financial matters. Poverty, after all, bred humbleness.

Outwardly circumstances have changed for the minister's wife. Basically her responsibilities are still much the same.

Responsibility to Herself

The pastor's wife still has a reponsibility to herself. She continully gives herself. Unless her reources are replenished she will sufer from spiritual starvation.

The minister's wife must learn to njoy a sermon. It is so easy for her to drop into the role of a critic s she listens to her husband's sermons week after week. She will eport to him (probably at the Sunay dinner table) on the material nd its delivery. He may rely on her or constructive advice. However he must be careful not to fall into he habit of listening only for mistakes and failing to get the needed piritual help from the service.

The pastor's wife must maintain ersonal private devotions. She must take time to read the Word, o meditate, and pray. Nothing can take the place of such communion.

The pastor's wife must learn to e victorious over her own frustraions. Rather than making it a habit o lean entirely on her pastor-husand to make her decisions, she hould learn to handle her own disppointments and rely on her own udgments.

The pastor's wife must have a enuine concern for people. She must have this especially in regard o the people of the congregation nd souls outside of Christ. She has ountless opportunities to do good r to say a kind word. The love of hrist must constrain her to give erself wholly to others.

esponsibility to Her Family

You have often heard someone ay, "Preacher's kids turn out bad." Actually, a young man does not turn against Christianity because his parents brought him into it when he was a child any more than he stops washing his hands because his mother urged him to do so when he was a child. Even so, the minister's wife must make Christianity an attractive and wonderful thing in the lives of her children.

She must help her children love the church. This is done as she sets the example. Children sense the slightest reluctance. They soon learn to doubt that church is the wonderful place mother says it is, if she does not really mean it.

Every day she must respond to the teachings of the church in her own life. Under the constant pressure of the pastorate, it is often easy to be quarrelsome. Observing youngsters notice the conflict between their parents' teaching of kindness and sympathy and their demonstration of the opposite.

At no time should the minister's wife speak evil of the church or its leaders—especially not in front of the children. Rather, a close relationship between the pastor's family and the church people should be established. In this way they can prove to their children that Christians are the finest people in the world.

Family devotions cannot be overstressed. It is a time when the whole family stops to catch its spiritual breath. Most preachers' families find that breakfast time for devotions offers less interruptions.

Among these other principles, the wife of a minister has a great commission to make her home a happy place. If the home fails to become that resource for new strength and vigor, it has failed in its major purpose. A clean parsonage is not only for the sake of unexpected company. It also builds morale for all members of the family. A well-ordered schedule is also important for the same reason.

Responsibility to the Church

The pastor's family is to be an example to the congregation. This great responsibility rests on the pastor's wife.

Amid their rapid speed of living, many wives find themselves in a whirlpool of activities. These may range from criticizing their husbands' sermons, to helping a troubled individual, to baking cakes for a church supper.

One minister's wife with some thirty-eight years of experience said, "The minister's wife must be willing and able to participate in every phase of church life—from singing in the choir to teaching Sunday school, to counselling the women of the church."

Often a pastor's wife cannot escape the many duties confronting her. Unless a proper balance is maintained, she can be overwhelmed. Instead of doing everything that presents itself and dragging her body to and fro, the pastor's wife should realize that the Holy Spirit had truly wanted to make her His temple by dwelling within her in all His fullness. There is a danger of taking on more than can be handled effectively, thus risking damage to her entire witness. One of the greatest tragedies today is that too many wives are doing too little.

Some wives think they are indispensable while others prefer to remain unnoticed in the background. Each pastor's wife should seek out the will of God for her own life with regard to her actual duties in the church. She should not compare herself with other wives and try to keep up with them. The needs of the church, the available personnel to fill those needs, and her capabilities, all play a part in making her decision.

Problems in the Parsonage

There are many problems involved in parsonage living. They may often become a source of overwhelming annoyance.

Criticism is one. No one in the congregation is subjected to more severe criticism than the minister's wife. She may be criticized for what she has done or not done. She is also held responsible for what her husband does, or what her children do.

When she is seen with her husband, people will say nothing about his conservative suit and necktie, but her choice of dress and her hat, her care of the children, her abilities and behavior are frequently discussed. Most women are extremely interested in these things and often terribly critical.

The congregation which she helps to serve has set a standard of perfection for the minister's wife. It expects her to be spiritual, friendly, economical, neat, conservative, and much more. Such a standard is not even held for the pastor himself. Consequently her misconduct may lead to serious problems, problems with her congregation, her husband and her own attitude. A safe rule for her to follow is to let the conscience of the congregation be her guide in what she does or wears. The pastor's wife should be open to constructive criticism, and let the rest fall if and where it will.

Most ministers' wives face the problem of other women. Catherine Marshall in discussing her life in a parsonage says that the problem of attentive women will ever be with us. It might be the older woman who takes a motherly attitude toward the young inexperienced preacher There is the much concerned saint who gives her well-meant advice on every detail. And then there is the temptress or the longwinded phone call at mealtime. It does not take facts, only gossip to ruin a minister's influence in the community. It is the wife's duty to foster a happy home situation. This will give no reason for rumors.

Wives face the problem of curious people. Among the many members there are always those who make it their business to count the number of towels and sheets on the wash line. They clock the times the pastor's wife drives to the market. Every move is watched and reported to fellow watchers. Such a problem can become humorous and interesting. When a pastor's wife dedicates her life to help in the ministry, she must realize her private life will be scrutinized.

Emergencies such as family troubles, deaths, and youth problems call for immediate action when they arise. It is not uncommon for guests to stop in for a meal or overnight without any forewarning. Whatever the emergency may be, the minister's wife must be prepared to cope with it. God's promise in Isaiah 26:3 is a good verse to remember in these situations. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Occasionally the minister's wife needs to hire help for such things as baby sitting and cleaning. In some congregations there are persons who may work in the parsonage and be a great blessing. Others could be a source of embarrassment to the pastor. Some wives prefer hiring help outside their congregational circles for this reason.

The minister's wife has many occasions to be a hostess to guests. Whether it is a family from the church, or an overnight guest from out of town, it is her privilege to entertain. Although many churches provide special accommodations for overnight guests, most depend on the pastor to keep them. The pastor and his family feel their lives being enriched by those who stay with them for varying periods of time. It is the sincere desire for the minister's wife that the guests too be enriched as they spend time in her home. Not only physically but also spiritually she is responsible to make it a refreshing experience for her guests.

In a pastor's life, there is a constant threat of moving. What should the family's attitude be toward leaving? The best rule to follow is to close the door on the old, and give one's entire efforts to the new work. It is not an easy thing to forget the close personal friends, or the ideal living situations that have been left behind, but if God has called one to a new work, He will give victory over the problems of severing past connections.

"Lord, we confess our unworthiness as ministers' wives. Help us to see the responsibilities and privileges that go with this calling. May we learn more of the spirit of self-sacrifice. Forgive us when we fall behind in our dedication; saturate our souls with Thy love and compassion. Amen."

. . . as others see her

Arnold J. Regier

I VISIT MANY PEOPLE in the hospital. Some of them are ministers' wives. Sometimes they ask me to pull up a chair and lend a listening ear.

In most instances a minister's wife has set very high goals for herself. The demands which she makes on herself are not fully comprehended by her husband, by her family, and by the members of her church. She has taken courses in seminary. Her teacher has impressed upon her the important as well as demanding roles which she has to play in her husband's ministry. She may even have been told that often a minister is chosen not so much for his own qualities as for the impressions which his wife makes on the congregation. She may feel that she can either make or break the man in the pulpit.

Living in a Fish Bowl

The minister's wife is often a part of a large institution. She finds little privacy for herself and her family. It is difficult for her to plan family activities because her husband rarely takes one par-

icular day of the week for himself
nd his family.
Ministers' wives can speak clear-
y on some of the prevailing con-
erns about the "busyness" of
hurch. *Time* magazine recently
ublished a statement by Loren
Ialvorson of the Lutheran Church
n the "crowded temples." He
ound these a threat to the vitality
f the Christian faith. The innum-
rable meetings, immersion in
churchiness;" the not-a-minute-to-
pare crowding of the temple calen-
ar, all these have left many min-
sters, ministers' families, as well
s active members exhausted both
body and spirit.
Ministers' wives might also ask
eir husbands to re-examine the
ersonal needs which ministers have
o organize new committees, attend
ore board meetings, and to spend
s much time away from home as
ossible.
In a recent survey Wallace Den-
n learned that more than two-
irds of the ministers' wives agreed
at life in a parsonage is "fish-
owl" living. Fifteen per cent of
e wives mentioned the lack of
rivacy as the thing they disliked
ost about being a minister's wife.
ne wife said that she and her hus-
and frequently listened to the radio
r watched television at nights
ith the lights out and the shades
rawn so as to appear to be gone.
Another wife of an overly busy
astor related a dream. As reported
Pastoral Psychology: "I dreamed
y husband had entered me at the
ndianapolis Speedway. The craz-
st thing about it was that I wasn't
a car. Just as real as could be,
was lined up with a number on
y back and had two children in
y arms. Now I wonder what
uld make me dream a thing
ke that!"
It requires courage for a minis-
r's wife to be her real self in such
ustrating situations. She recog-
izes that she is a woman and that
e too has some personal needs.
o be the wife of a servant of the
urch often distorts her basic role
a wife and a mother. Sometimes
is difficult for her to put first
ings first so that she may ex-
erience growth in her personal
d spiritual life.

A minister's wife has set very high goals for herself. The demands which she makes on herself are not fully comprehended by her husband, her family, and by the members of her church.

One minister's wife said that she was lonely. Though the room in the hospital was filled with flowers and lovely remembrances, she still felt isolated and alone. The members of her parental family lived in another state. Some of her closest friends had moved away from the community. She did not feel free to cultivate new friendships thinking that her husband would soon be transferred to another church. To make and break such personal ties so often had become an emotional strain. It seemed to her that with each transfer which she and her husband made, the relationships with friends in the community became less meaningful to her.

Between Telephone and Diapers

At a recent conference some ministers' wives were asked to write out some concerns. They expressed themselves in the following manner.

"How much is expected of the minister's wife as far as participation in church activities is concerned? In establishing a stable home life?"

"Is it possible for the minister to leave parish problems behind when he enters his home? Is it desirable that he do so?"

"What about a minister's wife working in order to make it possible to send the children to college?"

"I become annoyed at frequent phone conversations that seem meaningless. A woman calls to ask how you are or more often to tell you about how she feels. How can you ask her to stop calling? Or should we listen? Is her need to be listened to greater than my baby's need for having his diaper changed?"

"How can I get out of a situation gracefully in cases where a woman wants to criticize another church family?"

How does the church view the changing role of women today from an extreme feminine role to a less feminine role with masculine characteristics? Is the church changing its patterns and traditions to create an atmosphere of acceptance for this modern woman? Or does it contend she should return to the status of biblical woman? How does this relate to the wife of a minister and the way in which she considers her role?"

The church expects the wife of the minister to share her husband's sense of sacred calling. The two form a team in the ministry. To provide a home with emotional balance and serenity as well as give leadership in the church community is a difficult task.

Where do ministers' wives find the emotional strength? The minister has learned to share his inner struggles with his wife. It is a good release. Sometimes these conversations take place late at night after all members of the family have retired. It is so nice to talk in bed, unload his concerns (without sharing her domestic responsibilities), turn over and go to sleep. I have learned that some wives stay awake many hours after these conversations thinking about all the burdens which they must shoulder the next day. A few are able to fall asleep before the husband finishes his woeful tales.

I believe that most ministers' wives have set up very high goals for themselves. But they also have deep insights and many spiritual qualities to share.

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We Prayed at the Bargaining Table

Stanford Smith

I WASN'T EXACTLY SCARED, but I was worried. I was to meet a new challenge in my job. For a good many years, I had been superintendent of a plant in San Francisco. Now the company had moved me to Cleveland to become manager of a larger plant manufacturing anesthetic gases.

Far from being put to sleep by their work, the union group was, and continues to be, a wide-awake, aggressive group. So much so, in fact, that top management had moved me in to "straighten up some things and get management back running the plant."

Soon I was to negotiate a new union contract. To add to my concern, I had never met the chief union spokesman, the "international representative." Was he going to be tough, unreasonable, bullheaded? Was he going to demand the moon on a silver platter or see our problems as mutual ones?

The future of our plant depended upon the outcome of our relationship. I knew that my own future depended upon it, too.

"A Good Idea"

I found myself praying about the situation often as the date of our meeting drew closer. Not that I would drop to my knees or perform any formalized motions of prayer. Silently speaking to God, from my heart, I asked Him to guide me.

And so the day came. We marched quietly into the room. The international representative, Mr. Phillips, turned out to be a genial fellow with a quick smile and an easy manner of self-assurance.

Here was a professional negotiator, who did this sort of thing every day. He felt at home in this atmosphere. A few words of introduction, a couple of witty remarks and we proceeded to sit down.

"Here is our list of proposals," began Mr. Phillips. With a twinkle in his eye, he continued: "The boys and I have prayed that we will get all of these proposals. When you pray for something, you always get it, you know."

"I believe in prayer very strongly myself. In a situation as important to all of us as this one, maybe we should start with prayer," I heard someone say.

And then I realized with a start that I was the one making the suggestion. Mr. Phillips gave me a surprised look, wondering if I were kidding or serious. Finally he said, "A good idea."

"Would you like to lead us in prayer, since it was really your suggestion?" I said.

"No, no," Phillips said quickly, "You go ahead."

Acting Like Gentlemen

And so we all bowed our heads—the union shop committee of five men, the international representative, my staff of four supervisors, and my secretary.

In simple words, I asked God to guide us, to help us act like gentlemen and to give each one of us understanding of the problems, whether they were problems of management or of workers ". . . in the name of Jesus Christ. Amen."

During the meeting we acted like gentlemen. We listened carefully to the proposals from each side. After two hours of discussion, we parted in a friendly atmosphere. Had the union succeeded in gaining its proposals? Had management "set the boys back in their place"?

To tell the truth, we hadn't gotten anywhere. But we had learned a great deal about each other and had come to have a degree of mutual understanding that had been absent before.

This was the beginning. We have prayed for guidance at the start of each meeting ever since that time over the past eight years. My voice has been the only audible one, but I am sure that God has heard many voices. Entangled in lengthy and complex problems, we have become bullheaded and obstinate on both sides of the table—but not for long as this is not consistent with prayer.

A Higher Authority

A prayer at the beginning of a meeting does not solve the problems any more than raising a flag wins the battle. I soon found that I had in fact raised the flag in my own personal life and it was up to me to be true to it.

How would a boss be true to the flag of Jesus Christ? The men in the plant and in the office were asking this question, not verbally but in the way they approached me. I knew this because I was made aware that a filthy joke or a lack of concern would ring untrue to the stand that I had taken. Even an unbusiness-like decision tended to reflect against the One for whom I stood. There is no doubt in my mind but that this realization has given me a strength which I alone do not possess.

A prayer opening is a fine gesture, and this could have been all it represented. But it has led to a remarkable sense of mutual trust and understanding for we cannot help but believe that there is a higher authority to whom we are jointly responsible for what we do.

Mr. Phillips has reminded me on several occasions that this has been his first experience of prayer in many years of negotiations. He told me of the only exception.

After a hard and lengthy period of negotiations, an agreement had finally been reached between a company and an important union.

As the group stood to shake hands, a member of the union committee spoke out: "I believe God has led us to a fair and good settlement. Shouldn't we thank Him for what He has done for us?"

And so the member led the group in a sincere prayer of praise and thanksgiving. Mr. Phillips had been obviously moved by this act on the part of one of his men. He showed it in his voice as he told me of the occasion years after it had occurred.

NEWS

Church Membership Shows Decline

OR THE FIRST TIME in a hundred ears, the percentage of church embers in the United States has gistered a decrease.

The decrease—a mere two-tenths f one per cent—is significant. It ay indicate a halt in the steady se of the proportion of church embers in the total population. hese statistics come from the 1963 earbook of American Churches.

The Yearbook gives membership America's churches and syna- ogues in 1961 as 116,109,929 for l faiths. This represents 63.4 per ent of the population as against .6 per cent a year earlier. Records church membership since 1850 ow that a decrease was registered ly once before, in 1870, when urch membership percentages ere recorded as eighteen per cent five per cent less than the high f twenty-three per cent ten years rlier.

Of course, not all churches re- orting employ the same recording stem. Some include infants and l family members while others cord only those received into embership by baptism. The pres- nt Yearbook carries statistics fur- shed by 258 religious bodies of all iths, one less than reported in 60 and three more than in 1959.

For the first time since the last ar seventeen years ago, church embership percentage gains have llen below the estimated popula- on increase. Church membership ains were 1.4 per cent in 1961, con- asting with an estimated rise of 6 per cent in the nation's popula- on. The ratio has been 1.9 per ent against 1.8 per cent a year rlier. For the second year in suc- ssion, this may indicate that membership potential has leveled off at least temporarily.

The total number of pastors having charges is given as 247,009, while the number of ordained persons is 381,252, according to a tabulation of information from 236 of the 258 religious bodies reporting.

Of all 258 bodies reporting memberships, 228 were Protestant with 64,434,966 members, compared to 227 reporting 63,668,835 members a year ago. This represents a gain of 766,131 members or 1.2 per cent.

The bulk of Protestants are in twenty-three Protestant denominational groupings or "families," accounting for an estimated ninety per cent of Protestant church members.

The Roman Catholic membership figure is 42,876,665 this year, a gain of 1.9 per cent over last year's total. The Roman Catholic percentage gain of 1.9 per cent represents a decline in comparison with the 1960 gain of 3.2 per cent.

Other major faiths reporting to the Yearbook account for 5,365,000 persons in Jewish congregations; 2,800,401 members of Eastern churches; 572,897 members of the Old Catholic Church, Polish National Catholic Church, and the Armenian Church, Diocese of North America. The Buddhists, who had reported 20,000 adherents last year, give a membership of 60,000 in the new Yearbook. This implies that the reporting system of Buddhist officials was changed during the year.

Some 228 religious bodies reported 286,661 Sunday schools in 1961, with 3,715,221 teachers and officers and a total enrollment of 44,434,291.

The Protestant churches reported a loss of 3.1 per cent of the total Sunday school enrollment; they now account for ninety per cent of the total, or 40,239,020.

A comparison of membership reports of all faiths in the last ten years shows 92,277,129 in 1952 and 116,109,929 in 1961. In the same ten-year period the Protestant figure increased from 54,229,963 to 64,434,966.

The thirty-one member communions of the National Council of Churches report 40,318,430 persons. The figure in the previous issue of the Yearbook was 40,185,813.

Protestants and Roman Catholics each registered a 0.2 per cent decline within the total population. A table shows that Protestants were twenty-seven per cent of the total population of the U.S. population in 1926; 33.8 per cent in 1950; 35.4 per cent in 1960; and 35.2 per cent in 1961. The Roman Catholic population increased from sixteen per cent in 1926 to 23.6 per cent in 1960 and declined slightly to 23.4 in 1961.

Citing reports by the U.S. Department of Commerce, the Yearbook records a $32 million reduction in the value of new church or religious building construction, from $1,016,000,000 in 1960 to $984,000,000 in 1961.

The 1963 edition of the Yearbook of American Churches also contains updated directories of interdenominational agencies, state and local councils of churches, theological seminaries, religious periodicals and other data on the nation's church life. The Yearbook of American Churches 1963 edition is obtainable from the National Council of Churches, Office of Publication and Distribution, 475 Riverside Dr., New York 27, N. Y., for $5.95.

BIBLES SOLD IN COLOMBIA

Knock, knock.

"Excuse me madam, but would you permit me to show you these beautifully illustrated magazines of the Holy Land? This picture shows where Jesus was born, and here is Nazareth—the home of Mary and Joseph. Here you have the detailed story of how Jesus was born, His teachings, His wonderful parables, and His amazing miracles. This is part of the Holy Word of God. This magazine you can have for twenty-five cents. . . . Or perhaps you'd be interested in the Holy Bible—it is the greatest book in the world. It tells all about our Divine Lord."

Two by two, young people and older members of our three churches in Colombia went from house to house for three weeks in an endeavor to put the Word of God into the hands of every person. Town after town was invaded with the Word of God. First the youth went to Anolaima, then to La Mesa, La Esperanza, El Ocaso, Cachipay, La Florida, Anapoima, Apulo, and La Capilla.

Confronted with the Word of God—some people said, "I can't read." Others said, "I don't have any money." Still others were afraid to have anything to do with the Book.

But the general attitude has changed greatly during the last two years and the people have become less frantic, more open, and ready to listen. They also dug into their pockets and bought hundreds of pesos worth of Bibles, Testaments, and Gospel portions.

Among the many interesting contacts made by the visiting colporteurs was that of a young couple who had recently moved to the Cachipay area. They showed a deep hunger for the gospel and gladly accepted an invitation to attend the nightly church services. On this their first visit to a Protestant church the Word of God spoke to them and they gratefully accepted God's free gift of salvation.

The visiting "two by twos" returned rejoicing, enthusiastic, ready to go day after day. Guiding the campaign was the Bible society representative, Carlos Hurtado.

UNREST IN QUEBEC

After a generation of "silent revolution" the Canadian province of Quebec is ripe for the establishment of either a totalitarian Romanist state such as Spain or an extreme leftist one such as Cuba. This prospect was discussed in a recent issue of Winnipeg's *Mennonite Brethren Herald*.

"The roots of the present unrest began to form at the turn of the century and have progressed to the present hour," the article by Wilson Ewin stated. Contributing factors are an intellectual awakening which has cast off old superstitions. Strong Catholic anti-clericalism and a growing socialist movement have been fanned by the urgent need for drastic social reform.

There has been a rising independence among the Catholic laity in Quebec. One Catholic priest was quoted as saying that if the province were an island like Cuba, it would already be on the brink of revoltion.

The press operates with considerably greater freedom than previously. Criticism of the hierarchy which was unheard of 15 years ago is not uncommon. The new freedom has also been of great help to the work of Protestant groups in Quebec who now preach without strong opposition in public as well as on radio and television.

The present freedom in Quebec is the lull before the storm. Vying for political dominance are a strong Romanist bloc which wants to restore the power and prestige of the Catholic Church, a strong socialist movement, and a new militant group known as Assembling of National Independence.

Raymond Barbeau, a professor at the University of Montreal, heads the pro-Romanist group which wants to form a distinct French-speaking nation without ties to Canada and with either a dictatorial or republican form of government. He says his group "offers the French Canadian population a precise doctrine, a disciplined organization and a dynamic and concrete plan of action in a spirit of respect for the religious faith of the majority."

"Unrest, dissatisfaction and the cry for something new have gripped the soul of Quebec like an epidemic. The mounting tension can only be released in a monumental reform of gigantic and extreme proportions," the *Herald* said.

WMA PLANS FOR 1963

Women of the General Conference Mennonite Church intend to raise $80,000 in 1963. Projects they support are missions, publication, relief, seminary, and missionary pensions. The goal set at the meeting of the executive council of the Women's Missionary Association in Berne, Ind., Nov. 30 and Dec. 1. This amount is $5,000 higher than the 1962 budget figure. Literature is one of the major concerns of the W.M.A. Dorothea Dyck has been appointed to the committee assigned by the Board of Missions to study he possibility of combining existng mission field papers into one ournal or magazine. The Literaure Committee, which publishes an nnual missions study guide, now s planning also to publish a Young Mission Workers' manual.

HOSPITAL RAISES $700,000

Bethel Deaconess Hospital, Newton, Kan., set out last spring to raise 750,000 for a new hospital building. At the end of the year, $700,000 had been subscribed. Campaigns are uner way in the Halstead and Burron communities to raise additional unds. The architect has begun work n drawings. Construction will not egin until government funds in he form of a matching grant are vailable. This money will probably ot be available until July 1964.

DUTCH AID GHANA MOSLEMS

Roelf S. Kuitse had once been comissioned to go to Indonesia. He was prepared to work in the Menonite mission to the Moslems. But ational conditions now prevent Dutch citizens from working in Indonesia. But Kuitse will still fulfill is original commission. He will ork instead in Ghana. In Ghana uitse will work as a consultant in he Islam Project. He will be availble to all cooperating mission roups who work among Moslems that area of Africa. He will adse them on the content of the Mosm religion and the approach to se in mission work. Ghana is simar to Java in that it is no longer colonial land. In a statement at s commissioning service in Amerdam's Singel Church, Kuitse oted that press reports would lead ne to make an unfavorable judgent of Ghana. He felt the Chrisan should reserve such judgments. Kuitse has been in Amsterdam since e end of April, 1961, when he uld no longer remain in Java. e has been making a special study Islam in sub-Sahara Africa in eparation for the work he will dertake in this new assignment.

IURCH SERVES COFFEE

a Chicago neighborhood, men d women going to work stop in a little shop for coffee and doughts. The time may be as early as o'clock in the morning. Later in day local business people come for a coffee break and conversation.

CHURCH BUILDING TRANSFER Two congregations worshiped in one church building in Moundridge, Kan., on Dec. 16. The West Zion Mennonite congregation transferred their former building to the Calvary Church, an independent congregation. The ceremony took place on the church steps as the West Zion congregation left following their last worship service for their new building. Following the singing of the Doxology by both congregations, the Calvary Church entered the former West Zion building to conduct its first worship service. Harris Waltner, pastor of West Zion, presented the keys to Calvary pastor, Charles Matthews. Taking part in the ceremony were (left to right) N. W. Krehbiel, Richard Huxman, Willard Kaufman (representing West Zion); Herman Eck, Orville Winsky, and Melvin Huxman, representing Calvary Church.

This is not an unusual scene really. What is unusual is that this coffee corner is sponsored by a church—the Woodlawn Mennonite Church. Also unusual is that this is not a money-raising project. Donations are accepted, of course. But the aim is to reach the man in the street with a Christian witness.

Begun in November, the coffee project is a continuation of the congregation's bookstore. The store, called the Quiet Place, was begun a year ago. (See *The Mennonite*, Nov. 28, 1961.) It aimed to contact people in a place less formal than a church. Religious books and pamphlets are sold, as well as records. The coffee corner is now a part of the bookstore operation.

Says Delton Franz, the congregation's pastor, "The conversations and personal encounters that have accompanied this new venture are a genuine encouragement."

Franz also indicates that there is a need for training on the deeper aspects of communication with the man on the street whom they contact in this way. Questions that need answers include: "How do we converse with people? How do we help people to feel free to express their problems, concerns, hopes, and fears? How do we share our own faith in a way that is not repugnant, artificial, pious?"

CHAMPA HAS NEW CHURCH

Dedication of the new building for the church in Champa, M.P., India, was scheduled for December 30. A procession from the old church to the new church was led by Pastor J. K. Asna and M. K. Roy, secretary of the dedication committee. Missionary E. H. Burkhalter was in charge of the cornerstone dedication. Pastors J. K. Asna, S. Walters, T. N. Paul, and P. A. Banwar, the president of the India conference, participated in the opening ceremony. H. Ratzlaff was in charge of the church building dedication. Deacon Freddie Benn reviewed the history of the new church building for the visitors. Acknowledgments were made by Missionary B. Sawatzky. Missionary Kenneth Bauman delivered the sermon. Members of the dedication committee were B. Sawatzky, J. K. Asna, P. Lader, and F. Benn. A letter of invitation to the Board of Missions from M. K. Roy closed with a request for prayer for the program.

NEW MESSENGER FORMAT

Junior-age children in General Conference Sunday schools are in for a surprise. When they receive their copy of the *Junior Messenger* on

January 6 they will find that their story paper has shrunk several inches. The first issue in 1963, which begins Volume 25 of the *Junior Messenger,* will appear in a 6½ x 8¾ inch format. It will have eight pages. For the past six years the paper has been printed on four 9" x 12" pages. The new size is the same as that of the Living Faith Graded Sunday school quarterlies. The Editorial Committee authorized the change in format in the belief that the new size would be more convenient for children to handle and that it is easier for the editor to plan an interesting layout. According to Cornelia Lehn, who has edited this periodical for children since 1959, the *Junior Messenger* is designed "to teach and to delight," to develop Christian character in children, and to contribute toward their readiness to accept Christ. The paper tries to familiarize children with the work and history of their church. There is also some correlation between the junior Sunday school lessons and the *Junior Messenger,* though this is not necessarily apparent. The *Junior Messenger* is published weekly by the Board of Education and Publication and is distributed by Sunday schools. Circulation has grown year by year until this year it is 5,130.

UNIT HOUSE FOR DENVER

Whether a unit house should be obtained for men in 1-W service in Denver was the question discussed at a meeting in North Newton, Kan., on December 20. Vern Preheim, in charge of the 1-W program, and other members of the Board of Christian Service staff met with parents of men currently in service in Denver. Representatives from Mutual Aid Services, who would be concerned if a home were secured, also attended the meeting. According to Preheim, about forty General Conference men are in alternative service in Denver at the present time. About three-fourths of these are from Kansas communities, hence the meeting in Kansas. While the group felt that the purpose was a worthy one, they felt that serious difficulties had to be cleared before such a project could be undertaken by the Conference. They inquired into the possibility of renting a house for a period of time to see if the plan of unit housing is workable.

JEWISH OBJECTOR JAILED

Rueben Abed, aged twenty, is refusing to perform compulsory military service in the Israeli army, according to a story in the Oct. 26 issue of *Peace News.* The Israeli law does not recognize CO's, and Abed was mobilized with other youths of his age. His conscience began to bother him as soon as he came into contact with the army, and he took off his uniform, declaring that he was a pacifist. He was then sentenced to fourteen days' imprisonment in Athlith Military Prison. He went on a hunger strike, and after he had fasted for four days it was decided to feed him forcibly. The jail's doctor put a pipe down his throat, and four military policemen held him while he was fed. When Abed would not give up his fast, even after this force-feeding, he was sent to a mental institution for a few days. Then he was sent to see Zvi Cohen, an Israel Defense Ministry official, who is in touch with all Israeli CO's. Abed told Cohen that he had been beaten by the other prisoners, who were encouraged in this by the guards. He was beaten by the guards themselves as well. Abed also reported that the guards often refused him food, saying, "A pacifist does not deserve food." Mr. Cohen replied briefly: "That's jail." Abed is now working in a civil defense unit of the Israeli army, wearing his own clothes and not carrying any weapons. The brutal treatment he received—if only for a short period—is very common for Israeli CO's. About three years ago Yesha'yahu Kolar was stabbed by a needle which was put into his wooden bed. This paralyzed him partially for more than a year, yet when he was released and demanded compensation the authorities refused it and showed him a psychiatrist's report saying that he was a schizophrenic.

CHURCH RECORD

CALENDAR

Conferences

Feb. 12-14—Association of Mennonite Hospitals and Homes, Cincinnati

Feb. 28-Mar. 1—Association of Mutual Aid Societies, Chicago

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 20-23—Northern District Conference

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference

Canadian Conference

Jan. 24-26—Council of Boards, Winnipeg

Feb. 21-23—Inter-Mennonite Sunday School Convention, Winnipeg

Eastern District

Jan. 28—Conference meeting, Flatland Church, Quakertown, Pa.

Western District

Jan. 6-11—C. F. Derstine at Emmaus Church, Whitewater, Kan.

Jan. 27—Menno Simons Lectures by James Hastings Nichols, Bethel College Church, North Newton, Kan.

PUBLISHED

Military Conscription and the Conscientious Objector has been prepared by Guy F. Hershberger. This report lists the draft legislation in various countries, and includes a discussion of countries which have no provisions for conscientious objectors, and those which have provisions; it also gives a list of the countries which have military conscription and those who have discontinued it. The booklet is available for twenty-five cents from Peace Section, MCC, Akron, Pa.

A Christmas bundle folder for 1963 has been prepared by MCC to guide individuals and groups as they prepare bundles for the new year. A few changes have been made in the instructions. Instructions for both regular and tropical bundles are included. Labels are attached to each folder, for convenience in sending the bundles. The folders are available on request from Mennonite Central Committee, Akron, Pa. The deadline for the bundles is July 1, 1963. A worship servce guide may also be ordered. This contains suggested programs and tems which churches may want to use in promoting the Christmas bundle drive, or in a dedication of he bundles.

Audio Visual Resource Guide (sixth edition), for use in religious education, has been published by he Broadcasting and Film Commission of the National Council of Churches. It is available at $2.95 per copy from Mennonite Bookstore, 20 Main Street, Newton, Kan.

TINERATIONS

Mary Ann Ratzlaff, North Newon, Kan., daughter of Harold and Ruth Ratzlaff, missionaries to India, poke at the New Hopedale Church, Meno, Okla., on Nov. 5.

NEW ADDRESSES

frica

Tina Quiring, Boite Postale 117, uluabourg via Leopoldville, Reublic of Congo.

Correction: The address of Betty Quiring as given in the December 1 issue should have read: Gungu ar Kikwit, Republic of Congo.

sia

Franzie Loepp, Minami-ekimae lg., 4053 Oaza-Tsunehisa, Miyazakihi, Kyushu, Japan.

alifornia

Henry Ewert, 3615 Ardley Ave., akland 2

Lawrence Hiebert, 24186 Joshua, oron

LaVerne Schirch, 229 Wilson St., lbany

Raymond Schmidt, 5231 Scott St., orrance

ansas

I. J. Dick, Box 92, North Newton

Leonore Friesen, Box 282, North ewton

Lloyd L. Plenert, 209 Kickapoo, iawatha

innesota

Gust Johnson, Trimont

Robert Rupp, 102 Clark St., Manto

Ohio

Homer Gerber, 5104 Silverdome Dr., Dayton

John F. Lehman, 306 E. Oak, Orrville

Ontario

Herman Enns, 418 Whitney Ave., Apt. 108, Hamilton

Ronald Hofstetter, 16 Austin Dr., Apt. 5, Waterloo

MINISTERS

Albert Epp resigned from Bergthal Church, Corn, Okla. He has accepted the pastorate of the Mennonite Brethren Church in Corn.

Peter Retzlaff was ordained as an elder in the Friedensfeld Church, Turpin, Okla., on Nov. 11.

Wilmer S. Shelly, Bluffton, Ohio, will serve as interim pastor of the Church of the Good Samaritans, Holland, Pa., until May 1.

Albert Unruh has resigned from Grace Church, Enid, Okla., because of ill health.

Donovan Unruh was licensed as a minister in the Zion Church, Kingman, Kan. He will serve as a student pastor of this church until next fall when he plans to enroll at the Mennonite Biblical Seminary.

Reinhard Vogt, Winnipeg, was ordained on Dec. 23. He has been serving as one of the pastors of the First Church, Notre Dame and Alverstone, Winnipeg.

David Whitermore is serving as interim minister of Grace Church, Lansdale, Pa.

WORKERS

Dorothea Dyck has been appointed executive secretary of the Women's Missionary Association. She has been employed on a part-time basis in the WMA office at Newton, Kan., for a number of years.

Amos Hunsberger has been appointed interim-trustee for Bluffton College by the Eastern District to replace Harold Rosenberger.

Orlando A. Waltner, executive secretary of the General Conference has been appointed by the Executive Committee to represent the Conference at the Commission of Faith and Order of the World Council of Churches which will meet in Montreal, July 12-26. This will be the fourth world conference of the commission. Invitations have gone out to various denominations to send delegates or observers.

Dorothea Dyck (see Workers)

BAPTISMS

Spring Valley Church, Newport, Wash., on Dec. 2: Ronnie Hiebert, Linda Lindhag, Lydia Baergen, Katie Baergen.

DEATHS

Neoma Anderson, South Gate, Calif., was born March 12, 1887, and died Nov. 22, 1962. She joined Immanuel Church of Downey in 1955, transferring from the First Presbyterian Church, Bellflower, Calif.

Samuel P. Hofer, Hutterthal Church, Freeman, S. D., born May 1, 1873, in South Russia, and died Dec. 3. He was the father of five children.

Mrs. J. J. Klassen, Goessel (Kan.) Church, born July 24, 1881, and died Nov 20. She is survived by nine children.

D. N. Kopper, First Church, Aberdeen, Idaho, born in Tashkand, Russia, and died December 11. Two sons and one daughter survive.

Letha Metzler, First Church, Nappanee, Ind., born Aug. 15, 1905, died Dec. 13. Her husband, Dan, survives.

Harold Rosenberger, West Swamp Church, Quakertown, Pa., died Dec. 5. He was a trustee for Bluffton College. Survivors include his wife, Laura, and son.

Henry Schartner, Bethel Church, Frazer, Mont., born Feb. 1, 1885, and died Dec. 14. One daughter and one son survive.

Marie Schmidt Rose, Alexanderwohl Church, Goessel, Kan., born May 12, 1873, in South Russia, and died Dec. 16.

Lulu Johnson Suckau, the last of the so-called pioneer missionaries to India, died on Dec. 10. Her husband, C. H. Suckau, predeceased her in 1951. The General Conference Mission in India was founded in 1900.

Dr. and Mrs. Suckau went to India in 1909 and served until 1928. After their return to the United States, they lived in Berne, Ind., where Dr. Suckau served as pastor of the First Church until 1943. Later he became one of the founders of Grace Bible Institute in Omaha, Neb. Mrs. Suckau died at the home of her daughter, Mrs. Edna Gerstner of Ligonier, Pa. A son, Theodore Youngs lives in Bloomington, Ind.

Mrs. Ervina Yoder, North Danvers Church (Ill.), born May 20, 1876, died Dec. 17.

LETTERS

We appreciate your free and frank response on our use of art. Each opinion is carefully considered. In choosing visual material we are not bound to any one form. We, of course, rely heavily on photographs, certainly the most popular illustrative material in our age—except perhaps for cartoons. Where art is selected, we use a variety of forms, both old and new. Religious art has a truth to bring to us. As Christians we can use art to convey our understanding of the gospel to the world. During the coming months we hope to do some things which will interpret the place of art in the Christian witness. In the meantime we have prepared a brief statement on "Modern Art and the Christian Faith." A copy will be sent to each person requesting one. Write to: The Mennonite, *722 Main, Newton, Kan.* M.S.

FAIL TO SPEAK

To the Editor: Mrs. Claassen suggests (Dec. 11) to have a vote on whether we appreciate modern art in *The Mennonite* or not. I am not sure whether our readers would respond sufficiently to make a fair evaluation since, it seems to me, we are giving the impression *it belongs.* And this not only in *The Mennonite* but also on many of our General Conference church bulletins.

Personally, I like to study these pictures enough so I can at least see what the artist wants to convey to us. But I do admit, and to say it mildly, they fail to speak to me as the artist no doubt would want them to.

Modern art has its place in many of the cultural magazines on the newsstands, and we should try to let it speak to us. However, I do not appreciate it in *The Mennonite* nor on the church bulletins. No, it does not belong. Take this for one vote. *John R. Dyck, Box 68, Rosthern, Sask.*

RELATED TO MODERN NEEDS

To the Editor: You should have at least one voice which indicates that the art work of Bob Regier continues to be appreciated with deepest gratitude. . . . It is not only the dedication of Mr. Regier to his task and to the church but also the incisive way in which he relates the traditional message of the church with modern needs that gives us some hope that the church will have a significant existence. *William Klassen, 3003 Benham Ave., Elkhart, Ind.*

TIMELINESS FOR YOUNG ADULTS

Dear Editor: Modern art in *The Mennonite,* according to Mrs. Claassen's letter of your December 11 issue, is not appreciated.

I beg to differ. Mr. Regier is receiving wide recognition for his fresh, bold approach to art. His rendering of sacred subject matter in a contemporary way imparts an air of timeliness and validity to modern Christianity. The viewer feels that Mennonites are on the move in a changing world.

Many other leading religious magazines also employ contemporary art.

Here at Bluffton College, opinion seems to be entirely for Mr. Regier's art. The appeal is especially great for the young adult, whom I trust Mrs. Claassen does want to read *The Mennonite.* Let us recognize a good thing when we have it. *Ronald Conrad, Amstutz House, Bluffton, Ohio.*

CHUCKLE FOR ATHEIST

Dear Sir: I showed this picture [Dec. 18, page 802] to my children and of course they didn't know what it was and I'm not sure I get half of it myself. This is not a children's paper but I wish this sort of thing were kept out of their quarterlies and papers. It's repulsive to most of them as well as most adults, I believe. I heard a man talk about this very thing claiming it was communist inspired. I doubt that but it certainly must put a chuckle into an atheist. *Tilman Kaufman, Route 1, Moundridge, Kan.*

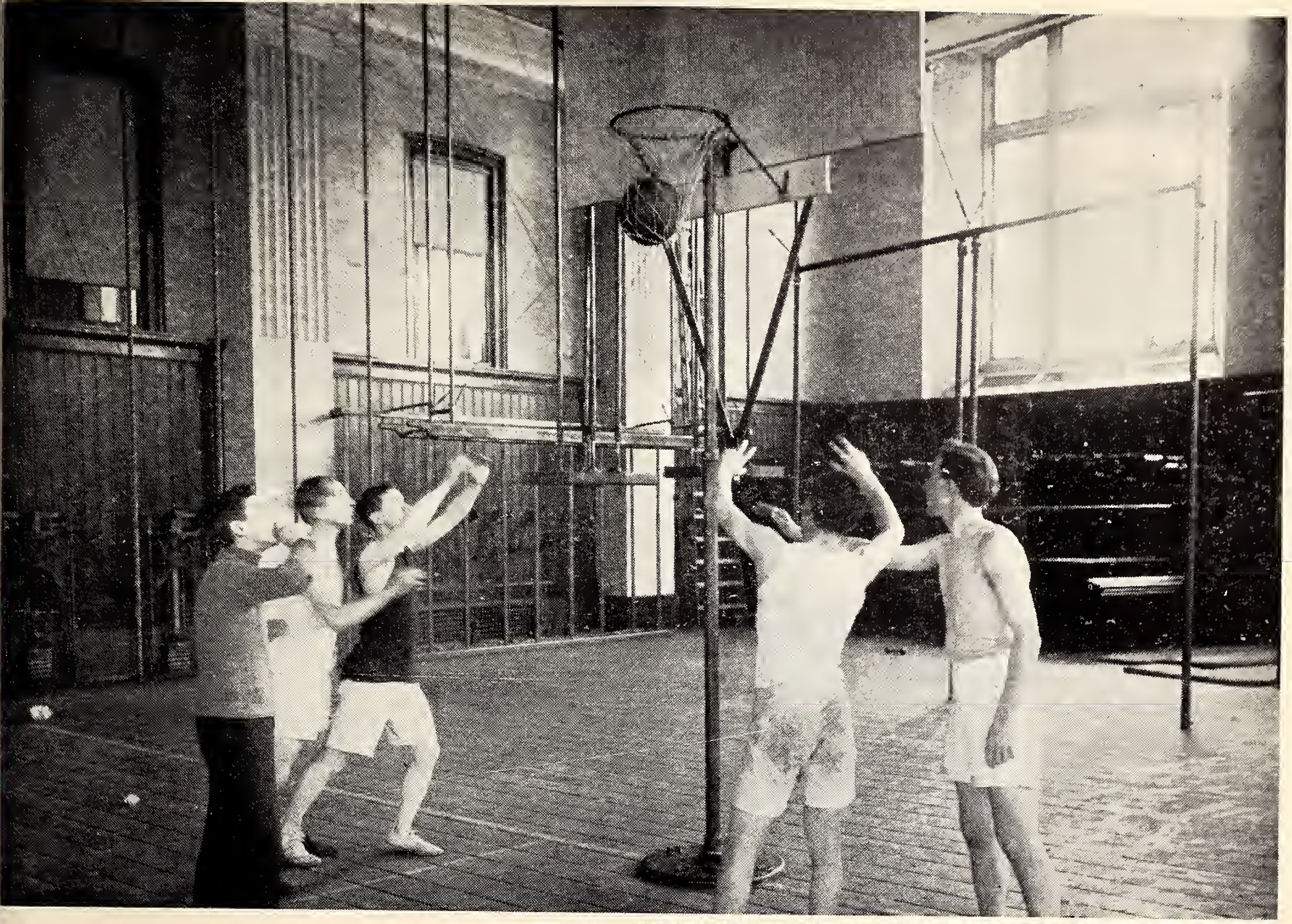
THE PEOPLE OF CUBA

Dear Editor: Donald Imhoff's letter (Nov. 27) made me think. He suggests that the writers of some of the past articles in *The Mennonite* may have been clergy too busy with their studies and their spiritual life to have the normal experiences of life. Could it not be that these men have shown a clear sighted discernment of the facts which the rest of us don't—or don't want to —have?

If we are so concerned about the welfare of the common people in Cuba that we think it would be worth bringing chaos to their country in order to "bring them a better way of life," why did we not try to help them during the many years that "our man" was in power?

One of my friends served with the marines who were called down to Cuba in 1920-21 to put down the rebellion against the Cuban government at that time. Although this information did not appear in our newspapers, the marines soon learned that they were there because American businessmen with large investments in Cuba had called for help. The government head was a ruthless dictator who kept the common people in abject poverty. The government was unspeakably corrupt, but it did allow these businessmen to reap huge profits, so it had to be kept in power, and it remained in power until Castro overthrew it.

I am deeply grateful for the freedom we have here in the U.S. I certainly have no love for Communism and do not defend Castro. But I hang my head in shame when I think how little I knew—or cared, about the miserable plight of the people of Cuba during the time when we "were calling the plays." *Amelia Mueller, 811 East Sherman, Hutchinson, Kan.*



Few changes have been made in the game since basketball was first invented.

the preacher who invented basketball

lenn D. Everett

JIM NAISMITH WAS born at Almonton, Ontario, Canada, to a humble Scotch-Irish farm family. The death of his parents left him an orphan at the age of eight, and he went to live with an uncle. His first adventure in sports was ice-skating. He wore a pair of homemade skates fashioned from a pair of wooden blocks, to which he had fastened the sharpened edge of an old file.

Jim was a fellow who decided the best career for him was helping others. To do this he chose the preaching ministry. He worked as a hired hand on farms until he was twenty-two before he had enough money to enter Canada's famous McGill University in Montreal.

Since he lacked a formal high school education, he had to hit his studies hard in order to make the grade. For two months, he scarcely left his room. One evening two upperclassmen visited him and warned him that he was studying too much and needed to get a little exercise.

"Oh, I'm strong and I can take it," said Jim, scarcely looking up from his books.

"That's what I thought, too," said one of the upperclassmen, "but look at me now."

Jim looked, and he realized that the senior knew what he was talking about, for he had suffered a breakdown in health from overwork, had nearly died from pneumonia, and had just returned to the university after three years of recuperation.

The next Saturday afternoon Jim went out to watch the McGill football team practice. Football was very informal those days. The team didn't have any reserves sitting on the bench. "Won't one of you fellows come in and play with us?" the manager called to the students watching on the sidelines. Jim volunteered. The moment he snapped the ball, the team knew they had a natural-born player. Next game he was in the starting lineup, and there he stayed for all four years.

Jim Naismith entered Presbyterian Theological College in Montreal in 1887, and received his degree three years later. He decided to enter work with the Young Men's Christian Association, a movement then in its early days. So he came to the United States to be part of the forty-five-boy student body of International YMCA Training College, at the present-day site of Springfield College in Massachusetts. When he got his diploma in 1891 the school asked him to teach physical education at the school.

At that time the great Dr. Luther Gulick was head of physical education, and Amos Alonzo Stagg, who is still living at 100, was football coach. After Stagg's football players hung up their gear for the season, and before there could be any thought of starting spring training for baseball, there was a dull season of three months. During this time the physical education classes went through the dull calisthenics drills.

Gulick suggested they ought to invent a new game that could be played indoors on cold winter days. Jim Naismith went to work and a few days later came up with a set of rules which he explained to his class of eighteen boys:

1. There must be a large, light ball, handled with the hands.
2. There shall be no running with the ball, only bouncing or passing.
3. No one on either team should be restricted from getting the ball any time it is in play.
4. Both teams are to play in the same area, but there is to be no violent physical contact between players.
5. The goal shall be horizontal and elevated above the floor.

Naismith then nailed a pair of peach baskets to the ends of the gymnasium balcony, and the game was invented. The first improvement they made to the game was to put a hole in the bottom of the peach baskets, so that it wasn't necessary to have a freshman run out with a ladder and retrieve the ball after each score had been made.

Field goals at first counted three points, later two. Some changes were made in the rules as to what constitutes a personal foul, and the teams were finally standardized at five men on a side.

But it is amazing how few basic changes have been made in the game from the first day it was introduced by the young preacher. In the first rule book published in 1892, he laid down thirteen rules. Twelve of them are in effect today.

The game caught on like wildfire. When Naismith's students went to YMCA camps that summer, they introduced it. The boys at those camps took it back to their Y's

"With refinements basketball would make a nice game for girls."

Basket Ball Score
1st Team
Goals
Free Throws
Total

nd high schools and colleges. Hun-
reds of letters poured into Spring-
eld, asking for copies of the rules.
ulick and Naismith wrote a man-
al which soon became a best seller.
In 1893, some young ladies dropped
y to watch the game that was be-
ming so popular with the Spring-
eld fellows. Their teacher decided
at, with refinements, basketball
ould make a nice game for girls.
Naismith went over to watch the
rls play. Said he, "I shall never
rget the sight they presented in
eir long, trailing dresses, leg-of-
utton sleeves, and in several cases
ith the hint of a bustle. In spite
their handicaps, the girls took
e ball and began to shoot at the
askets. None of the other funda-
entals were observed and often
e ball was run half way across
e floor to shoot."

Snicker he might, but the girls
ed the game, and, quite appropri-
ely, Naismith married one of the
rls who played on that first team,
d lived happily with her more
an forty years.

The YMCA quickly spread bas-
tball throughout the world. The
inter-time sports gap was filled
ith a game that taught speed, co-
dination, endurance, and self-re-
raint, and that put a premium on
amwork and sportsmanship. And
l you needed was two hoops and
ball.

Although Naismith preached ser-
ons occasionally, he was basically
sports teacher. He never returned
the active ministry, but became
interested in physical education
at he studied medicine and earned
M.D. degree from the University
Colorado. Then he accepted a
aching post as director of physical
ucation at the University of Kan-
s where he remained until his
ath in 1939. He turned out some
the finest teachers of physical
ucation in the nation.

At seventy-four, Naismith watched
1936 Olympic games at Berlin
d saw basketball added to the list
Olympic sports, with teams from
hteen nations competing. It is
only sport played in the world
which a single man can claim to
the inventor.

JTH is sponsored by the Young People's
on of the General Conference Mennonite
rch. Editor, Elvera Baumgartner, 722
n, Newton, Kansas.

alone with God
youth prayer calendar 1963

YPU Prayer Calender

Alone with God. These are the words on the cover of the new 1963 youth prayer calendar.

The purpose of the prayer calendar is stated in these words. Every young person must spend some time "alone with God" every day in order to maintain his spiritual balance and growth.

The calendar suggests readings from the Bible for your time alone with God. Verses have been selected for each day of the year. They follow themes which have been picked out for every month.

A prayer memo is provided at the back of the booklet. No prayer requests are written down for you. Write down your own problems, other people or things for which you want to pray, the things you wish to thank God for, etc. Read the paragraphs inside the front cover for help in making your time alone with God more meaningful.

If you have not received your copy of the 1963 youth prayer calendar ask your YPF president or sponsors for one. Or write to Marvin Dirks, Jr., Director of Youth Work, 722 Main, Newton, Kan., and he will see that you receive a copy.

"Prayer is conversation with God. It is putting God and His will at the center of our attention, and forgetting ourselves and the impression which we are making upon others. It is talking to One who really understands our feelings and most private thoughts" (from the prayer calendar).

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COVER
The minister's wife is first of all a mother.

CONTRIBUTORS
With her husband, Norman, Mrs. Mary Bartel serves the Indian congregation at Hammon, Okla. Her article was adapted from a paper presented to a meeting of Oklahoma ministers and their wives in Feb. 1962. Arnold J. Regier is chaplain for Bethel Deaconess Hospital, Newton, Kan. Stanford Smith is a Lutheran layman whose job is that of manager in a plant of the Ohio Chemical Company in Cleveland. His article about the use of prayer in collective bargaining sessions appeared first in "The Lutheran" (ULC) for May 9. Its viewpoint reflects the convictions of a man who was born in Japan of missionary parents, is secretary of the United Lutheran Church Men of Ohio, and in his own Cleveland church is chairman of the evangelism committee and a member of the choir and the church council.

CREDITS
Cover, Stanley from Monkmeyer; pp. 29, 30, Culver Pictures Inc.

THE MENNONITE

Editor: Maynard Shelly. Associate Editor: Claude E. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

EDITORIAL

Last week one of our articles talked about working mothers. (The term refers to women with children under eighteen years of age who work outside the home.) Says the Women's Bureau of the U. S. Department of Labor: "Public interest in working mothers as a group is expected to remain high."

As background information, the Bureau answers the following questions which we found interesting.

How does the number of working mothers compare with earlier years? In 1960 there were eight million working mothers. This is the highest number ever recorded. In 1950 there were four and six-tenths million; in 1940 one and a half million.

What per cent of all mothers with children under eighteen years work? Almost one-third are now in paid employment. In 1940 it was one-tenth.

Of all women workers, what per cent are mothers? Over one-third of the 22,516,000 women workers of 1960 were mothers with children under eighteen.

Do many working mothers have children under six years of age? About one out of three have a child under six.

Altogether, how many young children do working mothers have? In 1957 there were three and six-tenths million children under six years of age whose mothers worked. Of these working mothers, about seventy per cent had one child, twenty-three per cent had two, and seven per cent had three or more.

What is the average number of children under twelve years of mothers employed full time? Such mothers have an average of one and eight-tenths children.

Does the presence of young children influence a mother's decision to work? Yes, the percentage of mothers is relatively low in families with young children.

What per cent of mothers living with their husbands work? Less than three out of ten mothers with husbands at home work, as compared with almost three out of five other mothers.

Does family income influence a mother's decision to work? Yes, more mothers work outside the home when the family income is low than when it is high. In families where the husband earned less than $3,000 in 1959, almost one-half of the mothers with children six to seventeen years and one-fourth of those with children under six years worked. When the husband's income was $7,000 or over, the proportions were one-fourth and one-tenth respectively.

How many women who are heads of families work outside the home? One-half of the four and five-tenths million such women work outside the home.

Does the presence of female relatives influence a mother's decision to work? Yes, particularly in families with young children, mothers are more inclined to seek employment if there are female relatives in the house.

What is the average age of working mothers? The average age of working mothers (with children under eighteen) is thirty-eight years—only slightly below the forty-year average for all women workers.

How does the amount of education a mother has influence her decision to work? Mothers who have attended college are more likely to work.

What is the chief reason mothers work outside the home? Most women (including mothers) are motivated to work primarily for economic reasons. Studies list the following reasons: to support themselves, to contribute to family living expenses, to help buy a house, or to help pay for their children's education.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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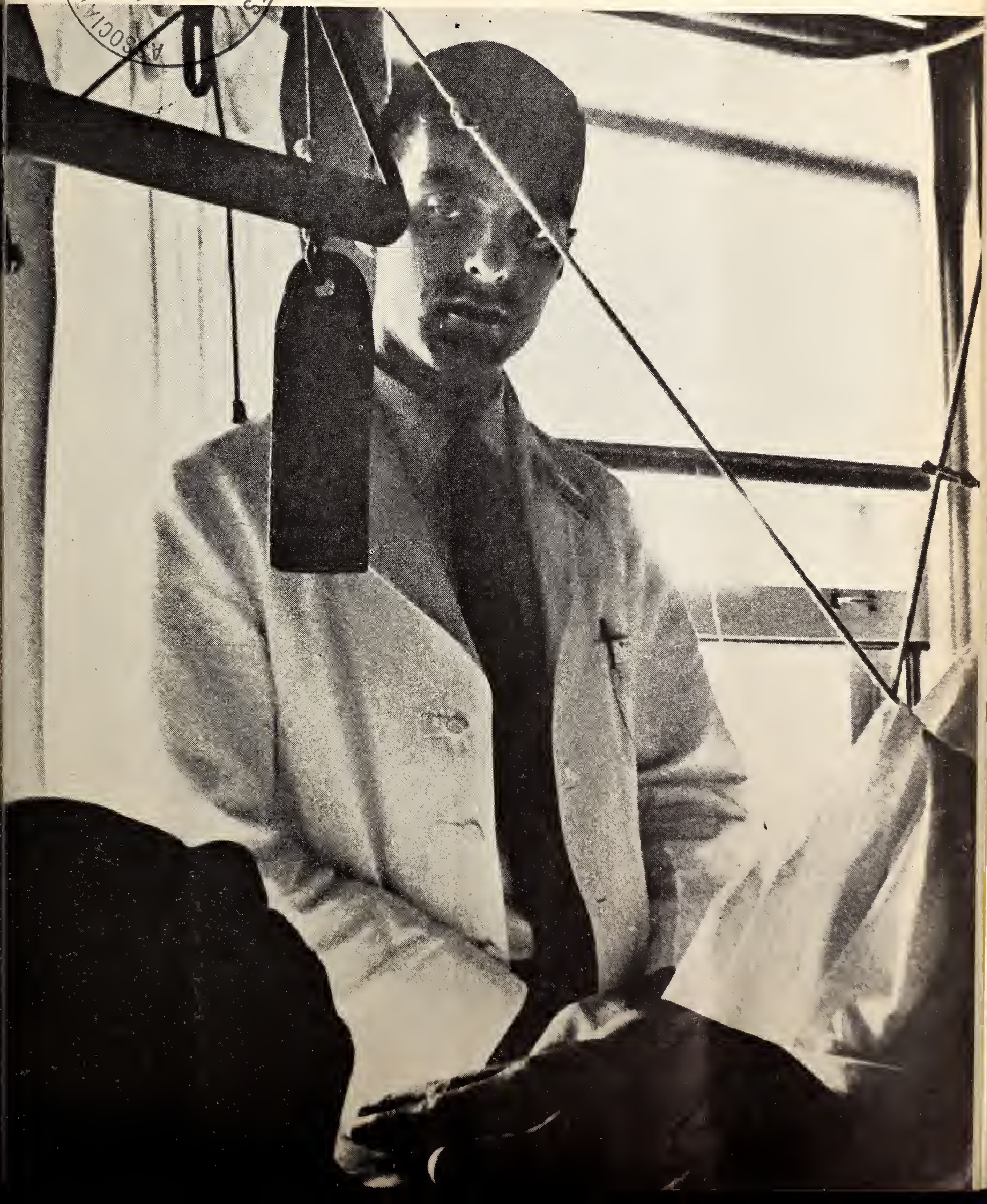
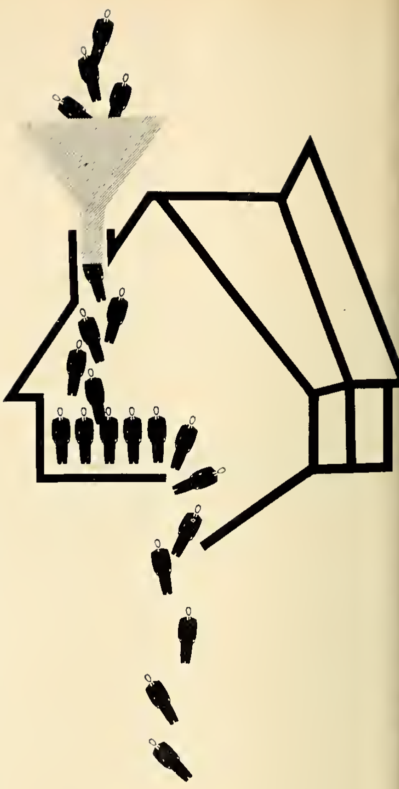


THE MINISTRY



Edward Stoltzfus

Some men are leaving the pastorate. Concern arises because there seems to be a lack of trained men to serve congregations. One answer to this shortage is for congregations to continue to ordain untrained men from within their membership. But more of our congregations seem less willing to do this. Another answer is to keep as many men as possible in pastoral work and stop the flow of men out of the pastorate. The question then is, Why are some men leaving the pastorate?

To find out exactly what the thinking of our ex-pastors is on this question I asked about twenty of them. Sixteen answered my letter.

The decision to train for pastoral work is a profound one.

Said one man, "I entered . . . [a training period] with full intentions of training myself for the pastorate. . . . I accepted the call from the . . . congregation with the full intention of remaining there for a lifetime (even if not in that congregation)."

And the decision to leave is equally profound.

"It came," said another, "after years of careful and prayerful thought and adequate counsel."

Short Term Plans

Two men said they always had other work on their minds and always planned for a short pastorate.

"For myself, I have always had a . . . ministry in mind, and I entered the pastorate with the intention of returning to the ministry of . . . on a full-time basis."

Another said, "Before I was ordained I had planned for a [certain types of other church work] . . . . I wanted some pastoral experience and preaching experience for what I planned to do."

Should these men have entered pastoral work for only a short time? Why not? If congregations called them in full understanding of the implications and all believed they were led to serve in this way, cannot God work with congregations and with a man in this way?

Called to other church work

Seven men said that one of their reasons for leaving the pastorate was that a church institution requested their services. They chose to say "yes" to that request.

"I can only say that the Lord seemed to be very definitely leading from the pastorate into a position [in an institution] . . . and subsequent events seemed to have confirmed this direction our service has taken."

Another said, "I left the pastorate because my training and experience indicated greater usefulness in other aspects of the church program."

One man said simply, "The reason I left was that [a church institution] asked me to [do a job] . . . and I left pastoral work to do it."

Still another observed, "My training and experience indicated greater usefulness in other aspects of the church program."

Does a church institution have a right to ask a pastor to leave his congregation and work for it? Many persons and congregations feel that if a congregation calls a man and ordains him as a minister, he should never stop being a pastor. His call is for life, and they feel that institutional work is not quite being true to his call. Complicating this may be the presence of some unwholesome rivalry (under the surface, of course) between church institutions and congregations for the service of certain types of men.

But there is an even more basic question. What is the relationship between the call of the church on the life of a pastor, and the call of the congregation for his services, and his own inner desires? In the New Testament it seems that Christ's call through the church was dominant. The person's inner feelings were subordinate to it. But in our time, if there are two voices representing the church—the congregational call and the institutional call—the pastor may need to fall back on his own inner desires to resolve the seeming conflict.

The lines toward a solution must come with a more complete view of the church. The congregation

some leave -- others stay

one is not the church; neither are ie institutions. Is it not, therefore, ie total church, and not just a con-regation or an institution, which ys claim to a man and his gifts?

Much Work Undone

Another important reason which iese men gave for changing their ork was the strains of pastoral ork.

"I was worn out by the unending rains of the pastorate," said one an.

Another said, "I faced the prob-m of a lack of mental and physi-l health due to fatigue."

'I left the ministry at the doctor's ders [because of the strains]," clared another.

And still another said, "The deci-n to leave the pastorate came ter a long period of growing frus-ation which finally became over-ielming."

What were the causes for this istration? One source was the ick of clear definition of the work the pastor—thus [there is] no od way to judge effectiveness or build a satisfying personal cal-dar. Always the overwhelming nse of so much work undone."

One man believes that "men are iving because . . . neither congre-tion nor pastor has as yet a suf-iently clear and settled image of e new notion of the pastorate." have a feeling he is right.

o Many Debts

Another cause for frustration was lack of income to support a fam-. The additional work from an-ier job makes too heavy a load. 'I was making most of our own ing by farming," said one who s carrying on another major church-related activity, "and trying to pastor a church. . . . It was too much. . . . It seems the church needs a program which provides security for the minister's family. Our children need to be educated; we need to prepare for financial emergencies; and we need to prepare for retirement."

Another said, "The financial problems became a constant concern. In an effort to alleviate these, my health, both physical and mental, began to suffer from plain lack of sleep and rest."

One man said, "I received insufficient support and then [was] criticized . . . for having debts."

The Perfect Church Myth

A third strain mentioned by an ex-pastor was "the implied Mennonite insistence on the perfect church. . . . Other denominations know that such a thing is impossible, and do not hold their pastors responsible for achieving it. But we have not yet learned this. Many people in our congregations are still demanding such a utopia, and when it fails to arrive, they know who is to blame. It is very obvious to them that their preacher is either lazy or prayerless or unconsecrated or unspiritual or stupid with learning."

This frustration came from conference relationships also. "My decision to leave the pastorate . . . was determined (partly) by a feeling of frustration in the city pastorate because of the tension between rural and urban perspectives within conference leadership."

A fourth source of tensions that there was "little real source of sensitive counsel from experienced men."

"There was a barrier in fellowship and counsel," said one, "particularly within conference, caused by the throes of finding effective ways to interpret and use the rules of the church." This frustration came from laymen, too. "I had to face attitudes within the lay leadership that were less than sympathetic, less than open."

So the very place where some of these ex-pastors should have found help was denied them. These very people became a cause for frustration.

Additional sources for frustration were: "The paradox of preaching the New Testament and yet bowing to continuing traditionalisms"; "trying to reconcile personal conviction with churchly expediency"; "facing, at times, the possibility of ultimate congregational rejection"; a "sense of inadequacy for the preaching ministry and the task of scholarship," "inexperience," and a lack of adequate training for congregational pastoral leadership; a sense of "inadequacy in the crisis ministries to members"; "a sense of failure to spend adequate time with the family"; and finally, a "failure to find or to appropriate in the gospel the resources to maintain the sense of hope and well-being to cope with the above [and a] related sense of hypocrisy in standing as a representative of a power which didn't seem to answer my own needs."

Conferences and congregations could lessen the strain on pastors by thinking carefully with them about their financial support and about the role they wish for the minister to fill. But these developments come only through experience and time. No congregation can learn it by proxy.

In pastoral work individual needs can be met.

The saddest reason for some men discontinuing their pastoral work is because a congregation dismissed them. They lost their "nerve" to continue pastoral work in another congregation. Several examples appear in this study. There are additional hints of such a possibility by other men.

"I Was Thrown Out"

"I did not voluntarily of myself leave . . . the flock which God gave me to serve . . . asked the shepherd to leave. . . . There is much documentary data to footnote the above. The congregation . . . gave me . . . almost 200 pages of complaints, criticisms, etc. If I want to relive suffering, I merely have to go back to those days, to those horrible documents. . . . So pray, tell me, Brother, what can a pastor . . . do when the pastorate says, 'Get out'? Shall I strive and say, 'I will not get out'? What good would that do? I do not personally like to think of myself as one having left the pastorate. I was thrown out."

Another man said that when "the alternatives were given, the congregation made the final choice that [I] . . . leave the pastorate." This man gave the "alternatives" because of the strain under which he was working.

Demanding but rewarding. Exhausting but satisfying. Wearing but in God's will. What a job! Why do pastors stay in pastoral work? I asked a number of them and this is what they wrote me.

Why Do Some Stay On?

"When I was ordained as a minister (and later a bishop), I took my ordination vow to mean a commitment to serve the Lord by His grace in His church as a pastor. . . . I have stayed with the pastorate because of my conviction that this is God's call."

This comes from J. B. Martin who started as a pastor over thirty-five years ago and continues to serve the Waterloo (Ont.) Church.

Kenneth Good, pastor of the First Church, Hyattsville, Md., comments, "I have stayed in pastoral work . . . because of the lordship of God, who I feel has placed me where I am."

And John H. Mosemann, pastor of the Goshen (Ind.) College Church, says, "I was guided into the pastorate and feel that that guidance was authoritative and genuine."

Unequaled Opportunities

"I have had a sense of call to the care of established congregations. . . . I have stayed in pastoral work because congregations have extended a call to me, and, in my service in their midst, have convinced me that my ministry is acceptable to them." So writes Arnold Nickel, pastor of the Eden Church, Moundridge, Kan.

These men all tell us they continue as pastors because of an inner conviction that they have been called by God and by His people to this work.

Nickel continues, "I have stayed in pastoral work because its scope of service to people is almost unlimited. The pastor is able to serve all age groups; he can preach, teach, help, counsel, share, intercede, and be a Christian friend to many. I have had wonderful opportunities to serve."

"In pastoral work," says Good, "comes an overwhelming sense of mission to people, not as statistics but as persons."

"I know of no more challenging field of service than the pastorate," says J. B. Martin. "The task of meeting the needs of the children, youth, and adults keeps a person alert . . . never a dull day, constantly new things, no two personalities the same. Where is there a field of service like the pastorate?"

Paul Roth, pastor of the Masontown (Pa.) Church comments, "In pastoral work individual needs can be met . . . lives are changed, homes are altered, the church takes on new meaning, and the community is transformed. For a pastor to help individuals and families find the Lord, to see them develop and grow in their Christian experience, and then to have them share in the work of ministering is indeed rewarding.

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'o minister to the crisis needs of congregation gives meaning to astoral responsibilities."

o Great the Need

Howard Zehr, pastor of Prairie treet Church, Elkhart, Ind., says, I have stayed in the pastorate beause of a deep sense of conviction iat this is the area of the church's reatest need. . . . I realize the ecessity of giving first place to iost urgent needs."

And on this Paul Roth also comients, "I have stayed in pastoral ork because of growing concern ır the need of this type of mintry. It is a service that has often een neglected or overlooked. Someie needs to care for the souls of ien and shepherd the flock of God."

And John H. Mosemann comients, "I believe that my basic ıll is best fulfilled in having the portunity to witness to Christ's iving deed." In pastoral work "I ace at the disposal of the church . . the gifts with which I might endowed [in carrying forward is witness]."

et's Be Honest

It is refreshing to see how hont these men are with themselves id their work. They wonder about eir work as much as any normal rson.

Zehr says, "I have been tempted leave pastoral work. The deands of the pastorate and its cost oneself and one's family have ten seemed more than I felt ready carry. But after serious considation, I have always been led to . give first place to most urgent eds."

And Martin adds, "I express my grets for my human limitations a pastor." There is "so much ırk undone," and so evident "faile to really get across the spiritual essage."

It is probably this type of honty and humility which has made ese pastors and many more like em so effective.

rst Things First

'I would like to add one further te," says Arnold Nickel in a postript. "Unless we will do everying possible to provide trained d dedicated leadership for the ngregations in our conference, we nnot hope to build strong conference and institutional programs. I believe that the conference itself and every institution and organization in the conference is finally dependent upon the local churches which make up the conference body."

Therefore, he insists, the church must continue a primary interest in its pastoral leadership if its congregations and institutions are to thrive.

In a similar plea Zehr declares, "No church group can make a vital contribution nor long endure that does not give first considerations to its life at the grass roots (effective pastoral leadership for the congregations). This I believe to be an urgent concern for the Mennonite Church."

Kenneth Good concludes his remarks on his pastoral ministry this way: "I only wish I had yielded earlier to the call I attempted to forget but couldn't. Nothing I have ever done has provided more challenge and inner satisfaction."

Very Practical

The other Sunday morning I heard Dona Rosa pray
During the devotional period before Sunday School.
Then I remembered
What Pat had told me.

At the women's meeting the ladies had discussed our beliefs,
(Very practical. Not well-defined theology from learned tomes)
And to conclude, Pat asked those present
If they, like other stalwart saints,
Would be prepared to die for their beliefs.

"I would," said Dona Rosa.
No adolescent fervor this, or thoughtless aspiration,
Or foolish seeking to gain human recognition.
In an attempt to dissuade her from church attendance
Her husband threatened to desert her,
To find another woman,
One who would not prate always of religious things
And run to church continually.
If he could leave their lovely children thus,
She gave him liberty, she said.
Then, too, he threatened once to lock the door
And bar her entrance if she left the house.
Undaunted still, she came to worship,
And afterwards, in spite of threats, he let her in.

That Sunday morning Dona Rosa prayed;
She interceded for her loved ones
And asked God's grace to save her husband.
To intercede for one who made her life a hell
Showed Christian virtue.
She meant what she had said.
"I would."
And now she lives her faith.

JOHN KLASSEN

THE TAXE THAT GO TO WAR

Leo Driedger

ALMOST SEVENTY CENTS OUT of every dollar paid in taxes to the American government goes for war and defense. Of the $103 billion voted by Congress in 1962, 53.5 per cent was for the current military program, 5.3 per cent for war veterans, and 9.5 per cent for the national debt (eighty per cent war created).

Only thirty cents of the tax dollar is used for non-military purposes. These include foreign relations, health, education, welfare, commerce, labor, post office, roads, aviation, agriculture, and natural resources.

This thirty cents for non-military purposes creates no problem. It is usually used for worthwhile needs. But the seventy cents for war concerns many nonresistant Christians. Are we responsible for our taxes, knowing that most of them will be used for war and defense?

Where does the government get its money? In 1962 the United States government expected to raise its $103 billion as follows: fifty-five per cent from individual income taxes, twenty-five per cent from corporation income taxes, eleven per cent from excise taxes, and nine per cent from other receipts. We are familiar with the personal income tax which is the government's largest source of income. Those who do not hold stocks and bonds would be less involved in corporation income taxes, although banks, loan and insurance companies often invest in corporation stocks so they can pay interest and premiums for the use of our money.

Most excise taxes are collected from alcohol and tobacco sales. Gas and oil rate next. Other smaller items on which there is excise tax are deeds, radio and television sets, appliances, business machines, musical instruments, sporting goods, luggage, jewelry, furs, toilet articles, telephone, admissions tickets, train and bus tickets, sugar, trust funds, and phonograph records.

Some think we should work out some alternative to paying taxes. In the past some Mennonites paid for other people to go to war in their place. We thought this was wrong so we sought alternative service. But we are still paying for war with our taxes. In order to discuss our taxes intelligently we need to know where we are paying taxes, and how it is spent.

Can we escape paying taxes for military use? It is hard to be consistent. To illustrate, let us examine the excise taxes. Most of us do not buy alcohol and tobacco which eliminates half of the excise tax problem. The other half we pay on such items as gas and oil, telephone, transportation tickets, and sugar (which we can hardly do without). Not to pay any excise tax on anything would result in doing without a lot of things we think are necessary. Furthermore, we might find ourselves spending much time trying to decide when we are or aren't paying excise taxes. Would this be good stewardship of time?

The twenty-six per cent that the government receives from corporation income taxes could be largely evaded if we did not buy stocks and bonds in corporations. Many of our people however invest in stocks, although a large percentage don't. But we would still be involved in a small way in that our money in savings accounts in banks and loans we make involve the investment of some money in corporations and these pay taxes. True, our involvement here is small.

Most of the government's money comes from personal income taxes. In the United States a single person can earn $600 and a childless couple $1200 per year before they have to pay income tax. In Canada this is $1000 and $2000 respectively. We would find it hard to live on so little, although I know of one Mennonite who has done this for years. Reducing our income that much would leave little for tithes to the church. Is this good stewardship of our money?

For some a large family solves the problem. In the United States tax exemptions permit a man to earn at least $6,000 before he has to pay taxes. Not too many, however, are following that solution.

The Christian also has the positive option of giving thirty per cent of his income to the church and tax-deductible charities. Many of us should consider this possibility seriously. I know of some Christians who give that much and more to the church every year.

Each year a number of Mennonites include a letter of protest with their tax returns. They often ask for an alternative. Some members of the Society of Friends have actually worked on a bill to present to

ıe government asking for the opportunity to pay their
ıxes to UNICEF, a welfare organ of the United Na-
ons. Securing an alternative will be difficult. Quite
few actually refuse to pay, and are imprisoned;
thers don't pay and get away with it. This is a com-
lex problem, for even if we were granted an alter-
ative on personal income tax, there is still the other
ırty-five per cent corporation and excise taxes which
e not covered.

The Gospels (Mark 12:17, Matt. 22:21, Luke 10:25)
te the well-known saying of Christ: "Give unto
aesar that which is Caesar's and unto God that which
God's." Did Christ mean we should pay our tax
oney to the government and ask no further ques-
ons? Although the coin had the inscription of Caesar
ı it, did Christ not mean that all we have and own
God's, whose purpose is much greater? Did he
ean that taxes for roads, health, welfare, should be
ıid to Caesar to administer these, but not money for
ar because this does not serve mankind and God?
r did Christ actually mean that His disciples should
ılp pay for Roman conquest and military persecution?

Can we work out a perfect plan that will provide an
ternative to military taxation? That seems nigh
ıpossible if we still want to be a part of society.
ıt, aware of our involvement, do we confess to it
ıd seek truly to make the best witness we can against
is evil use of our tax money? Without giving any
ib answer I leave a few questions for discussion:

1. Is it wrong to pay our taxes to government even
ough we know seventy per cent of this goes for the
eparation of war?

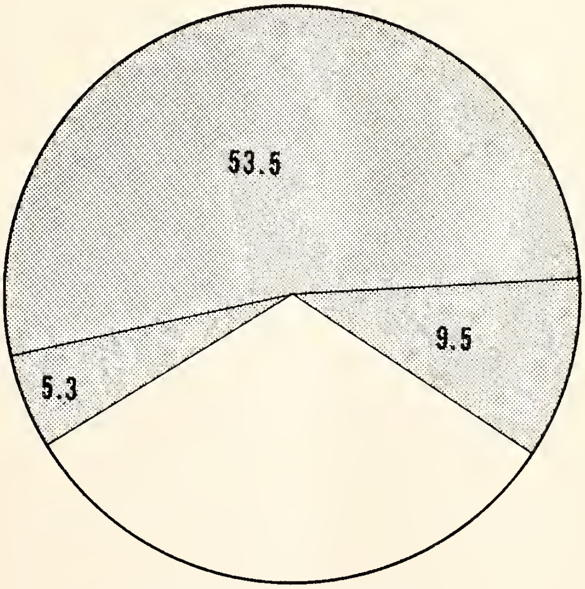
2. What does the Bible say about this question of
volvement?

3. Is it really possible to withdraw from any involve-
ent, by either paying our taxes and forgetting about
or attempting to do without those things that involve
yment of taxes? Is this the best witness we can make?

4. Is there some way in which we can make a Chris-
ın witness against programs of military spending?
ıw?

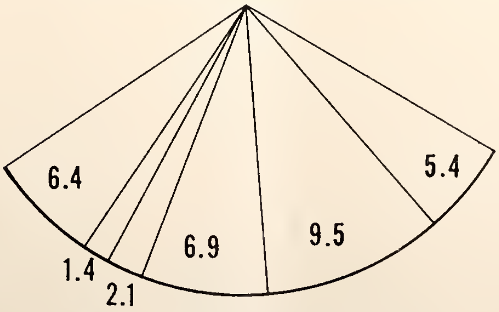
5. Should we invest our time and efforts in working
r an alternative to paying taxes as we have done in
ilitary service?

MILITARY 68.3%



Current military program, 53.5%
Veterans and cost of past wars, 5.3%
National debt (80% was created), 9.5%

NON-MILITARY 31.7%



Health, education, and welfare, 6.4%
Commerce and labor, 1.4%
General government, 2.1%
Agriculture and natural resources, 6.9%
Post office, roads, and space, 9.5%
Foreign relations (including non-military aid), 5.4%

NEWS

Tribal War Plagues Congo Mission

Katanga is one of Congo's troublesome provinces. But there are others. Kasai is another one. This is the province in which Mennonites have worked for fifty years. Last fall Kasai was divided. The capital of the new province was to be Tshikapa. This city is also the headquarters for the Congo Inland Mission, the Mennonite mission agency. Below Elmer J. Dick reports on what happens when a new province is born.

Upon our return to the field in June we noticed a tremendous improvement in tribal relations. Intertribal travel and commerce were steadily increasing. We were even able to have a conference to which all the tribes in our area were able to send their delegates. We could make plans for weeks ahead instead of confining ourselves to the immediate present. Our literature program was very successful and our evangelistic work could be carried on everywhere without hindrance.

But in the background were the rumblings of a new storm; that of a new province with Tshikapa as its capital. The new province, *Unite Kasaienne,* is a consolidation of some ten different tribes who oppose the Lulua tribe.

The Luluas felt that with the moving of the Balubas to South Kasai it would now be relatively simple to establish a government together with the remaining tribes. But they soon found that the major tribes of the area had turned against them and were organizing a new province. Sept. 15 was to be the official flag raising day. This would introduce a temporary government which was to be officially installed Sept. 30.

The Luluas were determined that the flag raising would not take place. They managed to cause enough disturbances and frustrations that this public ceremony was dropped. However, the officials of the new province were not easily frightened. They began moving into Tshikapa, taking houses and offices as they needed them.

The local diamond mining company protested. Our mission was also pressured to give up some of the buildings which we had leased from the mining company.

Monday, Sept. 17

While listening to the news broadcast on Sept. 17, we were amazed to hear an official declaration of war by Chief Kalamba of the Luluas. He gave orders that his people must die for Tshikapa. They were to use anything that could be used as a weapon—appealing to the women as well as to the men.

A pickup load of soldiers attempted to make patrol tours through the Lulua section but they were quickly outnumbered. The soldiers were disarmed and threatened. They finally made a pact with the Luluas to leave them alone if they would only release them and give back their weapons.

Tuesday, Sept. 18

The following morning Lulua youths were harassing the policemen who were guarding the new government officials. Somehow they managed to relieve several of the policemen of their weapons. Several hundred Lulua women demonstrated by marching in front of the building occupied by the new government officials, vowing death to the enemy. While the women were carrying on, a number of the Lulua youth began to break into houses occupied by the officials. They carried off what they could and destroyed much of the rest.

In the afternoon a number of us missionary men were called to Russell Schnell's house for a conference with Kamanga Gregorie, the president of the new province, and several of his aides. He was polite but firm in his demand for some of the buildings being occupied by the mission. Our reply was that these buildings were officially leased from the mining company and we were under contract for the same. Therefore we could not give them permission to occupy any of these buildings unless we had an understanding with the company to release us from our obligations.

It was decided that the president draw up a plan outlining his needs and this would be considered by our board and the mining company.

At this same period of the conference we saw crowds of men pouring off the hill on the opposite side of the Kasai River heading for the bridge. The bridge was being guarded by a few Congolese soldiers. They were so badly outnumbered that they could do nothing to stop this on-coming avalanche of Lulua warriors. President Kamanga and his aides bid us a hasty farewell nd fled to safety on the other side f the Tshikapa River. By the time ve were ready to leave, the wariors armed with every kind of veapon imaginable were streaming p the hill past the Schnell house o the Lulua camp. They displayed o hostility toward us.

Shortly before dark Dr. John Zook nd I met one of the Lulua leaders. Ie assured us that we had nothing o fear as they had placed special rmed guards at each of our houses o insure our safety. People were ushing around everywhere with hings which they were getting out f the government houses. They lso entered one of the houses ocupied by a white man of the minng company and took everything hat was in the house.

All during the night and the next ay we heard the noise of doors eing broken down as more proprty was destroyed and more things tolen. This was mixed with many oud arguments as they were fightng over stolen goods.

ednesday, Sept. 19

With daybreak of Sept. 19 open arfare began. The fighting all centered around the Tshikapa River ridge. While some men were ocupied with firing across the river hers were kept busy carrying way more loot as well as their ersonal belongings across the Kai River.

The role of the Congolese solers at this time is unknown. They ere nowhere in sight. There was way of getting any word to the tside world as the telegraph sysm was broken. Missionary transitters had been confiscated some onths before.

Late in the afternoon the firing opped as if by prearrangement. e warriors on both sides were now oking for food. In spite of all the nfire there were few casualties. e greatest loss of life took place the hospital where some bedfast luas were murdered by some of e "brave" warriors.

A number of the Congolese solers suddenly appeared and began disperse the looters who were ll busy and by nightfall everyng was perfectly quiet.

ursday, Sept. 20

Thursday morning the Congolese diers seemed to be in control. Orders had been given for all the Luluas to vacate their camp and move across the Kasai River. It is difficult to picture the confusion and anxiety. Everybody to the youngest child was carrying what he could. The soldiers made baggage inspection and confiscated what they felt was stolen goods.

The white men of the diamond company were determined to break through to Luluabourg and they managed to get several authorized policemen to accompany them. We decided to try to send a car through also. We got a couple of policemen to go along but these men proved to be a detriment.

The car was stopped at a roadblock about fifty miles out of Tshikapa. The policemen were disarmed and our missionaries endured several anxious hours at the hands of threatening village men. With the approaching night, everything seemed rather hopeless when all of a sudden a convoy of Congolese soldiers appeared. The yelling mob disappeared as if by magic. Soon one of the policemen brought the keys for the car which had been taken at gun-point earlier. The officer in charge of the convoy informed the missionaries that there were many roadblocks ahead and that it would be impossible for them to get through. He advised them to accompany his convoy to Tshikapa.

We were grateful that the two cars driven by the company men had got through to Luluabourg. There they gave a report to the United Nations as to conditions at Tshikapa.

Friday, Sept. 21

Friday morning a U.N. plane was dispatched to Tshikapa to investigate. After a strategy conference it was decided that women and children should evacuate. In some cases it was thought best that the husbands accompany their wives. Three of the men and three of the nurses decided they should stay. The Rocke family across the Kasai River at Kalonda had not had word about this so they also were with us. We had not been able to get word out to Nyanga because of shortage of the time and hazardous traveling.

The U.N. had brought their signal equipment along and were soon set up sending word to Luluabourg to send about twenty trucks and jeeps with soldiers. These began to arrive on Saturday and Sunday. They immediately took control of both bridges so by Sunday we found ourselves alone. All the people from our section had been evacuated to the other side of the Kasai River and nobody could cross either bridge without a special pass.

Upon arrival in Luluabourg several of our missionaries got passage to Leopoldville where they gave a report to the American Embassy. They immediately grounded a Globemaster in preparation for evacuating missionaries from Tshikapa, if necessary. They now dispatched a plane with several officers and Mel Loewen, who is presently teaching in Leopoldville, to get an on-the-spot report.

Saturday, Sept. 22

Loewen reports below on the flight. The embassy's two-motor Beechcraft was dispatched by Mr. Gullion, the American ambassador, to check on the welfare of the missionaries at Nyanga and those remaining at Tshikapa.

Two pilots, a plane mechanic, two consular officials and I left Saturday morning. We were to check in with the U.N. at Luluabourg. On our way we buzzed Nyanga station and dropped a message saying that if they were in danger we would return that afternoon or the next morning. The signal we received indicated tension in the area. However, we saw some missionaries moving about the station which was a good sign.

When we arrived at Luluabourg we found the U.N. commander well informed on the situation in the Tshikapa and Nyanga areas. He had lists of the numbers of men, women and children on the various Catholic and Protestant stations in the area in case of full scale evacuations. United Nations forces were already at Tshikapa and others were to leave the next morning. Our plans were to fly to Tshikapa the next morning—and from there on to Nyanga, land there and make a detailed survey of the local situation. In case there would be need of evacuation only three of us would go leaving another three places free. A British officer with the Nigerian U.N. forces at Luluabourg, accompanied the American pilot and me.

Sunday, Sept. 23

At Tshikapa, we found U.N. forces guarding the two bridges and thus effectively separating the two warring groups. Mel Claassen and Elmer Dick had gone to the farm, twelve miles from Tshikapa, to check on the cattle; Dr. John Zook and Glenn Rocke had left for Nyanga, to check on conditions there. Ina Rocke had stayed with Keith at Kalonda and we found only the three single ladies at Tshikapa station CIM.

We had coffee with the ladies and then took off for Nyanga. We flew low following the road hoping to spot John and Glenn in case they had run into trouble. We spotted them driving along near Nyanga.

We buzzed Nyanga, checking the landing strip for logs or hogs. Seeing neither we went in for a landing. Hundreds of people came running to the plane giving us a friendly greeting, with *muoyos* and *wabandas* all around.

The friendliness on this Sunday morning was camouflage for the tensions of the day before. As we walked together with the missionaries to their houses we heard of the pressures and threats. Local warriors with bows and arrows, spears, and muzzle-loaders had demanded to be transported on the mission truck to the fighting area near Tshikapa; under mounting threats the African church leaders urged the missionaries to consent to go to avoid serious trouble, so finally Sam Entz and Ellis Gerber took off with a truck load of warriors. It was then that we had flown over Nyanga station and dropped a note. By association, the local people thought they were about to be punished for their behavior. Thus it was that when we landed a day later we had a warm welcome. We did not see a spear or a menacing gesture. The Lord had again undertaken in His own way.

[Said Dick in reporting on this incident: "The local Christians who had witnessed this struggle were tremendously impressed when they saw this American plane appear at such a strategic hour."]

John Zook and Glenn Rocke arrived by car thirty minutes later and we all had lunch. Everyone was relaxed and relieved.

When we returned to Luluabourg that night we had a meeting with the mission folks there. The arrangements with them were that they would stay in Luluabourg until the men came from Tshikapa to get them.

Monday, Sept. 24

We again stopped at Tshikapa and checked with the men. The United Nations was in control of Tshikapa and had radio contact with Luluabourg. CIM personnel was free to cross into both tribal areas. Though the diamond mining store had been pillaged, the mission houses had not been touched. The men were optimistic hoping for their families to return soon.

On our flight home to Leopoldville we dropped a note at Mukedi telling them about the incidents and indicating that the situation at Tshikapa and Nyanga was under control.

Mission work is difficult all over the Congo in this post-independence era. Mutual confidence and consultation are still in disrepair after the events of July 1960. The mending of relations between church and mission is progressing. But we will continue to have local political incidents which will force us to be more mobile.

SEVEN SCHOOLS PLAY BALL

Tabor College, Hillsboro, Kan., made the best showing in basketball at what was modestly called the All-Mennonite Basketball Classic, Dec. 21 and 22. The Mennonite Brethren school was host to six other Mennonite college basketball teams in their new gymnasium. This was the first time for all Mennonite schools fielding basketball teams ever to meet together.

The basketball competition was a non-trophy affair. The teams did not take part in a complete play-off. However, by chance, both in the junior and senior college divisions the winners of the first round of games met in the second round.

Tabor beat Bluffton (Ohio) College 59-51 while Goshen (Ind.) College took Bethel College, North Newton, Kan., 73-64. In the second round Tabor came from behind to outshoot Goshen 88-82. In the consolation match Bluffton squeezed out Bethel, its sister General Conference school 65-57.

In the junior college rounds the Mennonite Brethren made a slightly better showing with Pacific College, Fresno, Calif., taking Hesston (Kan.) College by an overtime 72-71 and then romping over the Tabor B team, 55-49. Freeman (S.D.) Junior lost to Tabor B, 69-59 and to Hesston 79-48.

During the two day sessions, teachers and students met for a one-day workshop on intramural sports and physical education programs. Roman Gingerich, Goshen College, and Vernon R. Wiebe, Tabor College led the conferences. Director of the meet was Delmar Reimer, Tabor.

EMPHASIS ON MINISTRY

The time between mid-January and mid-February 1963 has again been designated Ministerial Emphasis Period. Through this means the Committee on the Ministry, a subcommittee of the Board of Missions, seeks to call attention to the place and function of the minister in the total life and service of the church. It is a time when young people in our congregations should be confronted with the claims of God on their lives; young men should, especially during this time, be challenged to consider the possibility that the Lord may be calling them.

During Ministerial Emphasis Period, *The Mennonite* will feature the work of the pastor. Pastors are encouraged to preach at least one sermon in which they lift up the call of God or another subject related to Christian service. For this purpose a suggested list of sermon topics and texts, and a bibliography will be included in the January issue of the *Conference Visitor*. Special church bulletins are being made available free of charge to congregations that are not using the regular church bulletin service.

The Committee on the Ministry concerns itself with a variety of needs in relation to the total work of the Conference. During the past several years a major emphasis has been placed on recruitment for the ministry. A number of approaches are being utilized: a letter is mailed to all high school juniors and seniors semiannually; one-day Men and the Ministry Conferences are being encouraged in the various geographical areas; new pamphlets are being planned to chalnge the entire church to give its est young men to the ministry; nd the committee has also partici- ated in church vocations recruit- ient teams on our college cam- uses and are planning such an pproach for the future.

In particular, two items of im- ortance concern the committee at e present time. First, there is a rowing awareness of the need for ore uniform ordination procedures ithin the General Conference. Be- use ordination is carried on by e district conferences, a variety f somewhat conflicting definitions d procedures have arisen. One onsequence is that a minister may ave a different status and be given fferent privileges if he moves om one district to another, which, is not an uncommon occurrence at the present time. For this reason, as well as other related concerns, the Committee on the Ministry is again inviting the district conferences to send representatives to the next meeting which is set for February 27 and 28, 1963, in Chicago.

A second major responsibility of the Committee on the Ministry is the task of revising the forms in our present Minister's Manual, which will be a part of the new service book for ministers. The new book, to be published in 1970, is a joint venture with the Worship and Music Committee of the Board of Education and Publication. It will not only contain forms similar to those in the present manual, but will also have a section on Conference polity and practice; suggested orders of worship and other worship aids; and a section for the pastor's visitation ministry. *Lester E. Janzen*

CITY CHURCH SEMINAR

Seven Mennonite pastors representing four Mennonite groups are sponsoring a City Church Seminar in Fresno, Calif., on Jan. 23 and 24. Paul Peachey, Executive Secretary of Church Peace Mission at Washington, D. C., will be the speaker. Peachey has done research on the subject of "Mennonites and the Urban Church Struggle" for the General Conference and Old Mennonites. A survey of Mennonite City Work and a panel discussing "The Mennonite Image in Urban America" will also be presented.

CHURCH RECORD

ORKERS

Arthur Becker, Friedensberg urch, Avon, S. D., will begin his W work in Denver.

Vernon Neufeld, president of ethel College, North Newton, an., will be the commencement eaker at Bluffton College this ring. The sixty-third annual com- encement exercises will take place Monday, June 3.

John and Ruth Bauman of Bluff- n, Ohio, and Berne, Ind., returned om India on December 2. They ve completed a three-year term service at Vellore Medical Chris- n College, where Dr. Bauman rved as electronics engineer in medical equipment. He now plans to continue studies in neurosurgery in Cleveland.

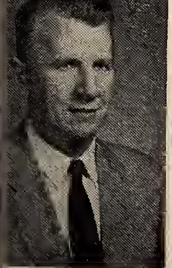
Leonore Friesen, North Newton, Kan., will return to Japan in March.

Ernst and *Ruth Harder,* Hillsboro, Kan., will leave on Jan. 18 for Montevideo by way of Europe. They will visit congregations in Germany before they resume their work with the Mennonite seminary in Uruguay.

Helen Kornelsen, Watrous, Sask., will return to India in May or June.

Esther Patkau, Hanely, Sask., will return to Japan in March.

Willie Walter of Jagdeeshpur, India, who is the missioner of the "Mission to America" project sponsored by the Young People's Union, has enrolled at Mennonite Biblical Seminary for the second semester. He has traveled in the United States and Canada, reporting on youth activities in India and challenging American youth to closer fellowship with God.



Vernon Neufeld
(See Workers)

Mrs. C. Henry Smith
(See Gifts)

CALENDAR

Conferences

Feb. 12-14—Association of Mennonite Hospitals and Homes, Cincinnati

Feb. 28 - March 1—Association of Mutual Aid Societies, Chicago

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 20-23—Northern District Conference

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference

Canadian Conference

Jan. 24-26—Council of Boards, Winnipeg

Feb. 21-23—Inter-Mennonite Sunday School Convention, Winnipeg

Eastern District

Jan. 28—Conference meeting, Flatland Church, Quakertown, Pa.

Pacific

Jan. 23-24—City church Seminar, Bethany Mennonite Brethren Church, Fresno, Calif.; Paul Peachey, speaker.

Western District

Jan. 27—Menno Simons Lectures by James Hastings Nichols, Bethel College Church, North Newton, Kan.

Feb. 17—Mission Festival, Alexanderwohl Church, Goessel, Kan., Verney Unruh, speaker.

Other

Feb. 14, 15 — Mennonite Disaster Service meeting at Mennonite Brethren Church, Hillsboro, Kan.

June 3—Bluffton College Commencement Day. Vernon Neufeld, speaker.

GIFTS

Bethel College received an unrestricted grant of $2,000 from the Esso Education Foundation in December. The foundation is supported by Standard Oil Company (New Jersey), and six of its affiliates. Bethel's gift was part of a total of $1,798,500 granted to 250 private colleges and universities and United Negro College Fund.

The Schowalter Foundation has allotted $3,000 to the General Conference Mennonite Church for peace promotion in 1963. A similar amount was received in 1962. The money is allocated for the four boards and will be used in publishing peace literature, promoting peace projects, granting aid to ministers, and providing scholarships.

A gift of $26,000 is being given to Bluffton College by Mrs. C. Henry Smith, Bluffton, Ohio. The money is to be used for the building of the Dr. and Mrs. C. Henry Smith Mennonite Historical Library. Smith, who died in 1948, was on the faculty of Bluffton College for many years. The gift is the first major contribution to the expansion of Musselman Library.

MARRIAGES

Howard Bechtel, Deer Creek (Okla.) Church and *Judy Kater,* Methodist Church, Sedgwick, Kan., on Dec. 14.

Eleanor Jane Weinbrenner, Alexanderwohl Church, Goessel, Kan., and *Willis Ray Herbel,* First Baptist Church, Durham, Kan., Dec. 26.

Leanna Wiens, Goessel (Kan.) Church, and *Thomas L. Laswell,* Evangelical United Brethren Church, Newton, Kan., on Oct. 28.

LETTERS

CONCERNS ON ART

Following are excerpts from this week's mail on art. Anyone interested in our longer statement on "Modern Art and the Christian Faith" may have a copy by writing: The Mennonite, *722 Main St., Newton, Kan.*

DEAR EDITOR: Frankly, I don't enjoy modern art too much, but I can abide by my father's favorite saying, *"Das muss man den Sachverstaendigen glauben, begreifen kann man's nicht."* (That one must believe the authorities, one cannot understand it.) But I have a suspicion that those who write appreciative letters have had more training along that line. *Marie J. Regier, Whitewater, Kan.*

DEAR EDITOR: Modern art is the antithesis to art as jazz is to classical music, or slang is to rhetoric. For me the effect is negative, and when I see it, my first impulse is to throw *The Mennonite* into the waste paper basket. *John Kaufman, 3201 Lincoln Blvd., Omaha, Neb.*

DEAR EDITOR: I would like to see *The Mennonite* launch an educational campaign in the interests of modern art . . . for those of us who are not quite as modern in our subjectivism and as literate in our understanding of the "hidden meanings" in modern art. I enjoy studying these samples but I know a number of my friends who don't and I would rather have them educated as smothered! *W. P. Regier, 717 Wolf Ave., Elkhart, Ind.*

TO THE EDITOR: Its message is often more clear and meaningful than verbal communication. We are thankful that God is able to use many different media to impress His truths upon His children. *Jane and Jake Friesen, 3003 Benham Ave., Elkhart, Ind.*

TO THE EDITOR: Even as a poem is more than a sentence, and a song is more than a story; so is art more than a mere photographic picture. Art can be an interpretation of realities that are not always beautiful in all respects. There are poems and pictures that express joy, happiness, and beauty; but some also express poverty, sorrow, and suffering—these are all real. Mere photographic imagery is often too limited to show realities of religious experiences. An artist is forced beyond the familiar—not for the sake of being different — but for some sort of meaningful and communicable expression. *Marvin Bartel, 1560 Glendale, Topeka, Kan.*

DEAR EDITOR: It seems to me that modern art is deceiving the public by the clever principle that was applied in the story of "The Emperor and His New Clothes." Only those who are *worthy* would be able to see the garments that the deceivers were supposed to have made. So likewise only those who are "worthy" are supposed to be able to appreciate and understand the creations of the modern artists; when actually they have robbed their creation of all its reality. *Clarence Schmidt, Ferndale, Wash.*

DEAR EDITOR: The woodcut on the Faith of Abraham (Oct. 23 issue) speaks to me of the Biblical account of Abraham's obedience. Great strength and emotion are shown in the face and hands. It is a picture of faith in action. *Mrs. Clayton Goertzen, Elbing, Kan.*

TO THE EDITOR: It is good for us as Mennonites to have "our eyes stretched." We need to have some of the type of painting and illustrating that deals with feelings of emotion as well as the more usual art that communicates the obvious . . . . It can really be thrilling if the person who looks at representations is willing to attempt to understand what the artist is doing. *Darvin Luginbuhl, 446 W. Elm Street, Bluffton, Ohio.*

DEAR EDITOR: I am deeply hurt by the horrible examples of modern "art" which have been disfiguring [*The Mennonite's*] pages lately. I am pleased to read in recent issues that other readers are of like mind. *Ely R. Fretz, Bedminster, Pa.*

it's a PROBLEM

L OF THE CLASSROOM was busy with morrow's history assignment. All t John, that is. John sat dayeaming for a few minutes and en turned and punched his neighr in the ribs. Their conversation ust have been an enjoyable one dging from their laughs.

'John," the teacher called from ; desk, "better get back to your son."

'Don't see why I have to," John orted. "The commies are going blow us up anyway. Why work? e've got to enjoy ourselves now."

We have asked three people to swer John. J. Herbert Fretz is a nister from Freeman, S. D. Mrs. rvey Bauman is a doctor who rently retired from mission work India. Leonard Kingsley has had ich teaching experience and is the ector of Pupil Personnel Servs in Berne, Indiana. Read how y would answer John.

the more reason to study

A teacher must immediately sense motivation of a student's reonse in such a case. My immete reaction to John's response uld be one of doubt. The statement seems too insincere to be taken seriously. John is making a lame excuse for misbehavior. If so, I would reply, "If you really believed this, John, you would delve into your history to find an answer. Better get back to your lesson."

If I felt that John was sincere, I would visit with him after class and draw him out, asking why he felt that the "commies are going to blow us up anyway." After listening to him, I would endeavor to show him the value in history, for such "scare" reasoning appears on its pages through the centuries by those who failed to learn its recurring lessons—first it was fear of the Turks, then the Spaniards, next Napoleon, then the Germans, and now the Russians! But more than this, I would try to challenge him with a positive outlook into the makings of the modern world through a vibrant study of recent history, and how he may have a part in shaping this world by preparing himself and going forth into the world to serve. *J. Herbert Fretz.*

God holds the future

When one's heart becomes weary and faith becomes weak then turn your mind and think about God, John. He is the creator who is at the helm of the universe and all that pertains to it. God is mindful of man because He made him a little lower than angels and has crowned him with glory and honor. He has made him to have dominion over the works of his hands, He has put all things under his feet.

How do we wear the crown of glory and honor? By giving up hope and faith? Never. God has even sent Jesus Christ to the world to show us how to wear the crown and how to care for the things He gave us to dominate, and how to bring honor and glory to himself.

An inspired writer says that he saw in the place of justice that even there was wickedness, and in the place of righteousness, there was wickedness. But he knew in his heart, that God will judge the righteous and the wicked, for He has appointed a time for every matter and for every work (Eccl. 3:16, 17). So let us always pray for each other that our God may make us worthy of His call, and may fulfill every good resolve and work of faith by His power, so that the name of our Lord Jesus may be glorified in us and we in Him, according to the grace of our God and the Lord Jesus Christ.

In this way we are to live and occupy this world until Jesus comes. *Ella G. Bauman*

Assume your responsibilities

John, I'm sure you are not the first young person who has felt that school work, and, perhaps life itself, is a bit purposeless. No doubt, some would say it is a symptom of our times, but whether or not it is, doesn't give much direction in meeting one's immediate problems.

Your observation that the communists are destined to overcome us and so why work or why prepare ourselves poses some interesting angles. Some who have seriously felt this way have apparently adopted the attitude, "If you can't lick them, join them," and have found membership in the communist party some sort of solution to their problem. However, for most people, these feelings that communism will dominate their lives are largely ways of escaping from the realities of life, escaping from the routine of study or work or the responsibilities that every growing person must assume. I would have to admit that society, including schools, sometimes places unrealistic demands on us as individuals, but just as often we seek ways of escaping the responsibilities that are ours as members of God's society.

Every normal person has certain inherent potentialities, John, and I'm sure you are no exception. The degree of personal satisfaction you achieve and the contribution you make to society will depend greatly on the manner in which you develop your God-given talents. You might solicit the assistance of your pastor or members of your high school staff in discovering your strengths in order that you may find some direction and aim as you wrestle with this problem of work and study. *Leonard Kingsley*

Your question, please

Do you have a question you would like answered? Send it to the youth editor, 722 Main, Newton, Kan. Your name will not be used with your question. Three people will be asked to help us with an answer. Your identity will not be revealed to them, only the question you have. May we hear from you?

Instruments of His Peace

W. Frederic Sprunger

"THREE HIGH SCHOOL SENIORS out for adventure in New York City took a room on the forty-fifth floor of a large hotel, and then went out on the town. Returning to the hotel very late at night, tired and footsore after miles of sightseeing, they were told by the desk clerk that the elevator was out of order, but if they liked, beds could be fixed for them downstairs. At the prospect of more adventure, they decided to take the stairs. As they reached the stairway, one of them said, 'Bob, you sing for us, and Tom, why don't you tell us some of your best jokes. As we near the top I will tell a sad, sad story.' The songs and jokes spurred them on, but as they wearily reached the last few flights, the leader stopped, leaned against the wall, held his head in his hands, and said, 'Gentlemen, the sad story is this: We left our key downstairs.'"

Somehow life is like that, full of stairs to climb and keys to leave behind. As you fellows face the draft problem, you see a flight of stairs that will take about two years to climb, and a key is very necessary when you start that climb.

But it is not only the fellows who are involved—we all are. Living in an age with the existent threat of possible nuclear annihilation, no one is merely an innocent bystander. We must each declare the approach we will take.

What will our approach be? I would like to develop three different "key" approaches which we might take toward the world-wide problem of war and peace.

Live and Deny Life

The first of these is to "live and deny life." This is a very negative approach, but has been and still is prevalent in the world. When the Nazis murdered six million Jews, they lived for self and denied those Jews the right to live. When the United States bombed Japan, killing 100,000 in a flash and injuring many more, we denied those Japanese the right to live. Is this not basically what militarism stands for? It puts self-interest first, denies the sacredness of the human personality, and appears to be obsessed with self-preservation. Is our national purpose so worthy and our lives so valuable that we are willing to deny life to another so that we might live? This attitude is incompatible with Christianity, and I would caution that we must not be led into accepting it by deceiving words as patriotism, duty, firmness, urgency, military necessity, and loyalty.

As Christians we say that our first loyalty is to God. When this loyalty is challenged by militarism and its approach of "living and denying life," we must affirm our position by "obeying God rather than man."

Live and Let Live

The second approach we might take is to "live and let live." When I was in Washington, D. C., with a group of students from Bluffton College, protesting the possible resumption of nuclear testing, we were privileged to secure an appointment with an attache from the Russian embassy. Among the questions asked was this one: "What is the Russian idea of peace?" The attache's reply was, "To live and let live."

Superficially this approach is attractive, because to "live and let live" deserves much more merit than to "live and deny life." I think that those who uphold this second approach desire peace, but are they willing to go beyond this wishful thinking and sacrifice for it? Jesus said, "Blessed are the peace-

akers," not simply those who think ace is a good thing or those who lieve in it, but those who *"make"* ace a reality. Are we being "peace-*akers"* by having "live and let /e" as our philosophy?

This concept of "living and letting /e" does not satisfy a conviction I ıve, that I should always try to /e by the highest ethic, or the ghest value I know. In essence, I el that this approach is self-ntered and biased toward one's vn people or nation. But being a ıristian, I have discovered a value at does satisfy my conviction. It expressed in the life of Jesus ırist. His ethic is neither to "live ıd deny life," nor "to live and let /e," but rather to "live and help /e."

ve and Help Live

In sharp contrast to the first two proaches, to "live and help live" a totally positive attitude. For e potential of this approach to be ost effectively realized, our acptance of it must be based on a ıristian foundation. Our motivan should be that "We love beuse Christ loved, therefore we rve because Christ served," and I uld add that "We help live beuse Christ helped live."

Upon acceptance of this third apoach we find it to be a most honable and redemptive mission, for ul says that "God was in Christ conciling the world to himself . . . d that he has entrusted us with e message of reconciliation." This volves conduct which is difficult the non-Christian to understand. Khrushchev once said, "There are any things in the New Testament th which I would agree, but there one thing with which I cannot ree. If someone hit me on the eek, I would not turn the other. would know his block off." This tement expresses the attitude d approach held by most nonristians and the state, and even many so-called Christians. As ividual Christians living among n-Christians and within a secular te or nation, we can and must ept the responsibility entrusted us in "the message of reconcilion." No one else will accept it. 'his third approach calls us then to the way of bombs, bayonets, l destruction, but rather to the y of reconciliation and service, to the provision and distribution of food, clothing, and shelter to those who do not have even these basic necessities of life. It is a sincere witness of love and concern "in the name of Christ," not one of war and hatred "in the name of the devil."

The Christian's Choice

Our approach to the problem of war and peace can be one of these alternatives: to "live and deny life," to "live and let live," or to "live and help live." If we are Christian, I believe we have no alternative but to take the third approach of "living and helping live." As I reflect upon what the Bible says to me about the life of Jesus, I am persuaded that this is what He would have done. Being a Christian, my life must be in accord with His principle and action. Consequently, my discipleship leads me to proclaim and enact the "message of reconciliation." This means reconciliation of man to God, motivated by Christian love, with hope for resultant peace among men. If we are not obedient to Jesus in all that we do, then we in effect deny that He is Lord of our lives, and our discipleship to Him becomes meaningless and trivial.

When Jesus was on the cross, I think He had power at His hand to remove himself from that cross. I believe that he could have gotten back at those who were ridiculing, mocking, and crucifying Him, but He did no such thing. He simply said, "Father, forgive them; for they know not what they do." As Christians, we too must be willing to bear the cross of suffering. Remember that the central theme of the Christian message is not safety, but victory. The cross of Jesus appeared to be a defeat, but beyond that cross we can see victory—the victory of the resurrection.

Our concern as Christians is not to save our lives, but rather to serve the will of God. If we do what we believe is the will of God for our lives, God will take care of the consequences.

My hope and prayer is, with Francis of Assisi, that the "Lord will make us instruments of His peace. Amen."

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner, 722 Main, Newton, Kansas.

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COVER

A minister has the opportunity to help people when they need help most.

CONTRIBUTORS

Edward Staltzfus is pastor of the Bethel Church, West Liberty, Ohio.

John Klassen is a worker for the Mennonite Brethren Church in Curitiba, Brazil. His poem was published first by the "Christian Leader," Oct. 30, 1962.

Leo Driedger is a graduate student at Michigan State University, East Lansing, Mich. He was formerly associate secretary of the Board of Christian Service.

R. L. Hartzler, Bloomington, Ill., is field secretary for the Central District Conference and chairman of the Committee on the Ministry.

W. Frederic Sprunger is a student at Mennonite Biblical Seminary, Elkhart, Ind.

CREDITS

Cover, Carl G. Karsch, "Presbyterian Life"; 36, Van Der Meid from Monkmeyer.

COMMENT

The Sunday school lesson for January 20, "Resistance to the Work of Christ," discusses problems faced by Jesus. Our feature article deals with some problems faced by ministers today. Do you see any similarities?

THE MENNONITE

Editor: Maynard Shelly. Associate Editor: Claude E. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

EDITORIAL

by R. L. Hartzler

Four Privileges of a Pastor. The role of a pastor is often thought of in terms of its exactions and toll-taking experiences. It is that, to be sure, but there are also richly compensating privileges which are peculiar to the pastoral ministry. One of these is preaching. It is not only a high function but also a rewarding discipline to have to have a message at regular weekly due dates. This may indeed at times become quite exacting, while at other times sermon themes seem to spring forth spontaneously.

Someone once asked Phillips Brooks how he made his sermons, and his reply was, "I cannot make a sermon. I receive messages from God through the Bible, nature, history, current events, human beings, and my own soul. When I receive one of these messages, I turn my heart into a garden of the Lord, and plant that message in it. I brood over it with my mind, pray about it, and most of all try to live it. By and by it grows and blooms, and when the time comes for me to preach, I walk into that garden and pluck one of the blooming plants and take it with me into the pulpit, and ask my people to enjoy its beauty and fragrance with me." Spiritually exacting, but highly rewarding.

Then there is the closeness to life which comes in the experience of a pastor. To touch life at its strategic, climactic, or tragic moments, and thereby help people feel the nearness and participation of God in their experiences of joy, realization, sorrow or trial, and to always do it vitally is not easy. To "rejoice with them that do rejoice, and weep with them that weep" may become the experience of a single afternoon with all the emotional "shifting of gears" thus involved. But this closeness to life and the feeling of having in some way helped people to find divine love and grace hallowing their joys or irradiating their sorrows is a privilege incomparable, as many a pastor has realized when no longer active in the same capacity.

A third high privilege is that of planning and conducting public worship. The planning of the worship service should be a highlight of his week's work, and the conducting of that service its consummation. To ponder such questions as what hymns should be sung, what should one read, what should be a chief burden of the prayer, so that the needs of the largest number may be met; to deeply feel about these, put oneself into them, and then lead his people to share that feeling—not many opportunities come to a pastor that transcend this. And since the church alone can offer this unique group experience, planning for it and leading in it becomes for the pastor a challenge and high privilege.

Finally there is the exhilarating experience of leading one's people in the spiritual buildup for the great Christian holidays, Christmas and Easter being the outstanding instances. Many extra concerns are thus often entailed, perhaps some personal problems, or failure of someone to accept or promptly fulfill a responsibility; but through it all a surge of common thought and spirit on the part of his people culminating in the celebrations peculiar to a particular event—these are a source of inner satisfaction and become subjects of cherished remembrance, as many a one-time pastor can testify.

Many other rewarding experiences come to a pastor, but these are particularly outstanding and contribute much to the testimony of many who have once tasted thereof, and then later in life, despite everything to the contrary, say with firmness, "If I could, I would do it again!"

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

78: 4 JANUARY 22, 1963

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What can a peace church do in the bitter struggle for racial justice?

Vincent and Rosemarie Harding

Pilgrimage to Albany

CHRISTMAS, 1961, WAS BRIGHT and sunny in Albany, Georgia. The temperature was pleasantly in the upper seventy's. There was little outward indication of the tensions that ran deeply into the heart of the community. Things did indeed seem to be calm and peaceful, just as the city fathers claimed. They want to woo new business to this thriving city of 58,000.

Our first stop was at the home of Slater King. He is vice president of the Albany Movement. Here we lost the veil of tranquility.

Just two weeks earlier Slater and his wife leaving their three young children behind had gone to jail along with hundreds of other Albany Negroes. Their imprisonments had been the result of peaceful demonstrations protesting the rigid segregation of their city.

Earlier they had attempted to be heard through the regular channels of the city government. They had been rebuffed. No white friends offered help. No white ministers sought reconciliation.

When an integrated group of Freedom Riders had been arrested for using the Albany bus terminal —facilities legally under desegregation orders—the Negroes of Albany felt themselves without choice. They would let their protests be heard. If their voices would not be heeded, then they would offer their bodies in silent marches for justice.

So, they marched—soon joined by Martin Luther King—until there were 700 arrests. They were determined not to stop until segregation was erased from their city. At the height of the marches, shortly before Christmas, the city seemed to be relenting. A "truce" was called which brought the release of all the prisoners. It later proved a false hope.

So Slater and Marian were in their home when we arrived. Here we met William Anderson, the young osteopath who headed the Albany Movement. Later we stopped at the house of C. B. King, Slater's brother, who was lawyer for the group. He is the only Negro lawyer in Albany.

That Christmas Day we began our periodic 165-mile pilgrimage from Atlanta to Albany—our pilgrimage in search of understanding and reconciliation.

Before long we came to know the Negro leaders of the city. They accepted us into their councils. From the first we sought to make it clear that our first allegiance was neither to Negro or to white, but to Christ and His way of disciplined love. We would walk with them, sharing the burden of their oppression as long as we could do so in the spirit of our Master. On these terms they accepted us. And some, especially Dr. Anderson, clearly yearned for help in the way of reconciling love. Often, in the midst of some of Albany's darkest nights, the two of us prayed together in his room.

However, we had not come to the South or to Albany to minister exclusively to Negroes. And they understood this. They had their doubts as to whether any of the white leaders would speak to Negroes who were also "outsiders." We understand their doubts. But we were determined to find out for ourselve We needed to open communicatio between the two groups.

So, through phone calls we beg to knock on many doors. It sti amazes us how many were open wide. As the months went on Albany, we spent an average eight days each month there. Du ing the summer it rose to thr weeks each month. Soon we we speaking regularly with the may the chief of police, and some of t religious leaders of the communit

Finally, someone suggested th we try to get to the city comm sioner who was reputedly the m segregationist-minded of all. Aga the door opened wide and a frien ship actually developed—a frien ship in which we have seen t man actually growing. Recent when we suggested jokingly th we name our baby after him, quickly said, "No, you should na him Freedom Harding."

An understanding grew amo the whites, too, of our purpose the city. They knew we were n neutral; as Christians we had to against segregation. But they kne too, that our ultimate goal was help Albany find its true peace. the deepest part of their hea they really wanted this too. Th were not free to act upon this lo ing, though. Somehow they sens that we understood their agon and that our ministry was also them.

Throughout the winter and spri of 1962 we labored with Negr and whites. Twice we seemed n to the edge of meaningful and j resolution. But the powers of f

Prayer has forever been one means of struggling against the forces of evil.

and mistrust are strong.

Finally, in what some persons beieved to be a basically political move, Martin Luther King was called back to Albany in July for sentencing. He and Ralph Abernathy chose to serve the sentence as an act of moral protest against an unjust law. It was obvious that they were being sentenced for opposing segregation, whatever the technicality might be. They were prepared to pay the price. After Dr. King's mysterious release, Albany was alive with protest again. Before the summer had ended more than 400 persons had been arrested.

It was during July that Vincent experienced his first taste of a jail sentence. Marian King, now pregnant, and with her three-year-old daughter in her arms, had been hit and kicked by police officers as she visited some of the imprisoned protestors who had been sent to a neighboring jail. (In October she gave birth to a stillborn child.) That night tempers were high and violence was threatened as many Negroes swore revenge for so cruel an act.

It seemed clear that some public response needed to be made to this public act. The Negroes of Albany needed to know that evil could be resisted without resort to further evil. It had to be clearly resisted though.

Prayer has forever been one means of struggling against the forces of evil. It was thought that prayer before the city hall would speak symbolically of the public mourning and of the need for repentance on every side. It would be prayer, too, for the life of a citizen of Albany and for her persecutors. The worship of the sanctuary often

Laurie Pritchett, Albany Chief of Police arrests Martin Luther King, Jr., and William Anderson after they continue to pray on the courthouse steps.

needs to be taken into the market place—always trusting that our motives might be predominantly pure. The word must become flesh in the midst of men's struggles.

Believing that such an act would help to avert violence, Vincent intended to go by himself out of our personal affection for Marian King and out of our concern for the entire situation. Six other persons decided to join him. They were all arrested by the chief of police, after a warning, in front of City Hall.

There was no violence that night, but after Vincent had spent three nights and two days in jail, there seemed to be a danger again. Both Dr. King and Police Chief Pritchet urged him to come out and lea the search for a peaceful way. Hi fellow prisoners agreed that thi was best. Finally, Chief Pritchet himself signed Vincent's bond, asking him to continue the ministry i their city.

The next day, Slater's brothe Attorney King, was beaten on th head by a sheriff in Albany. Agai violence threatened. Vincent wen with a group of twelve men throug the streets of Albany that nigh speaking in bars, pool halls an barbershops, calling for a Christian response to violence. Once mor the night was quiet.

However, the quiet does not mea that Albany had found its peac Our task will not be done until i appears to be on its way. Man things have changed since tha Christmas Day in 1961, but th struggle for a new community o respect and justice, encircled b love still goes on.

We are convinced that a peac church belongs in the midst of ever such struggle, ministering to bot sides, seeking and serving the caus of truth. One thing we know fo certain: We shall overcome, not because of who we are, but becaus of what God has already overcom through Christ.

An Experiment in Peace

Mennonite House in Atlanta is a new witness for our church. Below Vincent and Rosemarie Harding tell why and how.

Why do we have peace workers in the South? What does race relations have to do with our peace witness?

Five churches are burned in two months, simply because individuals gathered there (there is no other large gathering place for Negroes in the Deep South) to learn how to register and vote. Houses are blasted by shotgun pellets. One Negro occupant in Mississippi is dangerously wounded. An armed white intruder is killed as he tries to force his way into a house to intimidate Negroes who registered to vote. Twelve hundred arrests come in Albany, Georgia, as a result of anti-segregations protests. The mutilated body of a Negro is dredged up from a river less than fifty miles away from a voter registration campaign spot in Mississippi. Some students and many drifters riot on the "Ole Miss" campus when one man seeks to enroll.

Signs as these are clearly the sounds of fearful strife. Can we call ourselves a peace church and yet stand back from such warfare, offering no witness of love?

However, these are only the mor obvious signs of conflict, the outward manifestations of violence.

Rampant in the Deep South t day is another kind of violenc Each day that segregation last (both in the South and in the North it exacts a deadly toll upon th human spirit.

On the one hand it robs men o their dignity, convinces them tha they are less than fully human. I slashes deep wounds into the spiri and leaves thousands of grea minds undiscovered. Worst of al it causes men to hate themselve

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because of their color and their parenthood, eventually tempting them o curse God and die.

On the other hand, it deceives generations into believing that their color makes them superior. It creates a great abyss of fear and pride, prejudice and ignorance, over which so many have never found the courage to leap. They cannot bear to think of what a new way might be like. Their very being is hreatened. They stand in dread.

Perhaps we saw it most poignanty in the face of a filling station owner in southern Georgia who told us not long ago that men had called him late at night and threatened to blow up his station if he served our racially integrated Mennonite famly of workers. So he asked us not o stop there again. Fear had conquered his own regard for us.

This is the violence to the human pirit not caught in the newspaper.

It is at the side of such sufferng men that our Master calls us o stand. It is in the midst of such warfare that our Lord calls us to be peacemakers. And, paradoxically enough, this peace cannot come without hard, prayerful struggle. It must be fought for, perhaps died or, always remembering that "our ight is not against human foes," but "against the devices of the devil" (Ephesians 6, NEB).

Clearly, then, the peace we seek s not one of conformity to inustice, but a molding of men's hearts and institutions to the will of God. Only then can we find the peace which brings down the dividng walls of hostility. The Mennonite Central Committee has sent ts workers here because of these hings. We know that the church will wither and die of prosperity f it fails to involve itself in the eal, burning issues of life, sufferng poverty and persecution for the ause of truth.

How do we minister to a parish as wide as the South? Mennonite House in Atlanta, with its door always open, is itself a symbol of our earch for peace. Those who come n may hopefully find some sign of peace in the welcome of the house and in the life of its occupants. n a sense, we are saying to them, Here, imperfectly lived, is a suggestion of what a true community of brothers might be like; it is for his that we are working, that all might share our joy." It is from the house, also, that the members of our own "peace corps" venture forth to their daily tasks of reconciling service throughout the city.

As a couple, our own ministry is less easily defined. Much of our time is spent working with those who are leading the struggle against segregation, whether it be in Albany or Atlanta. We seek to learn from them and to share with them our concern for reconciliation. Perhaps Martin Luther King had this in mind when he spoke to Vincent just before King's jailing in July. He said, "You must come down to Albany and help keep this a Christian movement."

We work, too, with those who oppose the breaking down of walls. Police chief and mayor, segregationists of many varieties are included on our list of visits. In a sense, we believe they need our ministry most of all. Much of this work is simply the long, patience-rending task of sitting and talking with men, listening to their questions, prejudices and fears, then seeking to interpret a new way to them. It does not come easily. But we are convinced that this is the church's task.

This is why so much of our time has been spent with church leaders in the South, especially those who are white. Often the encounters have found us acting as sympathetic confessors. Many of these men have suffered untold inner agonies and many run so far from their consciences that they find it hard to return. At times they have unburdened themselves to us. We have sought to understand them and yet to encourage them to respond to Christ's call, a call that ever involves the cross. This is not a call that one answers without trembling. We who have avoided the call in the North cannot too easily scoff at those who seek to escape it in a place where it can cost their livelihood or their life. So we search and pray with such men and women, our brothers in Christ.

It is likely, though, that few aspects of our task are more meaningful, frustrating, and rewarding than the encounters with our Mennonite churches of North and South. So often we have been so isolated as a church, intentionally and accidentally. So often we have thought of race as a problem confined to the South, while it was spilling all over our doorstep. We have asked who our neighbor was while stepping over his broken body and maimed spirit. So the task of interpreting the church's response to human need has been filled with joyful pain, and because we love the church—in all of its manifestations—we have no choice but to go on.

In February we joined the national student pilgrimage for peace to Washington, D. C. On this journey by bus from Atlanta we accompanied the first interracial group from the South to participate in such peace action. We shared in this outward demonstration because we were convinced that Christians were meant to let the light of the gospel of peace shine from the mountain top. It appears that Washington, D. C., is one of the best peaks in the world. We went, too, because we wanted the youth who yearn for peace to know that the church shares their concern and is willing to walk through the snow in front of the White House with them. For it is only as we trudge the barricades of peace with them that we will have an opportunity to share with them our commitment to the Prince of Peace.

On our return from Washington we stopped at a Greyhound terminal in Athens, Georgia, for breakfast. The waitress would not serve us at first. The students who had marched miles for world peace now faced again the realities of racial hostility across a lunch counter. Vincent was called upon to speak to the waitress, manager and finally to the students whose faces were beginning to show deep resentment and anger. Peace in Washington had to be joined with peace in Athens.

Finally, just before leaving, a drunken white man threatened to start a fight with the group. The search for peace was finally narrowed down to the lives of two men, as Vincent sat with him on a bench in a tense waiting room and sought to calm his fears.

With our minds still seeing the picture of two solitary men facing each other, we left Athens realizing that the search for peace is indivisible, beginning and ending with the human heart, as that heart responds to the spirit of the Prince.

Leprosy Misinterpreted

Robert R. Schenck

IN 1874 ARMAUER HANSEN, a Danish physician, found that a rod-shaped bacteria caused leprosy. He used simple staining methods and a microscope. For the first time a micro-organism was found to be the cause of a specific disease.

Since that time, great advances have been made in treatment. The sulfone drugs were introduced shortly after 1940. Now we have reconstructive surgery for deformity. In fact, experts in the field believe that almost all deformity can be prevented in leprosy. Yet, because of the many scientific unknowns in this disease, there are many things of great interest in leprosy for the physician.

Leprosy is even more interesting to every Christian. There are numerous references in the Bible to this disease. Such references range from Exodus and Leviticus to the healings by Jesus Christ in the Gospels. But few diseases have received such gross misinterpretation.

The belief of many scholars in this field is that modern day leprosy, sometimes referred to as Hansen's Disease, and caused by the bacteria, *Mycobacterium leprae,* has no connection with the leprosy described in the Old Testament.

The Hebrew word *zaraath* in its original usage did not describe only one disease. The Greek word *lepra* is equivalent to the Hebrew *zaraath.* Both referred in a general way to any scaly condition. From similar roots come words found in Greek poetry describing the bark of a tree as *lepra,* and in the New Testament the widow's mites which were very thin coins are referred to as *lepton.* For the bark of a tree often appears to be rough and scaly, and the coins were like the scales of a fish.

Read Leviticus 13 to 15. It is apparent that a number of different skin manifestations are described. The signs described simply do not fit with the findings on examination of patients today with leprosy. Any reference to a standard medical text on leprosy will bear this out.

Most Christians are aware of the deformities that neglected and untreated leprosy may bring. These can include depressed nose, absorption of toes and fingers, contracture deformities of fingers, large infiltrations giving a "leonine" appearance to the face, ulcers following nerve involvement, and loss of eyebrows. While the majority of people with leprosy do not have these deformities, it is significant that no mention is made of such deformities in the Bible when leprosy is described.

In addition the Leviticus chapters describe a *zaraath* of houses and of clothing. Obviously this could not have been caused by the bacteria *M. leprae,* since culture on all types of material has been tried without success for decades in medical laboratories. More likely this was a fungous condition, and the instructions for demolishing houses or the burning of clothing were appropriate.

I personally believe wholeheartedly that there is no conflict between the Bible and modern day scientific knowledge. Even so the Bible should not be made a scientific text. In the day the Bible was written there certainly was no cataloguing of diseases as we have today. It was appropriate that instructions for avoidance of defilement should use a general term to describe an unhealthy condition.

Only in the last hundred years have medical men been able to differentiate accurately on clinical grounds between even the two diseases, leprosy and syphilis. And the detailed classification of skin diseases in medical texts is even more recent.

At the time of the translation of the Bible into English it was not unnatural that this word should be applied to a disease then so mysterious, mutilating, and incurable. Hence through a compounding of errors, one disease has been isolated today in common terminology t equate with the general term use in the original scriptures.

Robert Cochrane, a world famou authority in leprosy and a devou Christian, believes that the nomadi Hebrews could not have had leprosy. Their way of living prevente the prolonged contact with othe people necessary for transmissio of the disease. After settling dow in pastoral life in the promise land leprosy could have been introduced and spread, so that by th time of Christ it was present.

But this in no way changes ou responsibility to know the background of the biblical terms an their ceremonial significance. I would not be possible to know th number of messages preached o leprosy as a type of sin. The analogies of the disease and sin—bein alike in insidious onset, social stigma, and resultant effects—are usually seized upon, especially if olde commentaries are followed.

At the same time enlightene Christians must resist misinterpr tation which in time could allo criticism of Christianity as encou aging prejudice and fear toward group suffering from one particula bacterial disease. It is true that i some non-Christian lands, becaus of ignorance of the cause of th disease, there exist fear and prej dice toward people with lepros Even in the United States there sti exists an exaggerated fear of th disease.

Leprosy is only feebly contagiou Modern day treatment regularl taken will cure it. Deformity is n a necessary sequel. At the sam time it should be said that lepros is no more a type of sin than another disease. Leprosy is no more sin than disease so little one's fau as appendicitis.

Only collectively are diseases th result of sin. The word *leper* co notes meanings full of misconce tions and prejudices, many of whi are unfounded but have been bui up over the centuries. "Leprosy" "leprosy patient" are appropria terms acceptable to the medic profession and first recommend in 1948 by the Fifth Internation Congress of Leprosy. (Hanse Disease is a polite term but h never been officially recommend by scientific groups.)

NEWS

Conference 1962 Budget Goes Over Top

FOR THE FIRST TIME in recent years, General Conference congregations have passed their budget goal.

William L. Friesen, Conference reasurer, reports 106.8 per cent of he 1962 budget received. The budget was set for $1,179,600. Received was $1,260,839 or an excess of more than $80,000.

It is, however, the second year that the Conference has raised more than a million dollars for its program. This was in 1961 with contributions of $1,020,411. This was $135,000 short of the 1961 budget.

The Conference budget includes support for the four conference boards: Missions, Christian Service, Education and Publication, and Business Administration.

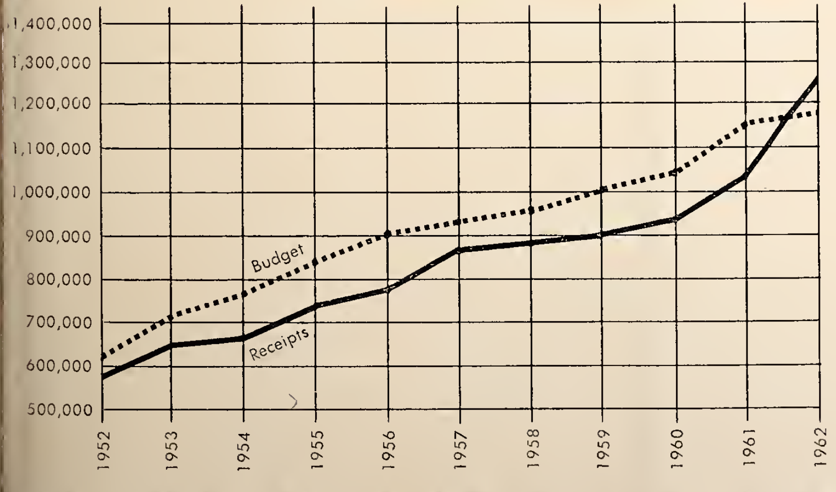
The Board of Missions received 108.3 per cent of its budget, an excess of $69,000. The percentage for the Board of Christian Service was larger at 115.9 per cent, though its lower budget makes its excess only half that of the Board of Missions.

The Board of Education and Publication increased its receipts by $18,000 for a total of $84,524. This represents its highest annual income. This is 89.1 per cent of its budget. The board of Business Administration raised $15,872.

Excess funds will be used to retire a number of debts. These debts developed during years when the budget was not met. Some funds will also be used to establish reserve funds to support future programs.

Conference budget for 1963 is $1,322,240. This is still higher than the 1962 receipts by $61,400. Budgets are as follows: Missions, $931,200; Service, $252,000; Education, $86,240; Administration, $42,800.

	Budget	**Receipts**	**Per Cent**
Missions	$ 840,000	$ 909,624	108.3%
Service	216,400	250,819	115.9%
Education	94,900	84,524	89.1%
Administration	28,300	15,872	56.1%
	$1,176,600	$1,260,839	106.8%



Budgets and Receipts. Budgets have always been ahead of receipts in the General Conference. Until 1962, that is. That was the year the lines crossed. The budget was $1,179,600. Congregations gave $1,260,839. This was an excess of $80,000. The goal for 1963 is still a bit beyond 1962 receipts. It is $1,322,240.

STUDENT STATISTICS

A survey of the school year 1962-63 shows 2,538 General Conference Mennonite students studying in schools in the United States and Canada. Of these, 1,239 are in Conference-related schools and 1,299 in non-Conference schools.

The 1,299 students in non-Conference schools are studying in 364 schools—sixty-eight in Canada, 290 in the United States, and six in foreign countries.

These figures are based on questionnaires made up by the Student Services Committee and completed by pastors of General Conference congregations. While 336 questionnaires were mailed, only 258 were returned. According to Milton J. Harder, secretary of the committee, eighty-three per cent of the church membership was represented by the completed questionnaires. Figures for Conference schools are obtained directly from the schools.

The committee sends several mailings a year to students in non-Conference schools in order to keep

Thanksgiving

Historians will have much to say about 1962. Congo, Algeria, Cuba, and other places were in the throes of civil strife. In some of these places it was possible for Christians to witness with the Word and with food and blankets.

Perhaps more Mennonites congregated at one meeting place than ever before in 1962. At least 10,000 came together under one roof at Kitchener, Ontario, on Sunday, August 5. A short time later, General Conference Mennonites met at Bethlehem, Pennsylvania, to chart a course for the next three years.

The year of 1962 was also one of two years in the past fifteen when receipts booked at Central Offices actually exceeded the budget, this time by 6.8 per cent. In 1951 the budget was over subscribed by 2.2 per cent. This response will make it possible to retire some of the indebtedness incurred when for a number of years the budget was not met. This is not a time to boast about what we have done. The challenge to greater consecration is ever before us. Thankfulness should be in every heart, and it is for that reason that we would here share the prayer of our Conference president.

William L. Friesen, Conference Treasurer

A Prayer

Lord God, many are Thy wonderful works which Thou hast done, and Thy thoughts which are toward us. They cannot be reckoned up in order unto Thee; they are more than can be numbered. Blessed be the Lord which daily loadeth us with benefits, even the God of our salvation.

We give Thee thanks, O Lord. Not for the flow of earthly goods which Thou hast poured upon our people and their kin; but for the ever-widening stream of heartfelt mercy and compassion, inspired by the Spirit of the Living God, for this we give Thee thanks.

We give Thee thanks, O Lord. Not for worldly treasures of the mind where moth and rust so soon corrupt while multitudes in pain and anguish writhe; but for the heavenly treasures of the soul, which find their roots in Christlike spirit, for this we give Thee thanks, O Lord.

We give Thee thanks, O Lord. Not for the men who thoughtless live for ease and pleasure, immune to the challenge of the day, the call of fallen brother in the night; but for the dedicated souls of those, who toiling with all might, give hope and courage to the weary, for these we give Thee thanks, O Lord.

For such who keep aglow the fires of faith, who refuse to lose heart in the struggle for the right; who dare to believe that the Living Christ still walks this earth and moves on to His Eternal Victory, when the Kingdoms of this world shall have become the Kingdom of our Lord—for these we give Thee thanks, O Lord.

For gifts of gold and silver, bathed in cloak of brother love, multiplied beyond measure by the blessing of Thine Almighty hand, transforming lives into the image of the divine, for coffer chests opened in answer to the call, for these we give Thee thanks, O Lord. Amen.

Walter Gering, President, General Conference Mennonite Church

them informed of Conference activities and publications while away from home. In cooperation with several other Mennonite groups the committee publishes a newsletter three or four times a year to help students keep informed about each other.

YOUTH DIRECTOR TOURS COAST

Marvin Dirks, Jr., director of youth work in the General Conference Mennonite Church, is currently itinerating in the Pacific District. During the latter part of December he served youth groups at Portland (Pacific District Retreat Workshop), Barlow, and Dallas in Oregon. On January 2 and 3 he was at Sweet Home, Oregon, and on January 4 and 5 again in Portland (Oregon Young People's Retreat).

Dirks visited Washington and Idaho youth groups on the following dates: Monroe, January 6; Lynden, 7; Warden, 12 and 13; Ritzville 13 and 14; and Newport, 15. From January 8 to 11 he addressed young people's fellowships in British Columbia, Canada.

Idaho churches were listed for January 16-21: Caldwell, 16; Filer, 18 Aberdeen, 19-21. Last on the visit to the Pacific Coast is California Engagements in California churches are being planned by the pastor of the Fresno congregation.

CHURCH GROWTH IN TAIWAN

Christian work at Nan-tun in Taiwan is growing, according to Hugh Sprunger, missionary from Berne Ind. Retiring five years early from his business in order to be able to do Christian service while still "in full vigor of life," Mr. Tiu is the pastor at Nan-tun. He carries on an aggressive program of persona evangelism in the homes of the community. Attendance at the chape has increased because of his witness He has also received numerous invitations to homes to explain the gospel to families. While no one has yet been baptized in the Nan-tun chapel, about twenty persons had registered interest in catechism instruction earlier this fall. Missionaries were hoping that a baptisma service could be held by Christmas time for those who are ready to take their stand for Christ and assume responsibilities of church membership.

RESPONSE TO NEEDS

n a world where many people are uffering and dying due to a lack of material goods, the Mennonite churches continue to give assistance n many needy areas through the Mennonite Central Committee. Both hose who give and those who receive are blessed through this assistance. Some of the specific projects this past year have received a very encouraging response, as congregations with abundance have hared generously with less fortunte people.

Blankets. A church-wide project in he form of a blanket drive on Deember 9 has brought a tremendous esponse. It is too early to report he number of blankets collected as result of this concentrated effort, but it is expected that the original goal of 25,000 will be exceeded beause of the overwhelming response o this appeal.

Rice. German Mennonites learned bout the food shortage in Indoesia through a nurse Liesel Hege, who has been serving in Indoesia under the European Mennoite Evangelical Committee and hey decided to supply Indonesian ufferers with rice. They asked MCC to assist them in supplying his essential staple to hungry Inonesians during the months from December through March, when the ood shortage is at its peak. Three ources of money provided the means for the purchasing of the ice in California. The majority was ontributed by the German Mennoonites; contributions from dime ards and from an interested conregation at Glenn, Calif., completd the necessary amount for 407 00-pound bags of rice to be sent to ndonesia.

Wheat. Throughout the Midwest, rge granaries hold food which : labeled as "surplus." Many chnical difficulties are encountered rough a large-scale distribution rogram, and for a number of reaons the United States government reatly curtailed the distribution of our in Jordan, which was given Bedouin tribes in southeast Joran. However, following negotiaons with the Jordan government, was decided that the flour distriution should be continued on a rger scale, and the U.S. government has now given permission to MCC for 2,453,000 pounds of flour to be sent to Jordan in January and February of 1963. Loren Ruegg is coordinator of the flour distribution project and is working in cooperation with a number of agencies to see that the flour is distributed to needy families.

Raisin Drive. An annual event sponsored by the West Coast Relief Committee is the raisin drive, which gives raisin growers in California the opportunity to share their surplus raisins with people in the Far East. However, this year there were no surplus raisins, and the cost was considerably higher than previously. But churches all over California responded to the appeal, and through their funds made the drive successful. Nine tons of raisins were purchased and sent to Hong Kong and Korea.

Food Drive. Another annual effort to obtain food for relief is sponsored by the Oregon Relief Committee. The items collected this year were peaches, prunes, beans, and soap. Between eleven and twelve tons of these items were received this year, and will be sent to Korea and Hong Kong.

This listing in no way exhausts the amount of material assistance given to the needy by Mennonites who live in a land of plenty. Many more drives could be included, such as Christmas bundles and numerous projects accomplished by groups in the various Mennonite churches. In spite of this strong response in 1962, we have no excuse to relax

Harvey Martin, an MCC worker serving under Eirene, distributes blankets in Algeria

our efforts in a smug satisfaction, thinking that the task of supplying the world's needs is finally accomplished. The coming year will again call for a united effort for each Christian to give, in response to God's command, as the Lord has prospered.

VISUAL AIDS STUDIED

What is the purpose of the audio-visual library in the General Conference? How can persons in the congregations be better informed about the library's materials and be helped to use them? Who will evaluate slides and films?

A committee was appointed on January 3 to study these and other questions related to the Audio-Visual Library at Newton, Kan. Martha Miller, who has been supervising the library for several years and is leaving Newton to take up residence in Illinois, gave her final report to the committee. Chairman of the committee is John Ewert of Freeman, S. D. Other members are representatives of the four Conference boards.

GUATEMALA EVANGELISM

Last month Guatemala had a three-hour war. The government quickly put down the air force rebels.

But on the same day, the country saw a more successful revolution. For the first time all Protestant churches united in an evangelistic effort. For ten days Christians distributed posters, held prayer meetings, and visited jails and schools. There were programs on local radio stations.

The close of the rally came on the Sunday of the revolution. More than 30,000 people braved the drizzle and threat of war to attend. The parade of Christians stretched for twenty-six blocks through the heart of Guatemala City to the stadium.

Colorfully garbed Indians, barefoot farmers, and middle-class professionals with tots in baby carriages, paraded through the streets.

Even President Miguel Ydigoras showed up at the stadium. He sat through the entire service, unshaven, without a necktie, and with a machine-gun over his shoulder.

The thirty other members of his party were equally armed, including the president of the supreme court and the senate.

Director of the program was R. Kenneth Strachan of the Latin American Mission.

CITY AND TOWN CHURCHES

There is a widespread belief that most new church building is in the suburbs. But this is not so.

More new churches are actually being built in the cities and larger towns. Only twenty-eight per cent of the new churches are in the country's new suburbs. The conclusion: "Apparently Protestants are not putting all their new church eggs in the suburban basket."

Each year for the last three, the country adds 3,266 new or remodeled churches.

And each year 1,938 churches are closed. Most of these buildings are in communities of less than 2,500—fifty-four per cent. This reflects the decline in rural population.

The above report was based on a survey of forty-five major Protestant denominations. It was made by Glen W. Trimble of the National Council's Division of Home Missions and given to the recent Home Missions Assembly in St. Louis.

NEW DORMITORY WING

Sixty boys from Goessel, White House and Goerz dormitories as well as those from the Goering Hall basement moved into the first and second floors of the new wing to Goering Hall, January 1 and 2. The wing houses ninety-six students and is divided into six units of sixteen each. Each unit has its own bath and lounge facilities.

December 8 the women students moved into the new addition to Women's Residence. Open house for both dormitories and dedicatory program for the new dormitory additions will be held, January 27

REVEREND IS FOR GOD

The United Presbyterian Church' Rio Grande Presbytery adopted resolution at its recent meeting a Ghost Ranch, N. M. They asserte that the title "Reverend" should b reserved for God and not used fo ministers. According to the resolution, presbytery ministers in th future should be addressed as "Mr." instead of "Rev." Ministers may be it said, referred to as "teachin elders," a Scottish custom. Religiou News Service reported that Pasto Harry G. Willson of Alameda, th presbytery's clerk, was having ne stationery printed. "Mr." will pr cede his name.

CHURCH RECORD

ITINERATIONS

Marvin Dirks, Jr., Jan. 2-27—visiting youth groups in British Columbia, Washington, Oregon, Idaho, and California.

Andrew R. Shelly, Jan. 27, Mission Festival, First Church, Reedley, Calif.

WORKERS

Menno H. Epp, Clearbrook, B. C., has been elected president of the Canadian Mennonite Youth Council. Other officers are Vernon Toews, Ruthven, Ont., vice president; and John W. Bergen, Drake, Sask., secretary. Bernie Thiessen, Altona, Man., and Cornie Hildebrandt, Didsbury, Alta., are members of the council.

PUBLISHED

Basic Principles in Improving Church and Conference Relations, a fourteen-page booklet by Erland Waltner, has been reprinted. Th original material was presented t the Western District Ministers Co ference in 1954.

Jugenbrief is a newsletter pu lished by the Mennonite young pe ple of South America. Editor Bruno Epp, General Conferen worker in the Neuland Colony, Pa aguay. Articles, letters, and nev are submitted by young people South American countries.

The Moro's Spear by A. E. Janz is the story of the mission to t Moro Indians of Paraguay in whi Kornelius Isaak lost his life. Th illustrated booklet of about fi pages was written by the former executive secretary of the Mennonite Brethren Board of Missions and was published by the Board of Missions at Hillsboro, Kansas. The booklet is available at Mennonite bookstores for fifty cents.

GIFTS

Swiss books, mostly Swiss classics, have been donated to the Bluffton College Library by the Swiss Consul in Cleveland. The books were donated to colleges and universities known for their departments of Germanic languages and literature.

Ten thousand dollars of money and instruments has been received by Bluffton College toward the fifteen thousand dollars necessary for matching funds by the Kettering Foundation.

A spectrophotometer was donated to the Bluffton College science department by the Smith Kline and Frend Foundation, a drug firm in Philadelphia, Pa.

MINISTERS

Valentine E. Nickel, 611 Yale Rd., Chilliwack, B. C., formerly of Wymark, Sask., has become the new pastor of the Eden Church, Chilliwack, succeeding H. H. Neufeld.

DEATHS

Mrs. Elizabeth Jantzen Bergman, First Church, Newton, Kan., born May 8, 1884, and died Dec. 13.

David B. Eck, Alexanderwohl Church, Goessel, Kan., born April 19, 1880, and died Dec. 27. His wife and seven children survive.

Amelia Schowalter Epp, Beatrice (Neb.) Church, born Feb. 13, 1906, and died Dec. 17. She is survived by her husband, Walter Epp, and one daughter.

Mrs. Ella Guth, Calvary Church, Washington, Ill., born Oct. 21, 1875, nd died Dec. 16. Surviving are hree sons and a daughter.

Clarence W. Harder, First Church, Mt. Lake, Minn., born Aug. 15, 915, and died Dec. 19. His wife nd two daughters survive.

Barnard G. Hiebert, Walton Kan.) Church, born June 24, 1896, nd died Dec. 26. He is survived by is wife and five children.

Mrs. Margarete Epp Jantzen, Bethel College, Marion, S. D., born Dec. 11, 1892, and died Dec. 13. She was the mother of six children.

John G. Rempel, Saskatoon, Sask., died on Jan. 1. Rempel was born in South Russia on Feb. 1, 1890, and emigrated to Canada in 1923. He was an active member in the Conference of Mennonites in Canada, serving on various committees and as author of several German books. He succeeded David Toews as elder of the Rosenort congregations in the Rosthern, Sask., area. For many years he was principal of the Bible school in Rosthern. He served the General Conference as a member of the Peace Committee from 1938 to 1945 and of the Board of Publication from 1945 to 1953. He was editor of *Der Kinderbote,* a German-language story paper for children, from 1940 to 1957.

NEW ADDRESSES

California

Mrs. Clara Bates, 317 Dee Four St., Santa Cruz

Donald Brightwell, 3227 E. Clinton, Fresno

Elmer Penner, Box 351, Soquel

Gary Prnjak, 119 E. 11th St., Hanford

Loretta Vinogradov, 400-20 Ave., San Francisco

Indiana

Kenneth L. Bergen, 2307 Lafayette Rd., Indianapolis 22

Magdalen Friesen, 2711 Benham Ave., Elkhart

Donna Hunsicker, 800 W. Rudisill Blvd., Fort Wayne

Bill Long, 8107 Aboile Rd., Rt. 1, Roanoke

Kansas

Ivan Bottoroff, Rt. 3, Erie

Elbert Lynn Flickner, 207 W. 7 St., Fort Hays

Vern Preheim, 430 W. 10 St., Newton

Richard Ratzlaff, 831 S. New York, Liberal

Irvin Voth, Rt. 2, Box 36, Hillsboro

MARRIAGES

Florene Baumgartner, Bethel Church, Fortuna, Mo., and *Bud Heinaman,* Versailles, Mo., on Nov. 23.

Cynthia Bear, First Church, Sugarcreek, Ohio, to *Dalton Bixler,* on Sept. 22.

Omar E. Blauch, First Church, Sugarcreek, Ohio, to *Mrs. Edward Boyd,* Moravian Church, Dover, Ohio, on Oct. 21.

CALENDAR

Conferences

Feb. 12-14—Association of Mennonite Hospitals and Homes, Cincinnati

Feb. 28 - March 1—Association of Mutual Aid Societies, Chicago

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 20-23—Northern District Conference

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference

Canadian Conference

Jan. 24-26—Council of Boards, Winnipeg

Feb. 21-23—Inter-Mennonite Sunday School Convention, Winnipeg

Eastern District

Jan. 28—Conference meeting, Flatland Church, Quakertown, Pa.

Pacific

Jan. 23-24—City church Seminar, Bethany Mennonite Brethren Church, Fresno, Calif.; Paul Peachey, speaker.

Western District

Jan. 27—Menno Simons Lectures by James Hastings Nichols, Bethel College Church, North Newton, Kan.

Feb. 17—Mission Festival, Alexanderwohl Church, Goessel, Kan., Verney Unruh, speaker.

Other

Feb. 14, 15—Mennonite Disaster Service meeting at Mennonite Brethren Church, Hillsboro, Kan.

June 3 — Bluffton College Commencement Day. Vernon Neufeld, speaker.

John G. Rempel
(See Deaths)

LETTERS

A FULL WITNESS

The writer of the following letter is the art editor of Motive, *a publication of the Division of Higher Education of the Methodist Church.*

TO THE EDITOR: It seems to me that you are producing an exceptional church magazine with real meat in it and an exciting format of art and layout. It is so rare that one can see such a church magazine, done with taste and integrity—making the utmost use of your budget-limited materials and staff. There are, of course, more than enough highly financed church magazines, but I think they fail, mainly because they do not dare anything. So, they present only a slick facade to their readers. Indeed, they might as well be *Reader's Digest* or *Time*. But what the church desperately needs today, I am convinced, is not more secular competition in slickness and prettiness, but boldness and candor, commitment and vitality. *The Mennonite* has this particular quality which makes reading it a challenge and a cause for renewed hope.

The articles are short and well done. The photographs are excellent. Your use of photos is surpassed in church literature by only one other magazine . . . the Roman Catholic magazine, *Jubilee*. . . .

The layout and art work—particularly the woodblock prints used—are outstanding. I am especially impressed to see *The Mennonite* using art as it really ought to be used by the church. You do not fall into the trap of "using" art to act as a come-on illustration for the written art. Almost no other church magazine allows the art its fullest witness and service within the printed pages. The artist is made to do some average, uninspiring illustrations for articles and so readers have grown accustomed to a kind of watered-down commercialism about church publication art. But what *The Mennonite* encourages is a frank acceptance of art in all its vigor and fullness, as a means of visual praise, revelation and celebration. It is marvelous to see that you do not stamp out the artist's individuality and uniqueness (any more than you would stamp out a writer's style) but let him produce his art for the glory of God, using his full powers and all the creativity and uniqueness in him.

Granted, such art is never popular. No more so than Rembrandt was in his own day. I suspect your readers, some of them, begrudge the money spent on such art expression. Some of them may be offended by the style which is so profound and dynamic. Whenever something is really *alive*, many are offended. But there are many others, I among them, who rejoice to see what you are doing. Again, only the Roman Catholic church has consistently shown such boldness, understanding of the visual arts and literature as witness. It is a surprise and a pleasure to find *The Mennonite*. If it had not been for your format creativity I never would have wanted to read the first article. Now I look forward both to the articles and the art in each issue. I have showed your various issues to many friends — writers, artists, church laymen and ministers of several different denominations. So, your following in this part of the world is growing, and appreciation is deepening with each new issue. *Margaret Rigg, Box 871, Nashville, Tenn.*

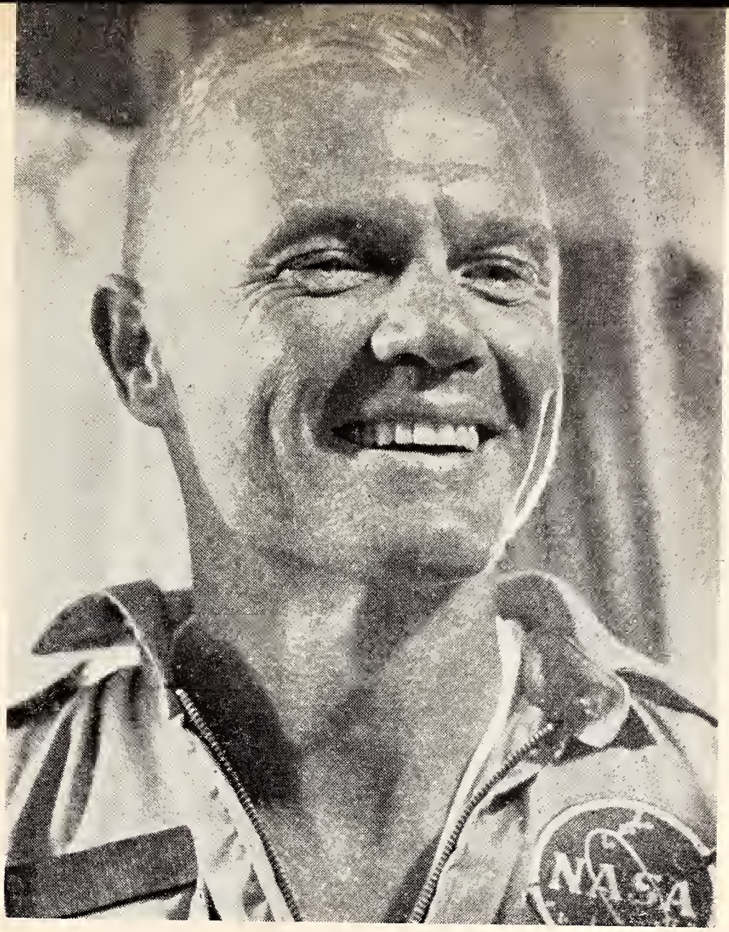
TODAY'S WOMAN

DEAR EDITOR: I enjoyed Mrs. Rich's article "Mrs. At-Home Talks About Mrs. Jobholder" in the January 1 issue of *The Mennonite*. It was an interesting and a fair appraisal of a modern situation.

Trying to determine just which woman is doing her fair share of the world's work is always a hazardous business, however. And there is one aspect of the matter which is rarely considered. Today's woman is being advised, admonished, lectured, and cajoled endlessly about her family responsibilities, social aplomb, and church and civic obligations. She is to be mentally and socially well-rounded, physically attractive, and a community dynamo of good works. When she eventually staggers into the doctor's office seeking relief from depressions, vague aches, and tension headaches, the doctor asks, "What have you been doing these days?" Her recital of the details of her hectic life is interrupted in midstream by "Yes—but what have you been doing tha you *really enjoy*?" There you hav a startling idea. . . .

Assuming responsibilities of al sorts is a basic part of mature living. It is true, moreover, that w can learn to enjoy many activitie once we actively participate in them But every woman's schedule need to have a certain amount of "free" time in which to indulge the whim of the moment. This time varie with the individual. We need to b able to try a new recipe, sew a dress, read a book, or even take a nap or a long walk without feelin that the wheels of society are goin to grind to a halt. None of these activities needs to put a dime in th P.T.A. coffers, involve a committe meeting, or arouse community interest. It needn't even be "worth while" so long as it is personall refreshing. In short, everyone need to retain some measure of contro over his own life without feelin guilty about it. The right to firml refuse even worthwhile projects, a times, is not so much an excuse a a responsibility.

It is sometimes easy to attach to much importance to our contributions. What family is ever in pressed, when faced with the pro pect of the third cold lunch of th week, to hear mother say "Bu darlings—I'm doing it all for you Perhaps our families need to hav less done for them and more wit them. Not every church function o group project is automaticall "holy." Our children will not suff educational disaster or spiritu blight if cookies are absent fro the social hour, or if we refuse count noses for a school census, if we miss a report on the need f diapers in the Congo. Perhaps local P.T.A. groups, for exampl were less eager to assume scho financial deficits and responsibi ties, our school board and admin trators would develop their ow abilities of problem solving wi greater efficiency. Not all P.T.A are expected to furnish basic brary books and playground equi ment, you know. We still retain t right to choose our activities on t basis of personal concern and int est. Today's urgencies are f quently tomorrow's trivialities. *M Loren R. Schmidt, 2015 Terrace D Newton, Kan.*



Have you ever doubted there really is a God? I have says John Glenn.

Why I know there is a God

"Why do you waste your time going to church?" Another way of asking the same question is probably to say, "Why do we believe in God?" I think it follows that if we believe in God, we probably will wind up in church. Is there a power greater than we are? Is there really a God that we worship, or are we just wasting our time? Have you ever doubted there really is a God?

I certainly have many times, and I admit it freely. I think perhaps this is part of our growth pattern in Christian life—that we do doubt sometimes. We may doubt that there is a God, and we search our minds for signs that we really believe and that we should believe in Him. Through such questioning of ourselves, I think we may be better Christians.

When I was selected for the space program, one of the first things I was given was a booklet. This booklet is a space handbook put out by the Government Printing Office, and it contains a lot of information about our space program. But there was one paragraph that concerned the hugeness and enormity of the universe that impressed me very much.

There is only one technical fact that you have to know to be able to understand this particular paragraph. You have to understand what a light year is, a light year of distance.

Probably you remember that light travels at about 186,000 miles per second, about seven times around the earth every second. Now if you start that light ray out straight and let it continue on out for a year's time, then that distance is a light year of distance.

Let me quote now on the subject of how our universe is: "When we recall that our galaxy is some 100,000 light years in diameter, the sun being an insignificant star some 30,000 light years from the galactic center, circling in an orbit of its own every 200 million years as the galaxy rotates, we realize that even trying to visualize the tremendous scale of the universe beyond the solar system is difficult, let alone trying to attempt physical exploration and communications. Nor is the interstellar space of the galaxy the end, for beyond are the millions of other galaxies, all apparently rushing from one another at fantastic speeds. The limits of the telescopically observable universe extend at least two billion light years from us in all directions."

This shows us a little bit about how big our universe really is. It's tremendous. Still, we come back from something of this size to what we know of atomic structure, the smallest particles we know of. They, too have a great similarity to our solar system and to the universe in that they have electrons rotating about a nucleus in regular patterns.

Now what's the point I am making? It's the orderliness of the whole universe about us from the smallest atomic structure to the greatest thing we can visualize: galaxies millions of light years across, all traveling in exact prescribed orbits in relation to one another.

Could this all have just happened? Was this an accident that someone tossed up a bunch of flotsam and jetsam, and it suddenly started making these orbits all of its own accord? I can't believe that's really true. I think this was a definite plan. This is one big thing in space that shows me there is a God, some power that put all this into orbit and keeps it there. It wasn't just an accident.

Let's go on to compare some of our Project Mercury speeds to some of these things we've been talking about. We get to thinking sometimes that we're pretty good in this project and that we're really going out with some tremendous speeds. But when you think about the tremendous areas of space and speed, our efforts from Earth here really are pretty puny. We will get up to about 18,000 miles an hour in orbit, which is about five miles per second. This is pretty fast by our earthly standards. We'll be at an altitude of a little over a hundred miles. But thinking in terms of what's already going on in space, this is really a pretty puny human effort.

We are used to dealing in scientific terms in all the measurements that are taken in science. But you can't reach out and say, "I would like to be a 110-volt Christian, and I am only a five-volt Christian this morning. I'll have to go get pumped up some place."

You can't measure God in that way. We can't see, feel, smell or touch our religious power. It's an intangible something.

The same thing is true if we are getting ready to test a new airplane. It may have the most powerful engine in the world. It can have the finest aerodynamic design. It can go the fastest. But for the airplane to fulfill its mission, what do we have to do? We have to give it a direction. And how do we do this? We do this by reference to our compass in the airplane.

Now the force that runs the compass, you can't see, feel, touch, taste, smell. It defies all of our senses. But how do we know it's there? We know it's there because we see the results. We can look on an instrument here in the cockpit, and we can see that our compass is pointing a certain direction. And we have faith that the force making that compass work will continue to work. All of us who fly have staked our lives literally thousands of times on the fact that this compass will give us the proper reading and will guide us where we should go.

The same thing is true of the Christian principles in our lives. If we will let them guide us, our senses don't have to pick them up. We see the results of it in our lives and in the lives of other people. So we know it's there. There's no doubt about it. We see the results of it. We're going to believe in God and the teachings of Christ. But what was this man Christ like whom we're going to follow?

He's revealed to us in the Bible. As far as physical characteristic
go, we don't know too much abou
Him. My impression of Christ physi
cally is not the popular impression
I'm afraid. Somehow the idea o
Christ the weakling, Christ, the on
on whom everybody heaped abuse
has never been an appealing one

The emaciated Christ we see i
the pictures is not my idea o
Christ. I think He was a real man'
man. I think He's someone we'd a
be proud to follow. I read an a
ticle in which some place in th
Bible said that Christ led His di
ciples from one spot to another i
a day's time. They had measure
this distance, and it turned out th
was some thirty-two miles, I b
lieve it was, in a day's time. Ho
many of us could start out th
morning and walk thirty-two mil
by tomorrow morning, leading
group of men? I doubt if I coul
do it. I think Christ was a re
man's man. He was someone reall
to follow.

This is borne out to a degree, to
in one of my favorite passages. T
Jewish Passover was approachin
and Jesus made the journey up
Jerusalem. In the temple, He di
covered cattle and sheep deale
and pigeon sellers, as well as mone
changers sitting at their tables.
He made a rough whip out of ro
and drove the whole lot of the
sheep and cattle as well, out of t
temple. He sent the coins of t
money-changers flying and turn
their tables upside down.

The important thing is not t
physical strength that Jesus us
in this example. The importa
thing is that Jesus had His
liefs, and He had the courage
His convictions to act upon the
to live by them. He believed, a
He acted. These guidelines guid
Christ in His everyday life wh
He was here on earth. The gui
lines He used are available to
today, and they are just as tin
less today as they were in Jes
time.

These guidelines apply just
much to one business as they
to another. But the choice is ou
We are the ones who have to ma
the choice. God hasn't said, "Y
will do this." We have been pla
here as free agents to decide whe
er we will or will not live by th
guidelines. The choice is ours.

Can You Carry a Tune?

Marriette S. Jeans

IF YOU CAN CARRY A TUNE you should be in the youth choir of your church. You don't have a youth choir? Then why not start one?

"How?" you say.

Why not first form a singing group of your Sunday evening fellowship? Your minister would be glad to have you sing some Sunday evening in the worship service. After you have sung together informally and found the pleasure that comes from such an activity, then you could go into the more formal program of organizing a church youth choir.

The music committee of the church would be your first visit. Tell them of your wish to organize a youth choir. The music committee can help you to secure a leader and an accompanist.

It will help if there is an adult who has had formal education in music and likes young people.

An accompanist is very important. Possibly you have an accomplished pianist in your group already. This person must be adaptable in order to follow the choir leader. An accompanist cannot be a soloist except where it's written in the music!

The next important step in developing your youth choir is to set the day and hour of the rehearsal. Do not plan on less than an hour for a rehearsal. If you sing each week, this will hardly be enough time as it is. That is, if you really want to do a good job each time you sing. Try rehearsing towards the end of the week if possible. However, if a day in the early part of the week must be chosen, then try to have a fifteen-minute refresher rehearsal prior to the service during which you will sing.

Perhaps there is a member of your youth fellowship who wants to be part of your choir group, but who really cannot sing and knows it. Ask that person to be your librarian. This is a very important job. The music must be out and ready for use before time for rehearsal, and all put back into the music closet afterwards in good condition. During the rehearsal this same person could mark the attendance, place on record any new members, and write out cards to absentees to be ready for mailing. Oftentimes music needs mending. The librarian can fill many important jobs.

Don't sing the most difficult anthems at first. In fact, the difficult anthems should be few and far between, unless you happen to be a group in which everyone reads music extremely well.

Never disparage the use of a hymn for special music. There are beauties in harmony and message to be found between the covers of your hymnbook. Unique arrangements of many of the well-known hymns are available. Your choir will really enjoy these numbers. They are not particularly easy, but the difficult spots can be turned into trios or quartets. They are constantly a surprise package of harmony, changing key frequently and tossing the melody from one group of voices to another.

Your choir can become just as active and effective as you want it to be. Convalescent homes, homes for the aged, detention homes, your own church shut-ins—all are places where you can bring real cheer with your singing.

Social life for your youth choir is also part of the picture. You might try an "eating rehearsal." Use the first rehearsal in the fall and the final rehearsal in the spring for this purpose. Just rehearse what is absolutely necessary, then have fellowship and food. You might want to use the rehearsal date between Christmas and New Year's for some special party. This would keep you from having a break in rehearsals, but would be used mostly for social. If you sing for an early service, try having orange juice and doughnuts afterwards. This is especially helpful for those members of your choir who roll out of bed too late to eat and get to church, too! Generally one of the mothers will perform this service.

If you have read this far, you must be interested in forming a choir. Does it seem more possible to you now? Singing in a youth choir gives you a chance to learn good music, the rudiments of singing, and is an opportunity for you to serve in your church as well.

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COVER

The General Conference Mennonite Church ministers to sufferers from leprosy in India, Colombia, and Paraguay. The couple waits for treatment outside the clinic at Champa, India.

CONTRIBUTORS

Vincent and Rosemarie Harding, Atlanta, Ga., direct a Mennonite witness for peace and love in southeastern United States.

Since 1959, Robert T. Schenck has been the attending physician at the Door of Life Hospital in Ambo, Ethiopia, a Baptist institution for the treatment of leprosy.

CREDITS

"Leprosy Misinterpreted" was published originally in Standard, a Baptist publication. Cover, Orlando Waltner; 51, 52, St. Louis Post Dispatch from Black Star; 61, Authenticated News photo.

COMMENT

The Sunday school lesson for Jan. 27 discusses the use of parables. Leprosy has often been used as a parable for sin. But one of our articles this week shows that leprosy in Bible times is not the leprosy we know today. Does this change the parable?

THE MENNONITE

Editor: Maynard Shelly. Associate Editor: Claude E. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

Second class postage paid at North Newton, Kan.

EDITORIAL

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom.

Do you read the fine print? I often do. Especially in magazines. It usually tells me more than the big black headlines. Our finest print appears each week on the fourth or fifth pages. This, of course, is our housekeeping closet. We keep a number of things here to keep the rest of the pages tidy.

There you find our obligation to the post office. Here we also carry information on our prices. It is the only place where we hide our mailing address. (And I'm glad so many folks find the right address. Our mailing notice on this page says North Newton, but while we mail from one post office, we get our mail through another post office. Confusing? It is. But that's the kind of world we live in, isn't it?)

To all of this we have added a new line. It is the line reproduced here. Read it now, if you haven't already. Read it again. It deserves re-reading.

These three things—witnessing, teaching, and fellowship—catch up the Christian task, don't they? These are the tasks of the church—your local congregation. The conference has the same job. After all, it is only a group of congregations working together. But a magazine—does it have the same job as a church? If it is a church paper it does. It cannot do it apart from the church. The church paper is not the church. But it is part of the church.

This means that the church paper is more than an errand boy. It does more than carry messages back and forth. No matter what any Christian is doing at any moment he is always a Christian witness. Yes, our church paper also has a program to sell. We want people to know about the work of the Conference. Why? So they will pray for it and pay for it.

But how? A friend once held a big newspaper ad before my face.

"See," she said, "how the bakery is making a big fuss trying to sell a new kind of bread. The church should do the same with the gospel."

It is as simple as that. The church must give its all to share the gospel. If we spare our resources we fail.

But it is also hard. How many people brush their teeth regularly? About sixteen per cent. And after all the billions that the toothpaste people have spent! Tooth brushing is promoted by the mighty public school system. After all this—sixteen per cent!

I respect the advertisers of today. These children of the world's darkness have much to teach the children of light—that's us, I hope. But the gospel goes beyond teeth and stomachs. It must reach the soul. And the soul is stubborn. It is not easily converted. It will not repent of the favored sins it calls virtues.

Who then can be saved? With man it is impossible. Not with God. But man struggles.

"I don't need help," he says. "In just a bit, I'l be all right. I can get along. I'm not so bad."

How do we get through? Christ works in us God's work in us speaks. God uses us—His chosen ones to do this work. The world knows God's saving power as it sees it in us.

This witness comes through people. One life touches another life. And where two or three are gathered—there God is. The church paper has a problem here. It is not people. It is paper. But i it represents people whom God is saving then it serve to bring two and three together.

But the people that the paper represents must b real. It is so easy to pretend on paper; to write th good word to hide a feeble spirit; to print the wind word to cover the empty heart. But God's salvation brings truth. When we saw the truth about ourselves we turned to God and repented. But this is not th end of truth—not the last truth.

Christian living is a search for the truthful life. Th conversation of a church paper is a part of that search This is not an easy and popular search. But it is th Christian's vocation. It is witnessing and being witness.

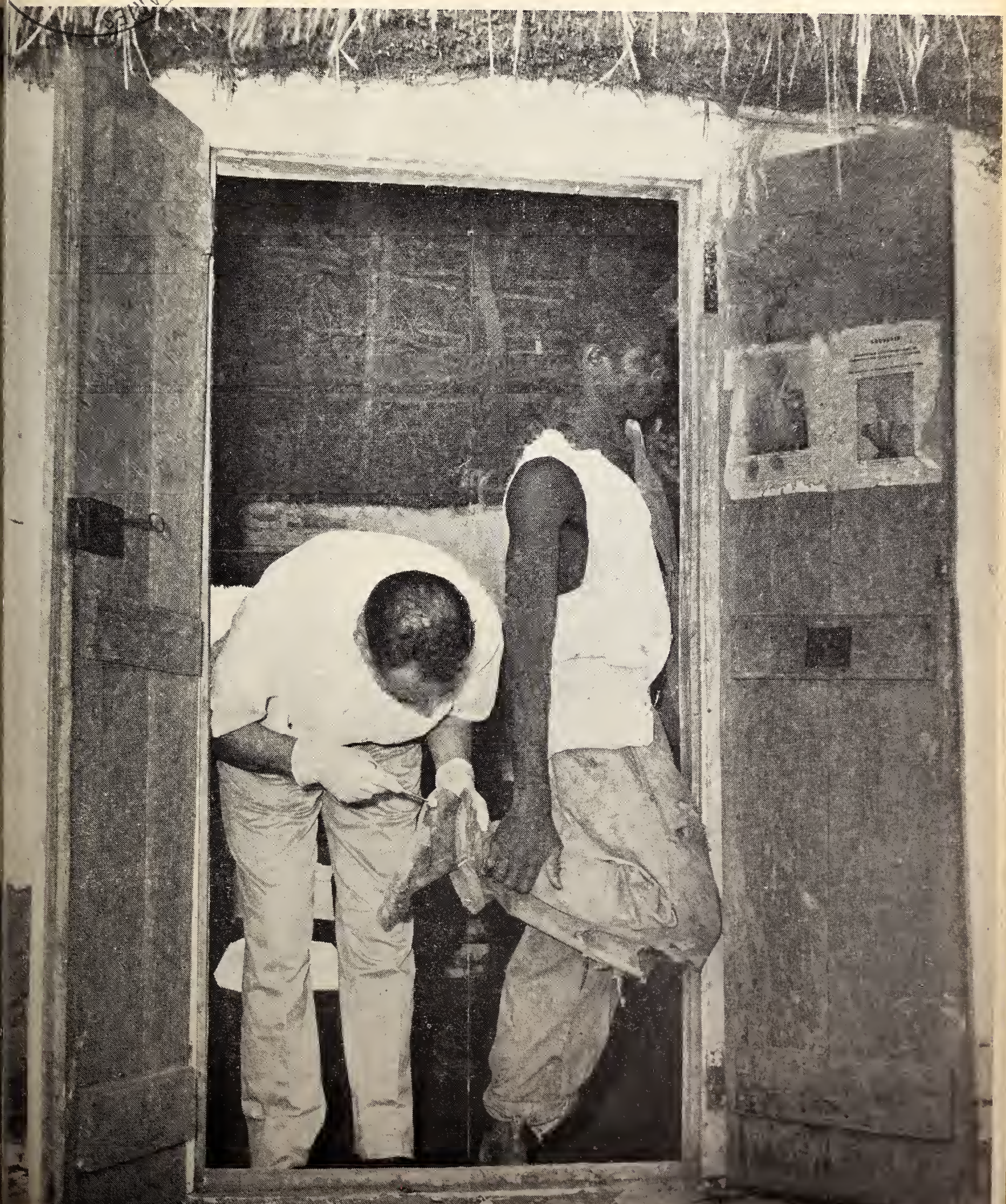
The witness of a church paper is not confined t its words. Words sometimes lose their meaning. Ar photography, design, and type can speak where wor will stretch no further. All testifies to a concern f Christ. This is the witness a church paper can mak Space is gone. Next week we need to speak teaching and fellowship also.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

ELKHART
LIBRARY
SEMINARY

78: 5 JANUARY 29, 1963



He wants to work for the biblical future

A COMMUNIST FINDS THE MENNONITE CHURCH

IN 1961 A. J. KOEJEMANS, a former communist published a book called *Van Ja tot Amen* (From Yea to Amen). The author was no ordinary card-holder. He was once editor of the Dutch equivalent of *Pravda.* He was once a member of the Dutch First Chamber as a Senator for the Communist Party.

Today instead he is editor of *In This Amsterdam,* church paper for the United Mennonite Church of Amsterdam. He also sits on the bench as a member of the church council.

A. J. Koejemans' life is a pilgrimage in search of justice and truth. He early envisioned the new society portrayed by John in Revelation 21:1-5. It was imprinted in his memory—the new heaven and new earth without crying and pain.

As a youth he saw the crowded streets of old Rotterdam. He knew well the mourning and the crying and the pain, especially in the slums where his mother worked as a midwife. But the church which he knew did nothing about the injustices which created this pain. The church only stressed what appeared to be sterile credal statements. It pictured God as an angry deity who played tricks to get even with men who defied Him.

At the same time certain political parties stressed the need for social justice. They rallied around the needs of the common worker. Liberal ministers with a social gospel worked enthusiastically for such parties.

Gradually Koejemans became involved in these parties. He worked to meet the needs of the hungry after World War I. He crusaded for a just wage and shorter working hours. He campaigned to obtain freedom for a humanistic conscientious objector.

These activities captured his imagination, loyalty, and energy for socialism. The Russian revolution appeared to be a triumph of the oppressed masses. The Marxist dialectic offered a way to truth combined with social justice. In January, 1920, Koejemans joined the Communist Party.

Throughout the next twenty years he was immersed in party work. A trip to Russia in the spring of 1933 strengthened his hope in the new society. Here he was a member of a group who put on plays to promote communist doctrine. So complete was his dedication that his mind refused to accept reports of injustice used in Russia to promote and maintain the party.

Nevertheless, it is important to note that Koejemans was always a Dutch and not a Russian Communist. He was more committed to Marxist philosoph and view of economics than to the Russian politica machine.

His later studies of the history of socialism showe him the difference between communism in Russia an western Europe. Western Europe had felt the impact of the Reformation and the French Revolutio in a way which Russia had not. Communism i western Europe, therefore, could never completel lose sight of the value of the individual when seekin social justice. In the search for truth it retaine freedom and tolerance for dissenting views.

In World War II new events caused changes. Th developments opened his inquiring mind to a wide view. Events took place for which the Marxist dialectic could not give a satisfying answer. There wa a unity among Dutchmen in response to Nazi domination. This unity rose above partisan difference When the party discipline insisted on dividedne after World War II as a deliberate method of buil ing its own power, Koejemans could not abandon h appreciation for co-workers from other groups. N could he abandon his own sense of truth and justic

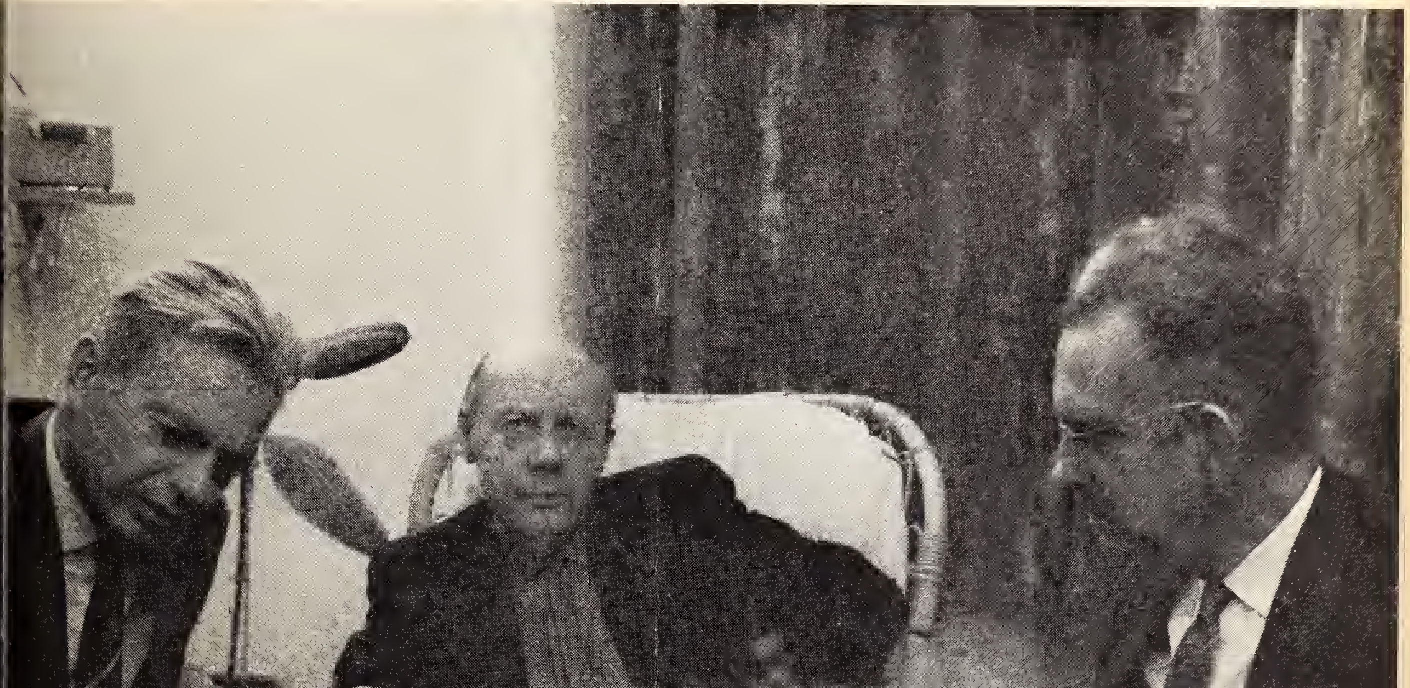
A trip to the United States with other Dutch jou nalists also changed him. In a meeting with sever eminent American atomic scientists he saw that th too were sincerely seeking peace and justice. Debat with Pastor Buskes of the Dutch Reformed Chur raised some doubts about whether the Marxist di lectic was the best method to get at all the trut especially the final truths about life. He had a vagu uneasiness. But there was no open admission th Christianity might have answers that were bett than the Marxist dialectic.

His refusal to toe the party line when it did n seem just or true to him led the top officials of th party to ease him out of one job after anothe Finally he was left with no job and no influence.

He set about to write a history of socialism. H studies led him to read the Bible since most Wester ideas about social justice have their roots in i teachings, particularly in the Prophets and the teac ings of Jesus.

Study of history and the Bible made him awa that Russian Communism had fallen into some erro Christianity was more than the brittle and unimagi ative church and Sunday school teachings of h youth. The disclosures connected with destalinizati

by William Keeney



. J. Koejemans (center) left the Dutch Communist Party to join the Am-
erdam Mennonite Church. As editor of the church's monthly magazine he
onfers with J. A. Oosterbaan and Frits Kuiper, editorial board members.

also made him take serious thought about the illusions he had concerning justice under the man whom he had accepted as a great champion for these causes. An idol was smashed.

What were his conclusions? He saw that he had not abandoned religion, but had been asked to accept a new one. Communism had a myth in the party, a high priest in Stalin, a Sanhedrin in the political bureau, a book in *The History of the Communist Party of the Soviet Union* (oddly enough, not in *Das Kapital* by Karl Marx!).

He also recognized the intolerance, the terror, and the oppression of communists in Russia. He excused this as the excesses of a young movement seeking to become established. He also recalled that Christendom with its inquisitions, crusades, persecution of heretics, and religious wars had not been entirely guiltless of similar excesses.

The final break came when he saw that in the face of error, communism lacked a consciousness of guilt. It had no expression of humility and no means of forgiveness. At Christmas and Easter, as he wrestled with their significance, he came to see that communism as the way ran into a dead end. Dialectic was not the truth. Truth was to be found in Jesus Christ.

Koejemans broke with the Communist Party and withdrew his membership on October 18, 1955. But he did not immediately join a Christian church. That came about three years later. Rather than returning to the Dutch Reformed Church in which he had been raised as a child, he joined the Mennonite Church in Amsterdam.

When asked to explain this choice he gave several reasons. He saw it as one slight means for purging himself of some of the guilt he shared for the persecution of Mennonites by communists in Russia.

He also put it as follows in a statement for the church council when he was examined as a candidate for baptism:

"But I would like to be a worker with you on the biblical future. Therefore I come to you. I have come because I believe that biblical thought is interpreted by you most purely. The emphasis which you lay on personal freedom, but also on the logical consequences of it—on personal responsibility, your peace witness, the universality of your brotherhood, the knowledge of being bound with the Jewish people, your history also—these are the many factors which have determinded my choice. Jesus said: 'By this shall they recognize that you are my disciples, that you have love for one another.' May God grant to me something of that love towards my family, towards my Church, and toward all men."

How does Koejemans now stand in relationship to communism? The search will be vain for those who expect to find in him a vehement antagonist, a bitter opponent of his former associates. He respects the men with whom he labored ardently for social justice and truth, for righteousness and peace. He may recognize that they have erred in the means and have not recognized the dangers. He may sympathize with those who pursue a way that leads to a dead end and wish that they might be able to overcome their illusions.

He will not attack them with the object of destroying them. He does not fear such men. He cannot seek to expiate his own guilt by condemnation of those still in error. Hi own commitment was too deep an sincere, too slow in relinquishin its hold on cherished ideals an false idols. He has too many huma bonds of affection with these me as persons. He cannot turn in hat to them because he has now discovered the forgiving love of God i Christ Jesus.

Indeed he would warn the Christian church not to consider communism as a threat to Christianity. That would give communisn more status than it deserves. I would consider it as an equal an give credence to its implied clain to be a religion.

Instead it should be seen as judgment on Christendom. Christians who should have known o social justice and righteousness a well as personal salvation, of freedom and truth and peace did no apply what they knew. Marxisn and communism learned these values from Christianity. They did no create them. They sought and see earnestly, if wrongly, to realiz them in economic and social justice Their own efforts for such and th failure of those claiming to b Christian were only proof to th communist that they had the truth

Christians need to make more evident the truth which they have discovered in Jesus Christ. Koejeman would admonish his fellow believer as he does in his book: "The Bibl is no less steeped in the expectatio of such a new order where the wor of righteousness shall be peace an the folk shall live in still, quie places. But above that—and as condition for it—it speaks of th common ownership of divine things For after all, Jeremiah prophesie that no one shall any longer say t another: 'Teach me to know th Lord,' because God lives in eac heart. And God is, according to th Bible's testimony, Love. Is that n a firmer foundation for truth an righteousness?"

Jesus Christ is the only leader an the only way. To subject oneself t Him is the only basis upon whic true freedom and righteousness, pe sonal and social, are to be found.

A Light

My people,
Let your light glow
In this troubled world
Where war threats are rumbling
And sword words are hurled . . .
Like this bright star,
A steady shining eye
Among the thunderheads
In the night sky.

EMMA SCHWARTZ

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly excep biweekly during July and August by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid o North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to Mennonite Publication Office, 720 Main Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas**

Five Years in Haiti

Helping the poorest country in North America

HURRICANE HAZEL IN 1954 first drew the attention of the Mennonite Central Committee to Haiti. A plan of help was presented to the Haitian government. But before it could be put into practice the government collapsed. It was not until 1957 that another program was drawn up.

In January 1958 the first two workers, Charles Suderman, Newton, Kan., and Marlin Pankratz, Mountain Lake, Minn., set foot on Haitian soil. Since then the work has expanded rapidly. Today a total of twenty-five workers serve in three locations: Petit Goave, Hospital Albert Schweitzer and Grande Riviere du Nord.

Mountains and Disease

The Republic of Haiti is less than one-third the size of Indiana. It occupies the mountainous western part of the second largest island in the West Indies. The Dominican Republic borders Haiti. Miami is two and a half hours away by air.

Under French rule and with slave labor, Haiti became one of the richest colonies in the New World. The slave, driven to work at a relentless pace, revolted when Napoleon and France were busy with revolutions. National independence came in 1804.

Decades filled with revolution and political corruption came to a climax in 1911 to 1915, when Haiti had seven presidents in four years. During these decades cash crops diminished and foreign trade almost disappeared. Huge debts crippled the treasury, from which the country never fully recovered.

Most of Haiti is so mountainous that it is hard to farm. There is less than one acre of useful land per person.

Social class is rigid in Haiti. It regulates the whole life of the Haitian from the cradle to the grave. At the top of the social structure is a small, educated class, commonly referred to as the elite. From this group come government officials, teachers, doctors, lawyers, and technicians. If the peasant improved his lot, the position of the elite and governing class would be threatened.

The peasant is non-political. He tries to avoid trouble. He lives in a

Disease takes a heavy toll of life in Haiti.

hut, often only a single room, with bare dirt floors. The peasant woman runs the household, cares for the children, carries water from the stream for household use, launders at the stream, cooks, helps her husband till the fields, and carries crops to market.

Children slip into their work roles at an early age. It is not uncommon to see four-year-old boys and girls carrying home tins of water on their heads.

About eighty-five per cent of the population can neither read nor write. Many children do not attend school. Parents cannot purchase schoolbooks because they do not have enough money. The few rural schools are far apart. Many peasant families depend on their children for a large share of the work.

The close companions of illiteracy —poverty and disease — occupy a prominent place among the nation's problems. The per capita income is from $25 to $65 a year. Most peasants show signs of undernourishment. Because of a low intake of protein, many people are anemic. This, along with superstitious beliefs, poor sanitation and polluted water, makes it possible for disease to take a heavy toll.

Statistics of disease do not exist. It is estimated, however, that about one-fourth of the infants die in their first year and only fifty per cent of the survivors live to adulthood. Most of the deaths in Haiti are attributed to infectious and parasitic diseases. The number one killer is tuberculosis which accounts for over forty per cent of the deaths in the period of young adulthood.

Agricultural Aid

Six volunteers have worked with Marco Depestre, a Haitian Methodist pastor, near Petit Goave. Depestre has developed an agricultural cooperative which centers on a six-acre farm just outside the town.

Through this extension program, the fellows have had an opportunity to enter into the community and church life of the peasant farmers in nearby mountain districts.

In January, 1960, Elaine Brubacher, a nurse from Kitchener, Ont., began a medical and health education program. She treated people in the surrounding mountain area, making trips to outlying stations by horseback. Since Miss Brubacher completed her term, the work is being continued by two Haitian nurses.

At present only one volunteer, Henry Koop of St. Catharines, Ontario, is working at Petit Goave. Plans are to discontinue assistance there when he terminates his service this month.

Medical Aid

Hospital Albert Schweitzer began when a Texas rancher, oilman, and banker, William L. Mellon, became so impressed with Albert Schweitzer's philosophy of service that he sold his ranch to enter medical training. At the same time Mr. and Mrs. Mellon established the Grant Foundation in order to build and operate a modern 100-bed hospital at Deschappeles in the Artibonite Valley of Haiti.

In June, 1956, Hospital Albert Schweitzer was completed and Dr. Mellon became its first doctor. The hospital is now in full operation, serving over 1,000 patients weekly. The staff now includes eight doctors.

The first two Mennonite nurses for Hospital Albert Schweitzer arrived in February, 1958. Several months later, a laboratory technician and two other nurses followed.

A communnity development program was begun by the hospital in 1959. The program includes sanitation projects, education, preventive medicine and agricultural work in connection with the 200-acre farm owned by the hospital.

Presently eleven volunteers are serving at the hospital and community project, working with the other employees.

In 1958 the Mennonite Central Committee became aware of an unused hospital in the northern plains of Haiti. Investigations revealed that the Haitian Department of Public Health had erected this twenty-bed hospital but had never placed it in operation because of lack of funds and shortage of personnel.

After contact with Haitian government officials, the Mennonite Central Committee was invited to staff and operate Hospital Grande Riviere du Nord. In July 1959 an agreement was signed with the Republic of Haiti. It provided a five-year rent-free lease of the facilities and $200 for medicines per month. The United States International Cooperation Administration provided $15,000 for equipment.

Dr. John Bender, Goshen, Ind., pioneered the work at Grande Riviere du Nord, holding the first clinic day on December 9, 1959. Dr. Bender was joined by three nurses and a maintenance man. The staff now includes four doctors, three nurses, a maintenance man, a dietician, a laboratory technician, and a director in community development Haitians are serving in every area of the hospital, including two medical doctors.

Hospital Grande Riviere du Nord has a maximum capacity of thirty with over half of the beds designated for children. Only critically ill patients are admitted; the rest are seen in clinic and treated on an outpatient basis. Many patients come in from the hills, some from a distance of eight hours away— either walking or riding a burro.

General clinic is held three times weekly, with an average of 125 treated on a clinic day. Specia clinics such as those for tuberculosis and eye disease are held a regular intervals. Mobile clinics are also held in several nearby towns. In July, 1962, over 3,700 patients were given clinical treatment

Much effort is spent in preventive aspects of medicine. The work o two fulltime Haitian public health nurses, the production of a fifteen minute radio health program each two weeks, health posters, daily clinic lectures and preventive health clinics are among the means now employed. An immunization program is also being organized.

Several of the unit members a Grande Riviere du Nord are also active in the area of community development. They have been giving encouragement and guidance t a Community Council, which is trying to carry out a program in sanitation and education.

Two men have also been stationed at the Grande Pre Agricultural Center several miles from Grande Riviere du Nord. The farm, operated jointly by the Haitian governmen and the United States Internationa Cooperation Administration, serve as a training center for farm youth and extension agents and as a research and demonstration center fo new breeds, varieties and techniques.

NEWS

Blankets Airlifted to Algeria

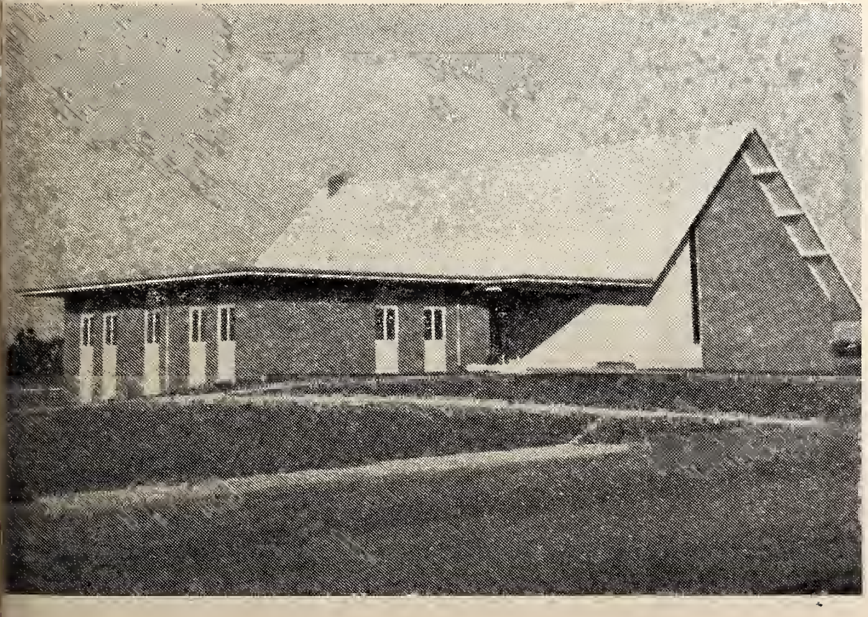
PPROXIMATELY 12,000 BLANKETS are cheduled to be sent to Algeria by hartered aircraft on Tuesday, Janary 22, by the Mennonite Central ommittee.

Bedding is urgently needed in Aleria. Some estimate that over 00,000 in the Constantine-Batna rea alone are without blankets. oss Orr, an American relief workr in Algeria, stated recently, "Each orning bodies of these homeless eople are found lying against the utside wall of buildings, in bombedut homes, or on the road . . . dead. can't say how urgently we need lankets."

The Mennonites have been sending bedding to Algeria throughout the fall. Over 5,500 went to that country in the last half of 1962. In November the Mennonite Central Committee cleaned out its Akron, Pa., warehouse with its final shipment for the year. The generous response of the churches of Canada and the United States to the blanket drive on December 9 again replenished the stock.

After the blankets started to come in, plans were made for another shipment to Algeria, but a dock strike along the eastern seaboard of the United States prevented the blankets from being sent by boat. Halifax was tried, but its facilities were taxed to the limit because of the U.S. strike. No shipment could be scheduled from that port until March, much too late to help the freezing Algerians.

EW CHURCH IN BUHLER. In 1960 the formerly rural Hebron congregation of Buhler, an., decided to relocate to the north edge of the city of Buhler. Groundbreaking for he new church took place in April, 1962. The estimated cost of the new sanctuary nd educational unit was $100,000. A dedication service is being planned for March 31.



Peter J. Dyck, MCC director in Europe and North Africa, in response to a query whether blankets should be airlifted, cabled: "650,000 blankets needed . . . only 60,000 arrived to date . . . therefore believe paying $12,000 (to) airlift 400 bales . . . is best."

Various airlines were asked to give quotations on a charter. KLM was finally given the task. The blankets will be loaded later this week, and the flight is expected to leave New York on January 22. Relief workers are standing ready to distribute the blankets as soon as they arrive.

The flight will cost nearly $12,000, or approximately one dollar a blanket. Half of the cost is being covered by contributions which came in during the recent blanket drive. It is hoped that the rest will come in from concerned friends. Contributions for the airlift should go through regular relief channels.

CAMP DIRECTORS CONVENTION

The first international convention of the Christian Camp and Conference Association will be held March 26-29 at the George Williams College Camp, Williams Bay, Wis. Its purpose will be to help camp directors, managers and board members share ideas and information on camping programs and camp and conference operations.

Featured as speakers and resource people will be Betty van der Smissen, an expert on Christian education and camping programs; Jack Wyrtzen, director of the Word of Life camps in New York, Brazil and Mexico; Fred V. Rogers, former president of the American Camping Association, Henry Brandt, Christian psychologist and personnel expert; and Oswald Goering, Professor of physical education at Northern Illinois University.

REASONS FOR JULY 1965

Sessions of the General Conference Mennonite Church have traditionally been held in August every third year. For the next session the pattern will change, and the conference will be held July 10-16. Orlando A. Waltner, executive secretary of the General Conference, gives reasons for the change:

"At the Bethlehem, Pennsylvania, General Conference sessions last August a 'straw' vote indicated that the assembly disapproved the last two weeks of August 1965 as possible dates for the next triennium sessions. The manager of the YMCA grounds at Estes Park was asked to cancel the tentative reservations of the August dates he was keeping for us. It was then that he shared with us information that a week during July was available during which the triennial sessions could be scheduled. This information had not been available to us at the time of the Bethlehem meetings.

"The Executive Committee of the Western District Conference, which will host the 1965 conference, studied the possibility of convening the sessions in the month of July. This committee submitted a recommendation to the Executive Committee of the General Conference which in its November meeting in Berne approved the scheduling of the 1965 sessions for July 10-16 in Estes Park, Colo. This decision is the result of considerable investigation and consultation. It involved the judgment of individuals living in widely scattered sections of Canada and the United States.

"The 1965 sessions should be an experience of Christian fellowship and worship, of Conference review and projection, of discussion and study, and under the lordship of Jesus Christ of involvement and commitment to new and greater responsibilities—all this within the relaxing yet stimulating environment of the Colorado Rocky Mountains."

AUGUST STUDENT SEMINAR

Many university students would like to relate their Mennonite heritage to their intellectual development. Some have taken a year off either before or after graduate training to go to a Bible college or seminary. But many can not afford this. Nevertheless they want to become more familiar with the rich biblical and theological heritage of the Mennonite church. Theology is no longer the "queen of the sciences" if it ever really was. But a theological orientation is essential if significant witnessing is to take place.

The three major groups of Mennonites in the United States and Canada have planned a summer seminar. By doing so the church recognizes the validity of graduate study and encourages its graduate students to remain in vital contact with the church as they pursue their studies.

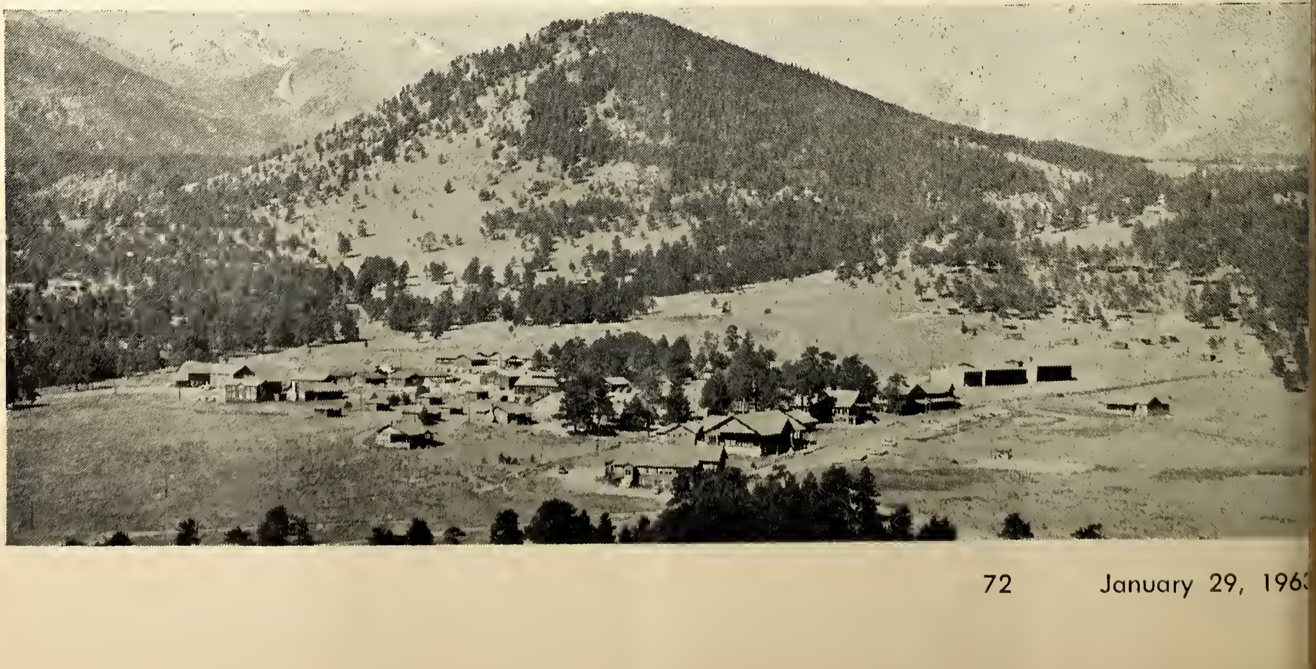
The seminar will be held in Elkhart, Ind., using the facilities of Mennonite Biblical Seminary. The dates are August 12-23.

One of the aims of the program is to introduce students to sound methods of Bible study. Core of the seminar is a daily two-hour course on Mennonite beliefs. There will be special interest groups to study the relation of Christianity to the behavioral and physical sciences.

William Klassen, associate professor of New Testament at Mennonite Biblical Seminary will serve as director of the seminar. Klassen has taught at the seminary for the past four years with one year out to study psychiatry at the Menninger Foundation, Topeka, Kan. He did his doctoral work at Princeton Theological Seminary where he graduated in 1960. He served as co-editor of *Current Issues in New Testament Interpretation* (Harpers 1962). In addition to directing the seminar, Klassen will teach the course on Mennonite beliefs.

Two men will be serving in the area of Bible instruction. One of these, David Ewert, will be leading the participants in a week of Bible study in the New Testament. Ewert

Estes Park, Colorado, site of the July, 1965, General Conference sessions.



eaches at the Mennonite Brethren Bible College, Winnipeg. He is a graduate of the University of British Columbia and of Central Baptist Seminary in Toronto. He has done additional graduate work.

Millard Lind will lead a week of Bible study in the Old Testament. Lind is assistant professor of Old Testament at Goshen (Ind.) College Biblical Seminary having served as pastor, writer of Sunday school material, and editor of *Christ- ian Living*. He is a candidate for he doctor's degree at Western Theo- ogical Seminary, Pittsburgh.

In the field of theology and ethics, . Lawrence Burkholder, associate rofessor of pastoral psychology at Harvard Divinity School will lec- ure. He spent five years in India and China in relief service for Church World Service and UNRRA. n 1958 he received his doctorate in heology at Princeton Seminary.

He has been deeply involved in he life of the Mennonite church nd his commitment to it is evi- enced by his contribution to the ormation of a Mennonite fellow- hip in the greater Boston area. It s anticipated that he will share ith members of the seminar some f the experiences that have come s a result of the interrelation of hurch and university at Harvard.

Albert J. Meyer, dean of Bethel ollege, will also join the seminar or one week. Meyer has a Ph.D. in uclear physics from Princeton Uni- ersity (1954) and has had several ears of relief work experience in urope. As Kent Fellow he spent a ear (1953-54) studying theology nd physics at Basel. His experience student work, in research and aching physics, as executive sec- etary of the Puidoux Theological onferences, and his ability to acti- ate concerns about the nature of e church all promise to make his ntribution to the seminar a sig- ficant one.

Other personnel will be drawn in resource persons. John Howard oder will present several lectures the group. While working as an lministrative assistant at the Men- onite Board of Missions and Char- es, Elkhart, he has continued to rsue theological dialogue, last ar participating in discussions out the church's mission at the orld Council of Churches.

Otto Klassen, medical director of Oaklawn Psychiatric Center, will spend one evening with the group exploring the subject: "Change and Stress Within the Family During Graduate School." Klassen is a graduate of the Medical School of the University of Illinois (1953) and also of the Menninger School of Psychiatry, Topeka, Kan., (1957).

While allowing for flexibility the program has a number of specific goals. One of these is to introduce students to sound methods of Bible study. It is hoped that the student will acquire an adequate method of studying the Bible and that the contents of the Bible will be more meaningful to him.

The core of the seminar will be the course on Mennonite beliefs. It will begin by tracing the broad outlines of the history of the Anabaptist-Mennonites and then pay special attention to those aspects of our heritage which justify our continuing existence, such as the nature of the church, the nature of the Christian life, the world and Christian ways of overcoming evil. Outside resource people will be used in this course to give a wider perspective on the richness of the dynamic elements of our heritage. Attention will be paid to communicating our heritage in our time.

Free time will be provided so that individual interests and concerns can be pursued in the library of the Associated Mennonite Biblical Seminaries. Seminars dealing with special interests (e.g., "Christianity and the Behavioral Sciences," "Christianity and the Physical Sciences,") will be available as electives for those desiring them.

The Associated Mennonite Biblical Seminaries central campus, located at Elkhart, Indiana, will be host to the Seminar. Apartments will be available as well as dormitory rooms for single students. The cost of room and board will not exceed $30 for single students for the two weeks and the cost of room for married students will not exceed $30.

The seminar is designed primarily for graduate students in the arts and sciences who have not had opportunity to work seriously at integrating the Christian faith with their field of work. A limited number of mature undergraduates will be admitted. Preference will be given to men who have completed an A.B. degree or its equivalent with the number of participants limited to twenty-five. Some consideration will be given to representation from the various groups supporting the seminar. The tuition costs will be covered by the supporting organizations. Travel stipends are available to applicants otherwise eligible to attend. All inquiries should be addressed to: William Klassen, Director of Summer Seminar, 3003 Benham, Elkhart, Ind.

HYMN CONTEST

The Mennonite Song Festival Committee has announced that there is still time for interested persons to obtain rules and information about the fifth annual hymn-text contest. This year's entries are to center on the theme of World Peace and Brotherhood, since there is a lack of good hymns on this subject. Cash prizes will be awarded to the best entries as judged by the Hymn Society of America. The deadline for the contest is March 1. Write to Hymn Contest, North Newton, Kan., for detailed information.

LESSONS IN GENESIS

In February, March and April, a series of thirteen lessons devoted to the Book of Genesis will be presented on "Frontiers of Faith." Hagen Staack, professor of religion at Muhlenberg College, Allentown, Pa., will be the lecturer. Originally trained in Germany as a geologist, Staack also teaches a graduate course in geology at Temple University, Philadelphia.

Assigning a thirteen-week series to lessons represents a policy departure for "Frontiers of Faith." It is being done because the Broadcasting and Film Commission of the National Council of Churches believes this approach has not been used before in network television and it is "time to try to see if this is good, reasonable and worthwhile use of its TV network time."

Going back to the Old Testament for program source material is another departure for "Frontiers of Faith," which in recent seasons has been largely pegged to contemporary issues. It reflects Staack's belief that modern Protestantism has "largely neglected" the Old Testament and that it is time to "take the Book off the shelf, undust it, bring it alive and show it is really relevant to our day."

CHURCH RECORD

CALENDAR

Conferences

Feb. 12-14—Association of Mennonite Hospitals and Homes, Cincinnati

Feb. 28 - March 1—Association of Mutual Aid Societies, Chicago

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 20-23—Northern District Conference

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference

Canadian Conference

Feb. 21-23—Inter-Mennonite Sunday School Convention, Winnipeg

Western

Feb. 5-8 — School for Ministers, Hesston College, Hesston, Kan. Western District Conference and South Central Mennonite Conference, sponsors.

Feb. 17 — Mission Festival, Alexanderwohl Church, Goessel, Kan., Verney Unruh, speaker.

Other

Feb. 14, 15—Mennonite Disaster Service meeting at Mennonite Brethren Church, Hillsboro, Kan.

June 3 — Bluffton College Commencement Day. Vernon Neufeld, speaker.

DEATHS

Julie Ingraham, daughter of Mr. and Mrs. Lee Ingraham, Country Church, Monroe, Wash., born Nov. 6, 1962, and died Jan. 2.

Mrs. Oliver Kaufman, Salem Church, Freeman, S. D., born Dec. 14, 1899, and died Jan. 5.

David Andrew Kaufman, Congerville (Ill.) Church, born Oct. 6, 1871, and died Dec. 10. Surviving are five sons and one daughter.

Martha DeLong Lukkas, Friedensberg Church, Avon, S. D., born Sept. 27, 1890, in Kieinre, Netherlands, and died Dec. 18. She was the mother of nine children.

Mrs. Katie Mutchelknaus, Sugarcreek, Ohio, born May 20, 1895, and died Dec. 17.

Rudolph H. Penner, First Church, Beatrice, Neb., born April 29, 1901, and died Dec. 25.

Martha Preheim Schrag, Salem Church, Freeman, S. D., born Sept. 18, 1898, and died Dec. 21.

Mrs. Mary Goering Stucky, First Church, Pretty Prairie, Kan., born March 27, 1884, and died Dec. 19. Surviving are two sons and two daughters.

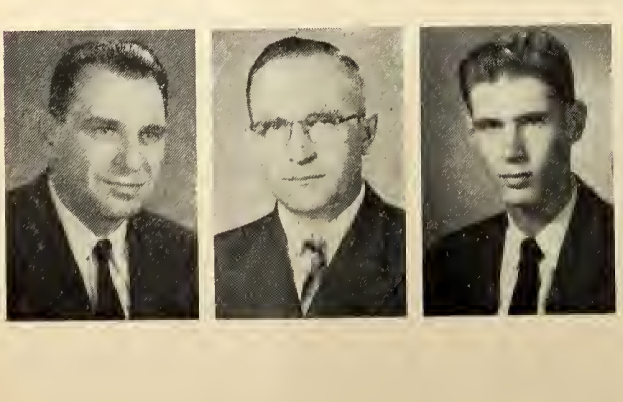
P. S. Voth, Alexanderwohl Church, Goessel, Kan., born July 14, 1879, and died Dec. 29. His wife and four children survive.

Mrs. D. R. Winsinger, West Zion Church, Moundridge, Kan., born March 7, 1879, and died Dec. 22. Her husband, one son, and one daughter survive.

Peter B. Woelk, First Church, Newton, Kan., born 1888 in South Russia, and died Dec. 9.

Mrs. J. R. Krehbiel, First Church, Pretty Prairie, Kan., born June 3, 1879, and died Jan. 6.

Mrs. Abr. E. Kroeker, Bethel Church, Inman, Kan., born April 20, 1894, and died Jan. 12.



J. Lawrence Burkholder,
David Ewert,
Albert Meyer,
(see: August Student Seminar)

BAPTISMS

Faith Memorial Church, Filer, Idaho, on Oct. 7: Ardean Lang; on Dec. 23: Gary Shetler, Ira Lee Stutzman.

MARRIAGES

George R. Ediger, Bethel Church, Inman, Kan., and *Margaret Irene Voght,* First Church, Glenmore St., Kelowna, B. C., on Dec. 22.

Gordon Gerber, First Church, Sugarcreek, Ohio, to *Sandra Dannis,* United Church of Christ, Sugarcreek, Ohio, on Aug. 18.

Irwin Loeffler, Bethel Church, Inman, Kan., and *Mrs. Marilyn O' Toole,* First Church, Newton, Kan., on Dec. 28.

Celia Ann Vogt, and *Jerald Franz* First Church, Newton, Kan., on Dec. 29.

Donna Wedel, First Church Moundridge, Kan., and *J. Clyde Bradbury,* Methodist Church, on Dec. 30.

Kay Wedel, First Church, Moundridge, Kan., to *Paul McKnab,* Presbyterian Church, on Nov. 23.

Larry Zimmerly and *Diana Smith* First Church, Bluffton, Ohio, on Nov. 10.

WORKERS

Adolf Ens, field secretary for student services, will contact student in universities on the west coas January 15-21. He will be in Fresn and Reedley, Calif., and in Var couver, B. C. He will also see students in Winnipeg, Man., where h will attend the annual Council o Boards of the Conference of Mennonites in Canada on behalf of th Board of Christian Service.

Abe and Henry Hildebrand, Bergthal Church, Winkler, Man., ar helping in the construction of th Liberal, Kan., church under th Winter Service program. Arrivin in Liberal on Jan. 7, they will r main with the project until it completed. *Alfred Miller,* Mario S. D., joined the project on Jan. 1 He is also serving under the wint service program.

Walter Klaassen, assistant profe sor of Bible at Bethel Colleg North Newton, Kan., will serve the main speaker at the annual ble Week lectures to be held at t Canadian Mennonite Bible Colle in Tuxedo, February 18-20. T study will be based on Colossia

MINISTERS

J. W. Schmidt has recently become the minister of the Sterling Avenue Church, Winnipeg, Man.

John Sprunger, pastor of East Swamp Church, Quakertown, Pa., announced his resignation after the worship service, Sunday, Jan. 6. His resignation will become effective as of June 23. Sprunger has accepted the call to the Church of the Good Samaritan, Holland, Pa.

J. L. Zacharias and his wife of Clearbrook, B. C., celebrated their golden wedding anniversary on Dec. 30. Zacharias has been serving as assistant pastor of the Clearbrook Church for the past two years.

LETTERS

THE LAYMAN'S WIFE

Dear Editor: After reading the two articles on ministers' wives (pages 18-21) one wonders why young girls would ever submit themselves into this position (especially after they had read these articles). We, the laymen's wives, must certainly be spared of a lot of "frustrations" we aren't aware of. Haven't we been considerate enough of our ministers' wives so as to justify such articles in our church paper? *Laura Flaming, Rt. 2, Hillsboro, Kan.*

A HAPPY MINISTER'S WIFE

Dear Editor: When *The Mennonite* [Jan. 8] arrived this morning I naturally read with eager interest your two articles concerning ministers' wives — for I am one! The articles contained many good points, but like most articles on this subject I have read they were much exaggerated. I grew up in a minister's home and now I am married to a minister and I have never found life in the parsonage to be as grim and exacting as these articles lead one to believe. Maybe I am just fortunate or our congregation is especially considerate, but I can honestly say that no one pries into our private affairs except in the spirit of genuine concern which is given to all members of our church. I have time to change my baby's diapers, no one counts my sheets and towels on the line, or marks my coming and going about town, or criticizes my clothing. There are some real problems to being a minister's wife, but the joys and satisfactions far outweigh any difficulties. Most situations can be handled by common sense, a sense of humor and real devotion to the Lord and the people He has given us to shepherd. There isn't anything I'd rather be! *Dorothea (Mrs. Heinz) Janzen, 109 E. Adams St., Washington, Ill.*

GIRL FRIGHTENER

To the Editor: Are there two kinds of Christianity—one for the minister's wife and another for the rest of the congregation? All of us who belong to Christ should love and serve one another. Surely a minister's wife should be as free as any other Christian to become the person God wishes her to be. Perhaps she feels called to prepare literacy materials for new converts rather than to keep a spotless house. Perhaps she can grow geraniums to the glory of God much better than she can teach a Sunday school class. Let her be herself. If a minister's wife wishes to play golf before breakfast or take aviation lessons, I think she should feel perfectly free to do so without asking first whether everyone in the congregation would approve.

Is it not cruel to have some 200 women in a congregation critically supervising the housekeeping or clothing of one woman? Is it not also cruel to expect a minister's wife (or minister) to have no close personal friends? After all mere human beings need one another.

If a young woman thinking of marrying a fellow about to enter seminary were to read those two articles, I should think she might be so frightened by the standards set up that she would beg her fiancé to do something else instead. *Elaine Sommers Rich, Box 27, North Newton, Kan.*

ON BEING HERSELF

Dear Editor: I wonder what would happen to the organization of the Church if we were to grant ministers' wives the right to be themselves? I feel any woman (and especially a minister's wife) makes the greatest contribution to those around her and her family when she is creatively and uniquely herself. She, in turn, becomes most effective when she allows her family and associates to be normal, integrated individuals with their own interests, abilities and peculiarities (without the fears and frustrations of "having to be an example"), and when she is feminine enough to contribute to the welfare of others because she receives them in an accepting way.

If I am basically open-minded but put on a conservative front, for the sake of convenience, then I am really neither; and if I put on airs of orderliness and am naturally not so meticulous, I am worse than either extreme could be—for to myself I am total confusion. The complicated and irresponsible demands we make on the minister's wife would not exist if we realized the impossibility of fitting her into someone else's mold.

I find it hard to believe that the minister's wife is so weak that she needs this "personality skeleton" as a crutch by which to stand because she isn't individually unique. Or do we perhaps wish to force all ministers' wives into this mold to free us as a congregation from the uncomfortable job of choosing personalities which are the most congenial to our needs, and as individuals from having to face the personal demands these real people and their vision of Christ make upon us? *Marilyn (Mrs. William) Klassen, 353 W. Cleveland, Elkhart, Ind.*

NOT A TRUE PICTURE

Dear Editor: I am not a pastor's wife. Am merely the husband of a pastor's wife, but I feel the article in the January 8 issue on the minister's wife as she sees herself may be relevant in some situations or in some few areas but generally is not applicable. It is not a true picture. However, since this was now written the people will sure be watching the minister's wife and the article will make the wives conscious of this watching. Am sure the situation as described in the article existed in every church years ago but in very limited number of cases today. Please so advise prospective wives of prospective ministers. *Ward W. Shelly, 2110 Birchwood Rd., Lancaster, Pa.*

Inflation or Luxury, which?

The General Conference Council of Boards meeting in Berne, Indiana, in late November, adopted a budget of over one and one-quarter million dollars to carry on the work of the conference for the year 1963. Every year the Conference budget has edged upward and this year marks the fourth time that it has exceeded one million dollars. Even though the budget is increased every year, the Conference program has not been expanded substantially. Costs to perform the same services have increased due to inflation.

Based on a Conference membership of 50,000, the budget of the General Conference represents an average of about $25.00 per member annually or about fifty cents per week. This represents the cost of coffee in a daily coffee break. For the larger outreach that the conference represents, this amount does not appear too burdensome, or too sacrificial.

The General Conference budget does not include money contributed for local church operation, building programs, community homes and hospitals, educational institutions, or other charitable causes. Based on information compiled in "The General Conference 1962-63 Handbook of Information," the total giving (local church operating and building, hospitals and homes, educational institutions, district and General Conference, and non-Conference causes) of all the Conference members was about $5,500,000. during the year of 1961. On a per member basis this figure represents a contribution of about $110.00 or slightly more than $2.00 per week. Considering inflated, prosperous times, this amount seems very small.

It is impossible to calculate accurately in percentage of income what the total giving of the membership of the Conference represents. However, by assuming average figures it may be possible to estimate percentages. Assuming that 50,000 members represent 17,000 family units with an average income of $4,000. annually. This would mean that each family unit would have contributed $330 to all causes listed above. Since a tithe would be $400, the average giving would be a little more than three-quarters of a tithe. This may not be accurate but could be an indication.

The U. S. government provides that up to thirty per cent of an individual's gross adjusted income that is contributed to a charitable institution may be income tax free. Simply stated, the government permits a giving of three tithes to charitable institutions income tax free. The membership of the Conference, probably, takes advantage of an average of about three-fourths of a tithe.

Much complaint is heard today about the high cost of living and the difficulty of balancing the family budget. The increasing spiral of inflation is, undoubtedly, causing financial stress to many segments of the nation's economy. People with small fixed incomes are having difficulty in making ends meet. The small businessman is faced with increasing overhead due to inflation and decreasing margins of profit because of intense competition. In many homes the wife and mother is seeking employment to help meet the family budget.

In contrast, even though there is complaint of high food costs, statistics indicate that the people in America today are spending a smaller percentage of their income on food and eating better than at any time in history. Stated another way, it means the American people are working fewer hours to earn their daily bread than they ever did before. It also means they are spending more money on non-food items such as more elaborate homes, automobiles, clothing, gadgets of convenience, entertainment, and sports than ever before. This is true in a world where a good percentage of the people do not have sufficient food to satisfy their dietary needs. In the light of these facts, it may be fitting to stop occasionally and examine our personal giving as well as our living habits to see if they conform to Christian standards.

Although inflation is blamed for the financial stress of our time, the hard truth is that the high cost of living is due mostly to the fact that we live in extravagant luxury. Luxurious living not only drains our financial resources but tends to dull our sense of stewardship. Even though large incomes make luxury possible, Biblical stewardship does not justify self-indulgence.

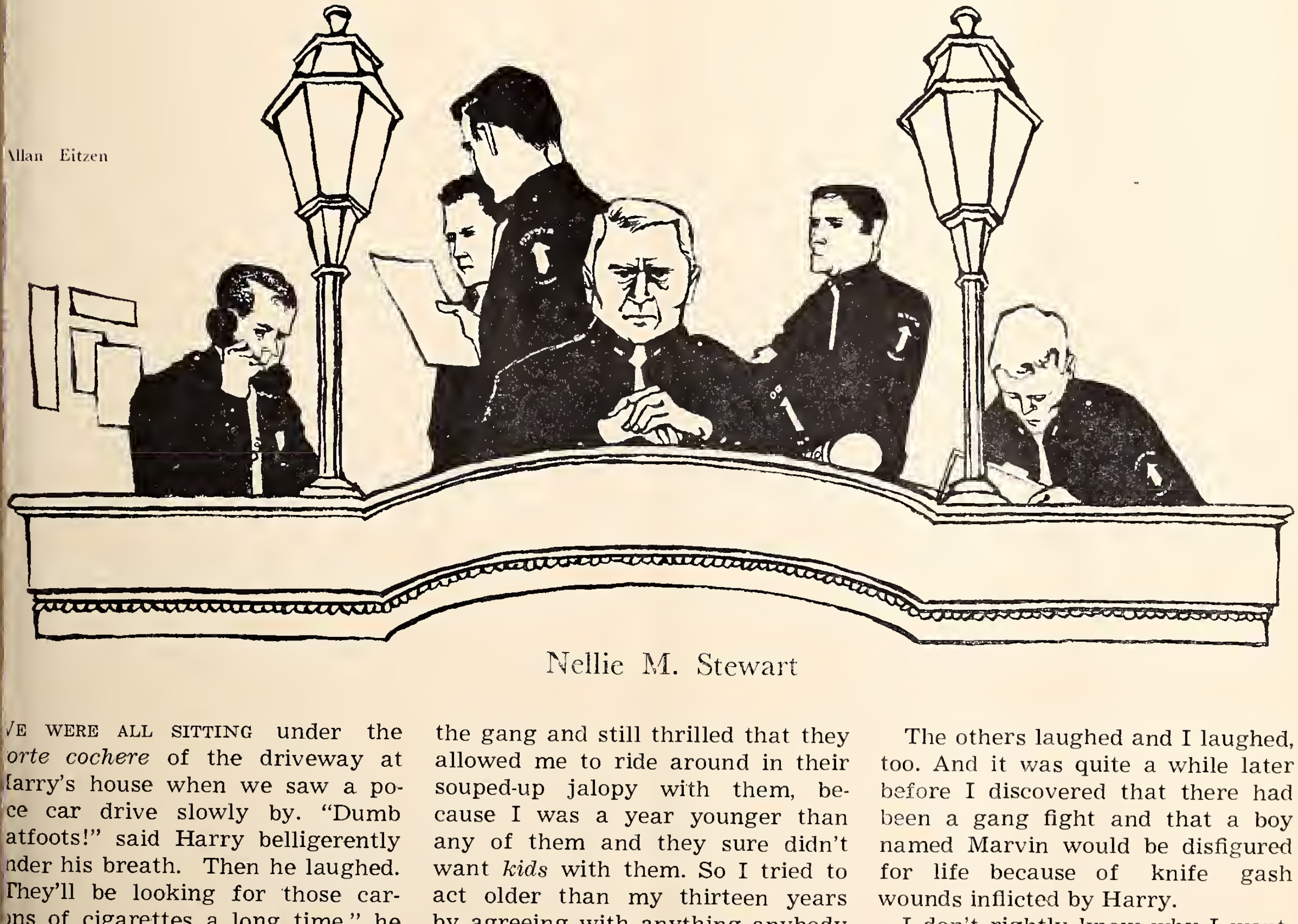
The majority of the laymen make their greatest contribution to the work of the church and Conference by financial gifts. A deep sense of dedication is required for able men to give sacrificially in periods of prosperity. Dedication is acquired only when men have a genuine concern for the lost and unfortunate people of the world.

The revealing fact about studying the Conference budget is the smal individual obligation in financia support it represents in the ligh of its world-wide witness. The great challenging fact is that if each member of the General Conference in the year 1963 would set aside only one dime per day for the year in addition to the dime per working day they contributed last year, the Conference budget would be doubled. The implication is not tha the budget is easy to raise or increase but that on the average i represents such a small percentage of our personal spending habits. W must consider the fact that averages are sometimes misleading and that many need to go considerably above the average to balance those many who cannot or do not com up to make the average. The grea challenge is that we can meet an increase our church and Conference budgets if we have the dedication to plan our giving according to ou ability and then give consistently.

MENNONITE
MEN

YOUTH

NO RIGHT TO CRY



llan Eitzen

Nellie M. Stewart

E WERE ALL SITTING under the *orte cochere* of the driveway at arry's house when we saw a poce car drive slowly by. "Dumb atfoots!" said Harry belligerently nder his breath. Then he laughed. They'll be looking for those carons of cigarettes a long time," he id.

I had a creepy, tingly feeling ong my spine. For I was part of e small crime that had been comitted last night—except that I had ot been a part of it deliberately. mean, I hadn't known the gang as going to break into Greenood's Grocery Store and steal mething. I was fairly new with the gang and still thrilled that they allowed me to ride around in their souped-up jalopy with them, because I was a year younger than any of them and they sure didn't want *kids* with them. So I tried to act older than my thirteen years by agreeing with anything anybody else said. Deliberately I copied new slang words they used and sometimes I laughed at things that were said though I didn't really know what they were talking about.

Like the evening Harry said nonchalantly, "You guys hear about Slinky?" And without waiting for a reply, "I fixed his little red wagon—but good!"

The others laughed and I laughed, too. And it was quite a while later before I discovered that there had been a gang fight and that a boy named Marvin would be disfigured for life because of knife gash wounds inflicted by Harry.

I don't rightly know why I wanted so much to be a member of this gang, but I did. I was in my junior year in high school now, having graduated from junior high a little younger than most boys. That was how I came to be hanging around the Owl Drugstore in our neighborhood instead of at the malt shop with the other kids my own age. At the drugstore there was another group from the high school and I sat on the high stool along with them ordering double fudge sundaes and banana splits and one day when the gang was about to go riding in Harry's rebuilt convertible somebody said, "Come on, Larry," and I went along with them. After that I just sort of tagged along with them—and I was always scared somebody would look at me suddenly and say, "Hey, what's this *kid* doing with *us*?" Because I knew I was younger than they were.

But so far nobody had, and I was beginning to feel secure. I mean, I hardly ever thought of being thrown out any more. My big concern now was to have plenty of spending money in my pockets — and that was why I sold my skates and my bicycle and the telescope my aunt had sent me for Christmas. I hated to let them go, but I had to keep up with the gang somehow and the dollar a week my parents gave me for an allowance wouldn't do it.

My folks found out about the bicycle and skates and telescope and were angry. "What do you need all that money for?" my father demanded. And my mother said, "You are running around with the wrong bunch of boys, Larry. No good will come of it. Why don't you go around with Mike and Skeeter the way you used to?"

But I didn't want to go with Mike and Skeeter any more. I used to see them playing ball on the corner empty lot sometimes and I noticed that two or three of the kids were *little* kids, only ten or eleven years old—and I thought I was 'way past them. I mean, they did things I never would have thought of doing —and I was astonished and apprehensive. Like the day the Ringling Brothers Circus came to town. At first I wasn't going to say anything to the gang about it, thinking maybe at their age they'd not be interested in it. I had an idea I'd just go see it by myself some evening. Then one night Harry said, "Let's go to the circus—huh?"

I perked up my ears and Pete McClaffy and Dave looked up with interest and asked, "How we gonna get in?"

I opened my mouth (I was about to say that I had four dollars and I'd share it as far as it went) but I closed it again as I saw Harry's grin. Like the others I waited for him to tell us what he had in mind.

"I've been scouting around a little," said Harry, smirking. "And I found something." He waited until the words sunk in for us and until we all waited expectantly, and then he said: "There's a ditch drain under the fence down at the north end. You can't see it unless you know where it's located — but I walked around the fence and I found it."

The circus was being held on the old fairgrounds and the grounds were enclosed by a high chain link fence. It was very effective, being the kind of fence that is too tightly woven for anybody's foot to fit in the small links, so shinnying over the top of it never had been easy. Besides, it was about nine feet tall. But a drainage ditch at the bottom would mean we might be able to crawl under. . . .

And that was what we did. The tickets to the circus were only eighty cents and all of us had money enough for that, but we didn't buy tickets. We followed Harry and found the ditch (which had some water in it so that all of us got inside the grounds with muddy clothes) and we didn't buy tickets. But I didn't enjoy it, somehow. I kept looking at the mud on my blue jeans and I kept feeling guilty, and I kept thinking that for only eighty cents we could have had the freedom of knowing we hadn't done something wrong.

But I didn't say anything. I followed Harry and the others around and presently I was sitting on a make-shift seat along with the others. About half-way through the show Harry disappeared for awhile and presently came back carrying half a dozen bags of popcorn. I was astonished; I wanted to ask where he got them; did he pay for them? Then I swallowed the thought; I knew he hadn't paid for them. I never did find out just how he managed to get them.

We went to the festival the same way—Harry found an entrance to the grounds without going through the main gate and buying tickets. The festival was something like a regular state fair, with exhibits and a huge flower show. No kidding, the flower show was terriffic. I never saw flowers arranged in so many spectacular ways and there was one orchid room that was so beautiful I had a sort of feeling of sacredness just looking at it. So when we were outside and I happened to look at Harry and saw that he was wearing a gorgeous purple orchid pinned to his sweater, I was a little bit sick to my stomach. "Here, you guys," Harry said, grinning, "Wear an orchid on me!"

The other guys grabbed theirs but I said, "Harry, how'd you get them?" And he chuckled and replied winking at me, "Ask me no questions and I'll tell you no lies! Pretty, aren't they?"

I could tell you plenty of other things that happened, but there'd be no use. In three months' time, however, which was how long I was with the gang, I learned plenty. I mean, I learned plenty about how Harry got anything he wanted. If I saw him munching a candy bar I never thought to myself that he'd bought it; I knew he'd "snitched" it off a counter somewhere. If he came up with a new pen or billfold or a nice tooled leather belt I never asked questions: I knew Harry's way of getting things wasn't to buy them.

So why did I stay with the gang? Why didn't I look the whole thing over, and get out of it? I guess I don't rightly know. But I knew the whole setup was wrong because I never—and this is the absolute truth —I never deliberately went after anything myself or stole anything. And I guess I sort of thought that let me out—not being one of those who tried to outthink and outwi the law.

So there I was, sitting under the *porte cochere* of Harry's driveway at his home and knowing that in the back of Harry's car were fourteen cartons of cigarettes and several boxes of candy bars taken from Greenwoods Grocery Store the night before. I hadn't known Harry had this thought in mind—getting the cigarettes—when all of us piled into his souped-up built-down convertible the night before. We'd been driving around a while in the early evening and then, suddenly, Harry said "It's pretty dark now. Let's go ge some cigarettes."

Even then I didn't tumble. I didn' smoke—I'd figured out a while before that smoking was not for me— and I thought—well, I guess I didn' really think at all. I had stopped thinking a long time before. When Harry pulled up behind the grocery tore, down a dark alley, and all the thers piled out, I got out too. Then got a break. Harry said, “We an’t all go in. We got to get in rom a little square window here t the back. I looked it over the ther day when I happened to be ere. You come with me, Pete, and ou others get in the car and get eady to move when we come out gain. Dave, you sit at the wheel nd have everything ready to lam!”

It took them a long time, or aybe it just seemed long to me. ut presently Harry and Pete came urrying out, both of them with eir arms full of packages, and umped them into the car and Har- y said, “Okay, get rolling!”

It was as simple as that. I re- ember thinking with astonishment gain that it was no wonder there as so much crime when it was easy! We drove around awhile nger; Pete and Dave and Harry moked some of the new cigarettes. ate a candy bar feeling sick to y stomach over the whole thing nd at the same time wondering if e boys thought I was a kid be- ause I ate candy bars instead. inally Harry dropped me off at ome. “Drop over to the house to- orrow afternoon,” Harry said.

The police car drove on past but en, abruptly, it stopped and began acking up. At Harry’s driveway it opped and two uniformed police- en got out. I wanted to run; my eart began to pound and I knew— knew—they had found what they ere looking for. I don’t know why arry and the others didn’t know; aybe they did, and were just pre- nding—but me, I knew.

After a few preliminary questions hich didn’t amount to much, one liceman said quietly, “All of you ys come along with us. We don’t ant any trouble—come quietly. If u’ve done nothing wrong, you n come back in a little while.”

It’s queer how different things ok at a police station with uni- rmed men going in and out and police sergeant standing there king questions, looking at you and rough you, and writing down an- ers. But it isn’t funny and when heard Harry giving smart an- ers and pretending it was funny, I was disgusted. Why, oh why, I thought did I ever want to run around with him?

Why, oh, why . . . I asked myself that question over and over, and my parents asked me, too. “Why did you do it, Larry? Why?” Could I tell them that I had thought Harry was hot stuff? That I had admired him? I said, “I don’t know,” and that was the truth.

Because we were all under age there was a closed hearing and for a little while I was relieved and glad. Then nobody would know what I had got myself into! I said as much to Harry. “When this is over I’m going to be different. It didn’t touch me this time, and I’m not going to get anywhere where it will touch me!”

Harry gave me a withering glance. “Didn’t touch you? Look, kid,” (I winced when he said that; it meant ‘little boy’ to him) “you got a *record* now. Didn’t you know that? Yeah, you got a record—as long as you live, they’ll have this record of you *helping rob a store!*”

I didn’t believe him—and yet I knew it was true. When the probation officer came in I asked him about it. He nodded. “Yes, that’s what so many boys don’t understand,” he said sadly. “In spite of everything we can do to protect you, you’ve got a record now, son.” Then he added, “But let it be a first and last offense, son.”

I wanted to cry. I wanted to sit down and bawl and shout to the world—to the judge, the officers—that I hadn’t really done anything wrong. But I didn’t. I sat numbly and listened to the lecture, the warning; listened to my mother’s muffled sobbing and I knew something they didn’t know: I had *known* what I was letting myself in for when I started running around with Harry and his gang. I had *known* most of the things the gang was doing were wrong. I’d gone along with them—and I had no right to cry. I had no right to cry. . . .

When it was my turn the judge said, “This is your first offense, son; let it be your last. Get out of bad company; that seems to have been your worst mistake, getting in with the wrong crowd. Let it be a lesson to you—”

There was more, but that was enough. Some lessons are pretty hard to learn, but I learned mine!

UTH is sponsored by the Young People’s ion of the General Conference Mennonite urch. Editor, Elvera Baumgartner, 722 ln, Newton, Kansas.

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COVER

“Show your feet” is the order of the day in Haiti where, assisted by Pan American Sanitary Bureau, World Health Organization and UNICEF, the Government is carrying out the final stages of a successful program to eradicate yaws. Signs of yaws infection are frequently found on the feet.

CONTRIBUTORS

William Keeney is a Bluffton College professor on leave to serve as peace worker in the Netherlands.

Nellie M. Stewart lives at 4180 Mountain Drive, San Bernardino, Calif.

CREDITS

Cover, Pan American Sanitary Bureau Photo; 67, Fritz Weeda; 69, MCC photo.

COMMENT

The book written by A. J. Koejeman (“A Communist Finds the Mennonite Church”) on his pilgrimage from communism has not been translated into English. Readers of Dutch may secure it from De Brug-Djambatan N. V., Amsterdam.

THE MENNONITE

Editor: Maynard Shelly. Associate Editor: Claude E. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

EDITORIAL

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom.

Can you teach an old dog new tricks? You've probably discussed this question many times. And you have your own answer, I'm sure. Too many people shake their heads from side to side. I prefer to believe what I heard one dog trainer say. He said, "Yes, but you have to know more than the dog."

We often apply this to people. I have a lot of faith in dogs. But I have more faith in people.

Most people who try to teach adults make one big mistake. They try to teach them like children. Now children don't know too much about the world. The teacher knows quite a bit more. So the teacher tells the children.

But you can't do this with adults. Here the so-called pupils may know more about the world than the so-called teacher. But most of our Sunday school classes, church meetings, and church papers act as though the teacher, leader, or writer knows it all and the audience knows nothing. This would even be bad dog training. It would insult the dog's intelligence.

The point is that adults have to work together if they are going to learn. Learning is not the teacher bringing a bucket of soup and ladling a little of it into each pupil's cup. Rather it is everybody bringing their half-filled cups to share in one common pot. It takes quite a bit of stirring and straining (discussion and study) to get a decent soup out of this kind of potluck. But it is the basic way for learning.

How does *The Mennonite* teach? Our Letters provide one way. Time after time someone will say, "I always read the Letters first." Or, "I never miss reading the Letters." And why? Well, there are many reasons. Many of the letters are well written. Here is some back talk, and all of us like to see the authorities put in their places. But I think it is because Letters is a classroom without a teacher. We find out how other people think. Sometimes there are new ideas. In the sharing, someone is learning something. I am. I hope you are.

We try to carry over the spirit of Letters into other parts of the magazine. Most articles come, I hope, in the spirit of testimony. Here is one person's experience. Here is another person's conviction. But as a reader, you must test it. Does it agree with your experience? Through this testing you are learning.

But where are the authorities? Don't we have a place for them? Yes, on any subject there are people who have studied more than we have. We need to give them special attention. But we hope that in their efforts to share they remember how hard it was for them to learn too.

And what about the authority of the church? The individual is not the final source of truth. The individual tests his truth. But it must also be tested by the church, by the Bible, and by God.

The Mennonite, we hope, represents one part of the church in its testing of truth. This testing includes new ideas and old ideas. One day we may discuss and even challenge the church's peace witness through alternative service, a program on which most of us agree. Certainly, the Conference has taken official action on this subject. On another day we may propose tax refusal as a way of witness. Here the Conference has not spoken.

Sometimes someone will say, "This (or that) must be the Conference position, because I read it in *The Mennonite.*" To guard against this type of misunderstanding someone proposed that we should carry a fine print notice: "Views expressed herein do not necessarily represent the official position of the General Conference Mennonite Church." This, of course would be true. Many other magazines do the same thing. But our official board didn't feel quite righ about this statement. It was hitting the nail on the thumb.

So they said, "*The Mennonite* seeks to witness teach . . . within the context of Christian love and freedom." And isn't this enough of a ground rule for adult learning? Education is an effort to understand and to be understood. So let's prepare fo understanding rather than for misunderstanding.

This kind of learning is the best Christian witness I hope that somewhere someone will pick up thi magazine and say, "Behold how these Christians love each other and learn from each other."

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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78: 6 FEBRUARY 5, 1963

the ministe

Sixty-four people,
chosen at random,
talk about their minister.

What do you feel is the most important work of the minister? Why?

To be a shepherd and tend the sheep. Who else but he knows the sheep by name and cares for them? Who else can the sheep trust completely with their sins and problems? *Housewife, 44, Idaho*

Giving his encouragement and counsel to the various church organizations so that the church members will take an active part in the work of the church. *Mail carrier, 34, Kansas*

I feel that the most important work of the minister is that of organization in directing the work of all departments of the church. *Teacher, 41, Saskatchewan*

To bring a living example of the power of God's presence in all ways of life. I think he would practice his faith. *Woman, 45, Indiana*

We feel that the most important work of the minister is to guide and counsel and encourage his congregation. *Mechanic, 35, S. D.*

Presently I think the most important work of the minister is to lead those within the church to a definite conversion experience, or at least recommitment to Christ. *Student, 22, Ohio*

Preaching the gospel. The reason I attend church is to hear it preached. The social life, sermons on sex and marriage, and music and arts are very much secondary. I believe all ministers should do some evangelization work within the congregation from the pulpit and with individuals. *Salesman, 42, South Dakota*

To me the most important work of the minister is to interpret the Word of God in such a manner that members can understand the relationship of the Christian religion to our modern society. Our way of life is different than in biblical times. . . . The Christian religion will be expressed differently by different groups and people consequently the minister must preach love, prayer, giving, life after death, evangelism, correction, and show the direct relationship to, and effect on, our total society. *Executive, 33, Nebraska*

I feel that the most important work of the minister is to teach the gospel message by word and deed. Preaching is important of course, but certainly the day by day living will have more effect on the people he comes into contact with than all the silver-tongued oratory that may be at his command. *Farmer, 53, Kansas*

The Sunday morning sermon. Here he reaches more people than in any other service. The true gospel being delivered so common people can understand it. *Farm couple, 48, Nebraska*

To preach the gospel. For that is what the sinner needs to be saved and the Christian to be strengthened and feast on. *Housewife, 62, Washington*

Getting every member of his congregation to work. Seemingly an impossible task in this day of apathy and indifference. But for their own good and the good of the minister every member should be worker somewhere, for God has place for each one. *Herdsman, 4 Saskatchewan*

The most important work of th minister is to keep unity in a Chri tian church. Telling others abo Christ and the way of salvation not the most important becau there are many other people in th church that can make that the service to God. *Student, 18, Kans*

Preach the Word and shephe the flock. The Word of God co victs people of their sins and it al promises and provides forgivene for the penitent. *Farmer, 59, Mi nesota*

To preach the Word of God a to visit the sick. *Housewife, 7 Kansas*

Being an example of the belie ers in word, in conversation, spirit, in faith and in purity. Wh In this day of unrest, turmoil a communism we need more to he the whole word of God. *Cook, 4 Oklahoma*

I feel the most important wo of the minister is to teach a preach the Word of God. Becau unless congregations are given go solid food for their souls there spiritual dearth, shallowness, le argy, lack of spiritual growth, a vitality—a dryness and lack of li in the church. *Missionary, 49, Te nessee*

Personal contact. *Man., 65, Briti Columbia*

The minister must proclaim t whole counsel of God and he mu also shepherd his flock. It is n

iewed from the pew

ssary to be intimately acquainted ith the flock so as to meet their eeds effectively in the message. *eacher, 29, British Columbia*

This question brings to my mind e German expression *Seelsorger.* hat is that which he has been illed to do. *Carpenter, 60, Calif.*

To preach the pure Word of God, ecause stories we can read. *Farm uple, 50, Minnesota*

To rightly divide the Word of ruth. The minister is expected to pend much time in study and thus ave a clearer understanding of e scripture and in that way help convey this to his church mem- ers so they can apply it to their ves. *Relief worker, 45, South akota*

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hat do you appreciate most bout your minister?

My wife and I have both been tients in our local hospital sev- al times. We both appreciated our inister's visits. *Teacher, 64, Kansas*

In this day and age, how many inisters can one really sit down d talk to about his own little orld without becoming a sermon bject? How wonderful it is to hear minister say, "I don't know how can help you but you certainly will ve my prayers." Isn't that what e need—an ear and a prayer? *echanic and wife, 40, Kansas*

His sincere messages on Sunday ornings and his "even-keel" per- nality. *Professional man, 39, Kan.*

He is always trying to do what he can for us all to seek eternal life. *Farmer, 66, Illinois*

His desire to help. *Minister, 40, Pennsylvania*

Thorough training which enables him to explain the Holy Scriptures and apply their messages to the time in which we live. *Manufacturer, 44 Pennsylvania*

We appreciate the wonderful way he deals with people. He shows a personal interest in everyone. *Mechanic, 25, South Dakota*

Friendliness. A willingness to devote an unlimited amount of time to God's work. A desire to involve members of congregations in church activities. *School administrator, 33, Ohio*

The fact that he is sincerely friendly and interested in me as a friend, with never an air of superiority or "more holy than thou" attitude. *Salesman, 36, Pennsylvania*

We appreciate the most of our minister that he is a loving minister and brings the word of God in trust, yes, and he is friendly as we members should be too. *Housewife, 78, Kansas*

He takes a special interest not only in my spiritual problems but also shows concern and interest in my job. *Salesman, 42, South Dakota*

I appreciate our minister for his message of inspiration and his deep convictions. *Farmer, 52, Illinois*

He presents his convictions and beliefs simply and clearly. On controversial subjects he is tactful and sympathetic to those who disagree with him. *Farmer, 45, South Dakota*

His faithfulness in visiting the sick and injured. Also his prayer and encouraging words when misfortune strikes someone. *Farmer, 61, Kansas*

Since I have been away from my home church for three years, I greatly appreciate periodical visits from him when he comes to Newton and the manner in which the college students are welcomed when we are home on visits. *Student, 20, Kansas*

He gives our youth encouragement to talk their problems out with him. When we were our children's age, we were a little afraid of our ministers. *Corn sheller, 40, Nebraska*

That he is wholeheartedly out to win souls for Christ. There are so many things I appreciate about our minister. I have experienced, like in time of sorrow words cannot express what a comfort he has been to me and my family and many others. *Housekeeper, 62, Washington*

He is quite forward with his sermons and does not beat around the bush to spare the feelings of some person or group of people who may be offended. *Foreman, 35, Ont.*

The way he deals with all our problems with kindness and understanding. *Farmer, 40, Pennsylvania*

His honest, sincere and steadfast fundamental preaching and teaching, and his fervent efforts for missions. Also his friendliness. *Farmer, 59, Minnesota*

His sermons are direct to the point. He does not need many words to say something. *Farmer, 59, Kan.*

His interest in our church youth group. My wife and I have worked with the youth of our church for several years as leaders or sponsors. . . . Though his responsibilities are many he always has enough time to give an idea or thought that will lead you to an unlimited number of ideas. *Farm couple, 28, Kansas*

I appreciate his friendly smile and his kindness to all. *Farmer, 49, Minnesota*

He is not swayed by every wind and doctrine. *Farmer, 45, Kansas*

I'm very impressed by his genuine simplicity and friendliness. *Housewife, 70, Illinois*

We have a minister that lives the life of a worthy minister but the feeling is that he is not of a help to a congregation of elderly people, since he is unable to bring new life or blood into the church. *Craftsman, 47, Pennsylvania*

His ability to expound God's word. *Missionary, 49, Tennessee*

His doctrinal services which stay aloof from the controversial, and his unselfish services in the time of need. *School administrator, 61, Nebraska*

His consecration and willingness to serve at any time and in any way possible. His character and personality — particularly his sincerity and understanding. His many-sided abilities—as a preacher, teacher, business manager, pastor, etc. *Professional man, 55, South Dakota*

His good sermons and keen interest in his members. *Housewife, 59, Ontario*

I appreciate the minister's personal contact with people and his interest in everyone. *Laborer, 58, Washington*

I appreciate my minister most when he speaks from the scriptures instead of everyday occurrences and newspaper headlines. *Craftsman, 46, Pennsylvania*

I found *most* helpful messages in the church where I was an *associate* member while in college and nurses training. In my home church I cannot recall ever hearing a simple salvation message. I was saved through a message given by an outside speaker. *Missionary, 32, Africa*

His concern about me. *Farmer-minister, 30, Manitoba*

How have you been helped by your minister's sermons?

They have been so inspirational. Christianity is preached without an apology. After every sermon, we feel more secure in our Christian faith. *Teacher, 64, Kansas*

By his touching and impressive ways of preaching the gospel. *Professional man, 39, Kansas*

Through the week you meditate on some of the things he has said. *Farmer, 66, Illinois*

I am sorry to say I teach Sunday school and rarely stay for church but on the occasions I have heard him it's his sincerity in his teaching of the word. *Woman, 45, Indiana*

I am disappointed in the sermons delivered at our church during the past years. The sermons are steeped in theology and clerical cliches that are beyond the comprehension of the average lay person. *School administrator, 33, Ohio*

I can usually find spiritual enrichment from the minister's sermon, but my feeling is that many of our ministers are not down-to-earth, and present what I call a "theological soliloquy." *Student, 22, Ohio*

I have been helped by our minister to renew my faith as I am old —over 79 years—and I need love and strength. I need the minister and the church. *Housewife, 78, Kan.*

I have been helped by my minister's sermons, by his sincerity and his extensive study of the Scripture. *Farmer, 52, Illinois*

The minister's sermons have given me assurance and comfort at times when I have been in doubt or disappointed. They also "woke me up" at times or on subjects to which I have been indifferent or complacent. *Farmer, 45, South Dakota*

I have felt that many times his message was especially meant for me. His sermons have challenged my everyday living and Bible study. *Farmer, 57, Kansas*

Have definitely led me to sign the Student Volunteer pledge to become a missionary as a life calling *Missionary, 90, Montana*

His sermons are from the Bible but they aren't applied to ourselves enough. They do not stir our souls to repentance. *Farmer, 49, Minnesota*

The way he expounded to us the Word of God helped one to search the Scripture. At times he brought us a series of sermons on Sunday morning. This proved very interesting and one was looking forward to it. *Homemaker, 71, Kansas*

He doesn't preach, he just reads the Bible. *Homemaker, 76, Indiana*

This seems to me the most difficult question to answer. I do appreciate his short sermons. No use repeating yourself only to lengthen the sermon, especially when it is read most of the time. He uses or reads a lot of poetry by which he tries to bring out his point. His sermons have taught me humility a broader scope on life, not only to face one side of a question, but both *Craftsman, 47, Pennsylvania*

My spiritual life has increased and my church duties have been strengthened. Stewardship is also practiced. He is one of the few ministers who I have been privileged to hear, who makes me feel inside that I wish his sermons would be longer so that I might hear more what God is saying through him *Insurance salesman, 38, Ontario*

Our minister has helped me t

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row spiritually and I do enjoy him ery much. *Laborer, 58, Wash.*

By the sincerity of his sermons, he "ring" in his voice, by challeng- ıg me to do better. *Teacher, 67, hio*

They led me to accept Christ as ıy personal Savior. They opened ıy eyes to Biblical truths. They trengthened my testimony as they ncouraged witnessing. *Farmer- ıinister, 30, Manitoba*

Vhat can the congregation do ɔ lighten the load of the min- ter?

The congregation can try a little ıore of the thing called brotherly ove so that the minister is not so ften left as a buffer for minor dis- greements. *Mechanic and wife,), Kansas*

Pray continually. Raise salary if ot sufficient. The minister's wife should be] give[n] more considera- on and treated kinder. We as lay eople must do all we can to keep ıe man we love instead of expect- ıg him to move the first opportuni- he gets. *Housewife, 44, Idaho*

By granting the freedom of the ılpit, supporting his right to reach the Word, as God puts it on is heart—even when one may dis- gree or feel strongly opposed. By ılling him only when there is real eed, so his time can be given to the ersons most in need at a given ıoment. *Minister, 59, North Caro- na*

Help to relieve him of business esponsibilities such as building pro- rams, etc., so that he is free to end all his time in the spiritual ıase of the work of the church. *inister, 40, Pennsylvania*

Have lay members do most of the lministrative work of the church. lso, have deacons and others in e congregation help in visitation the sick and aged. *Manufac- rer, 44, Pennsylvania*

Live a life that will encourage m instead of discouraging him. minister that will see improve- ent among his members will not notice the load. I believe that a minister should receive wages that are equal or above the average income of his members. His time is too limited to worry over financial problems. *Salesman, 42, South Dakota.*

The family group is the basis of our society and must have access to a minister but I wonder what percentage of visits are merely asking for the minister to condone what we are doing, or petty problems that could be resolved with a little discussion among the participants. Can the minister retain his spiritual effectiveness to the entire congregation if he must publicly voice his opinion regarding certain problems but not all problems need to go to the minister? *Manufacturer, 33, Nebraska*

Love one another as God has loved us. If there was true love between members of the church they would be concerned about the spiritual welfare among themselves. This would help to lighten the load of the minister tremendously. *Foreman, 35, Ontario*

We should always pray for those that have rule over us and that God's will be done. *Farmer, 40, Pennsylvania*

When problems or situations arise that are not particularly liked, members of the congregation should talk with the minister directly instead of talking behind his back. *Student, 18, Kansas*

Not only go to him when in trouble. Pay him a social visit. *Farmer, 59, Kansas*

By keeping your eyes and ears open. Sometimes trying to read between the lines. There are times when one does not agree with everything that he says and does. Being negative to your minister would be one of the ways to greatly increase his load. *Farm couple, 28, Kansas*

Daily uphold him in prayer! There is great strength in prayer, but used so little. It is said of a home "The home that prays together stays together" and I believe it holds true to a church. *Farmer, 45, Kansas*

Another way that the congregation can lighten his load is by respecting his study time and not call on him then unless an emergency has arisen. *Teacher, 29, British Columbia*

Support his program. Attend services other than the Sunday morning service and pray for him instead of criticizing him. *Homemaker, 75, Ohio*

The families of this church have been challenged to go door to door calling in the neighborhood to invite the people to attend the services. Many have done this and have relieved the minister of that responsibility. *Carpenter, 60, California*

Try to solve their own disagreements with the next person without the aid of the minister. *School administrator, 61, Nebraska*

What encouragement or counsel would you give to a minister if he asked for such help?

To preach the word with integrity and honesty, in love. That there is no substitution for love and forgiveness in the pastoral ministry. There must be no resentment, whatever the provocation. When the harmony of the parish begins to fade, the pastor should change his field of labor, rather than "split" a congregation. *Minister, 59, North Carolina*

Tell him of times and ways in which he has helped me and my family. I encounter many problems that are similar to his. *Teacher, 41, Saskatchewan*

That he would be extemporaneous in his sermons, be himself in the pulpit and speak to his congregation with conviction of the subject at hand. *Salesman, 36, Pennsylvania*

I would advise him to preach what the Spirit wants him to preach not what we want to hear. He might not be with us too long but he would receive a blessing. I would also advise him to take a text from the Bible and stay with it. There is no reason why they should quote the *Reader's Digest*, Shakespeare or other sources. The Bible teaches the complete gospel. *Salesman, 42, South Dakota*

I believe a minister should not be too concerned about the number of souls he can bring to God or how much his church membership has grown. I think if he is faithful to his calling and serves to the best of his ability God will some day say "Well done, thou good and faithful servant." *Farmer, 45, South Dakota*

A minister is not held responsible for fruit but he's required to be faithful in giving out the word of God. *Farmer, 61, Kansas*

It is our duty to bolster him up and encourage him in his work, not by flattery but by simple truth. If we do not agree with him, we should not be too hasty to criticize but certainly not be timid if we truly feel that he should be corrected. Especially is this true when a beginning minister makes mistakes. He should be reminded of his high calling. I dare say that more young ministers are "spoiled" by the first charges they have. *Farmer, 53, Kansas*

Many ministers are good doers but not good leaders. Some are hesitant in assigning tasks to others. Many members would like to take a more active part in church work but feel at a loss to know where to start. *Student, 20, Kansas*

The best encouragement I feel for a minister is if the members come regularly to church and are attentive in the whole worship and reverent. *Housewife, 77, Pennsylvania*

He should slow down and not try to be everywhere and at every meeting. The second suggestion is that he should not make a lot of changes in one year, especially if he is a new minister at that particular church. *Student, 18, Kansas*

I suggest personal work among members (also others) is the key to being a successful minister. A minister who only preaches to a congregation and does not show interest in personal problems, youth problems, 1-W service, church activity functions, etc., will have some difficulty. *Farmer, 57, Kansas*

Tell him to avoid remarks that amuse the congregation. *Missionary, 90, Montana*

Have a full church program, Sunday evening services, and not to let anything interfere with Wednesday night or Sunday night services. *Man, 82, Kansas*

It takes an awful lot of study and prayer to prepare a sermon, and I think the older ones in the church could give him some help in more ways than one. *Homemaker, 76, Indiana*

That he should not refer to himself too frequently in his message. *Teacher, 29, British Columbia*

Express thankfulness for his willingness to give of himself to our community. Encourage further training in area of group and individual counseling. Develop study sessions with parents of childre as related to Sunday school material. Maintain a certain dignit in dress and public mannerisms *Administrator, 50, Nebraska*

I would do everything that I wa able to do, and if I felt someon else was more capable, I would tr to get that person to help as well *Insurance Salesman, 38, Ontario*

Seek to make your sermons an other work in the church pleasin to God as you understand and interpret the Scriptures, rather than trying to please members of the congregation. *Housewife, 33, Pennsylvania*

Hew to the line, "let the chips fal where they may," "stay on the firing line," be the boss but don't b bossy. *Teacher, 67, Ohio*

I would tell him to preach simply but forthrightly so that all wh attend and hear might understan *Pastor, 44, Kansas*

SUMMARY

People feel that sermons are important, but in spite of this they like the minister better than his sermons.

This seems to be the overwhelming conclusion of this study. More than half (54%) of those asked included the sermon as the most important work of the minister. But less than half (35%) felt the sermon was so important it could stand by itself. The rest of those who mentioned preaching combined it in importance with pastoral services or the minister's own personal example.

Pastoral services (visitation and counseling) rated high (37%). One out of four rate it above preaching.

What do you feel is the most important work of the minister?

Preaching	35%
Pastoral services	24%
Preaching and pastoral services	12%
Preaching and personal example	6%
Teaching and personal example	3%
Leadership	9%
Personal example	5%
Evangelism	3%
Teaching and evangelism	2%

Combining each item mentioned, we have the following list:

Preaching	54%
Pastoral services	37%
Personal services	12%
Leadership	9%
Evangelism	6%
Teaching	5%

But even though sermons are rated high, people like the minister better for what he is, than for what he says. Perhaps he is his own best sermon. Over half (65%) mention positive qualities of personal character. Qualities mentioned mos often were: interest in peopl (32%), sincerity and friendlines (both 13%).

The other things mentioned soun as if they came straight from th Boy Scout Manual: tact, sympath reverence, promptness, persuasiveness, unselfishness, loyalty, balanc love, faithfulness, trustworthiness.

What do you appreciate mos about your minister?

Positive personal character	65
Preaching	26
Leadership	18
Pastoral services	15
Training	8

The other questions are more d verse in their response. Thus the are not so easily catalogued. Th verbatim responses printed perhap adequately reflect the majority replies.

The Gospel with a Cup of Tea

Blaise Levai

THIS IS THE STORY of Andreas Din, formerly a Muslim priest. Before he became a Christian, Andreas was in charge of a large Muslim temple in South India. One day, while he was a patient in a mission hospital, he overheard an evangelist preaching in the hospital. The earnestness of the man and his message haunted him for days afterwards. Andreas was surprised and pleased when the evangelist visited him in the ward and prayed for his recovery. He was even more surprised when he learned that the evangelist was a former Muslim.

After Andreas was discharged from the hospital, he secretly purchased a New Testament. When some of the staunch Muslims discovered that their priest was reading daily from a New Testament, they drove him out.

"The shame and degradation of that experience," he said later, "I could not have borne alone. The Lord helped me, even as He promised in His Word." After his conversion he boldly returned to the same city he had served as a Muslim priest. In order to support himself he opened a tea stall near a crowded bus stop in the bazaar. Andreas decided that his would be the finest-flavored tea, with an ample amount of milk and sugar.

Near the tea stall is a railway crossing where all buses and trucks must stop. While the bus waits for the train to pass, "Tea and the Word of God—all for two annas," he calls as he enters the bus crowded with people and luggage. With his portable tea tray he makes his way through the bus.

"This Gospel tells you the secret of life. It promises you peace and joy. The secret of life is contained here in this Gospel. It is nice to drink tea; but he who drinketh of His Word shall never thirst," he continues, as he waits for them to finish sipping their tea. And the expression of inward peace and gladness in his life are there.

Andreas sells on the average 400 gospel portions each month. It is difficult to keep him supplied.

Several years ago Andreas married a convert. They named their first son "Gift of God." In faith the couple work courageously together.

Occasionally someone in the bus rudely asks Andreas: "How can you possibly do this—you who served us as a Muslim priest? Aren't you ashamed?"

"Ashamed? No. I am gloriously happy. I never dreamed life could be so full of joy. I wonder how I ever was able to live without Christ. I want you to know Him too," he tells all.

Andreas has become a well-known figure, and is winning the respect of the villagers.

Andreas Din, the former Muslim priest, is embraced by a Brahmin convert.

NEWS

Ten Cities Marked for Race Crusade

A joint statement, "An Appeal to the Conscience of the American people," was adopted unanimously by almost 700 clergymen and lay delegates at the National Conference for Religion and Race held in Chicago on January 14-17. The statement called for the elimination of racial barriers, equal voting rights for all, and renewed leadership of churches and synagogues in matters of such moral concern as racial discrimination. The "appeal" condemned racism as "our most serious domestic evil," deplored that "patterns of segregation remain entrenched everywhere," and asked the American people "to work, to pray, and to act courageously in the cause of human equality and dignity while there is still time."

Religious groups in ten cities have been asked to provide leadership in an attack on racial bias on an interreligious basis. The ten cities are Atlanta, Ga., Chicago, Ill., Detroit, Mich., New Orleans, La., Oakland and San Francisco, Calif., St. Louis, Mo., San Antonio, Texas, Seattle, Wash., and Pittsburgh, Pa.

In the opening session Abraham Joshua Herschel, professor at the Jewish Theological Seminary of America, New York City, asked the churches and synagogues to reinforce their convictions, "return to the Word of God, and to properly emphasize the religious and moral principles for racial justice."

Franklin H. Littell, professor of church history, Chicago Theological Seminary, urged the churches "to become truly *the* church, disciplined as a community for the helpless and defenseless." Littell said the Church must mean what she says and maintain "an internal service which would do honor to her universal Lord, enforcing a standard of order which would civilize and cultivate some of the untamed jungles of our social existence."

On the hopeful side, he listed a growing awareness of the race problem by Christians in America and the fact that there has been no "intellectually competent theological defense" of racialism in America. He said that the churches which practice racial discrimination do so with a bad conscience: "They know that they are denying their own commitment to liberty, to missions, to Christian universalism."

The interreligious character of the conference was understood at the evening session of the first day, when conferees were addressed by Albert Cardinal Meyer, Roman Catholic Archbishop of Chicago, Rabbi Julius Mark of New York, president of the Synagogue Council of America, and J. Irwin Miller of Columbus, Indiana, president of the National Council of Churches.

Rabbi Mark viewed the conference as an effort "to impress upon the entire American people the urgent necessity of translating into daily practice the noble concepts of human equality" which religion proclaims.

Cardinal Meyer referred to the one hundred year old Emancipation Proclamation as "the nation's unfinished business . . . despite all progress, the process of liberation remains partially unfulfilled." He said "Our Heavenly Father himself" must wonder at the inconsistencies and weaknesses of a nation that can launch astronauts into outer space, "yet apparently we are unable to banish prejudice and gross ignorance and cruel racial injustice from our communities."

J. Erwin Miller warned: "It is very clear that this nation cannot continue to preach to the whole world—with a certain smug self-righteousness — the brotherhood of man and equal opportunity to every citizen in a free society, and at the same time continue to deny the fruits of that brotherhood and true opportunity wherever it is convenient and pleasing to the majority to do so."

In an address Martin Luther King told an overflow audience that the churches need to assume a "prophetic role and do it now." Now is the time to realize the American dream. Now is the time to transform the bleak and desolate midnight of man's inhumanity to man into a glowing daybreak of justice and freedom. Now is the time to open the doors of opportunity to all of God's children."

President Kennedy expressed in a message to the conference his wholehearted support of the aims and purposes of the interreligious meeting.

Will D. Campbell of Nashville, Tenn., declared the North did not really win the Civil War, because the racial theories which the south was attempting to preserve can still be found in every area of American life.

Campbell, who is a Southern Baptist clergyman and associate director of the National Council of Churches' department of racial and cultural relations, emphasized the basis on which the interreligious conference was called. He said that religion and race should never have become an issue in churches and synagogues, since the Bible shared by the major faiths makes it clear that God makes no distinction between persons because of race. Several speakers found racism on common ground with communism in opposition to true religious belief.

Most of the workgroup recommendations concentrated on community programs and how to remove racial bias in housing, in churches, and employment.

efugees in the Heart of Africa

n July the Norman Wingerts left
or Rwanda and Burundi on a two-
ear Mennonite Central Committee
ssignment. They are working with
he Church World Service and the
Vorld Relief Commission of the Na-
ional Association of Evangelicals.
elow Wingert tells of the work in
frica.

igh up in Central Africa, where
ountains and tablelands form the
atershed that separates the
ighty Congo from the storied
ile, and where the footprints of
ivingstone are traceable, live two
eoples who have recently come
to the spotlight of world events.

The larger of these two groups,
he Bahutu tribe, outnumbers the
Vatutsi tribe by a ratio of more
an five to one. Yet for centuries
was the Watutsi who were the
verlords of the Bahutu. Tall and
in, averaging over six feet in
eight, the Watutsi have been a
astoral folk on the hills and the
ountainsides, while the smaller
ahutu have been the hard-working
ore primitive agriculturalists in
e valleys.

Before World War I, the land of
e Bahutu and Watutsi tribes
rmed a part of German East Af-
ca, and was called Ruanda-Urundi.
1919 it became a Belgian Man-
ted Territory of the League of
ations, and in 1946 it became a
elgian Trust Territory of the Unit-
Nations. In recent years, the
nited Nations was moving in the
rection of independence for Ruan-
-Urundi by 1962.

Over the years, the Belgians had
en on the side of the Watutsi,
anting them economic and educa-
nal advantages whenever they
nied the Bahutu. But with the
nds of independence blowing
ross Africa, the government and
e Catholic Church read the hand-
iting on the wall, and almost
ernight both transferred their
pport to the Bahutu so as to
ve the goodwill of the winning
le in the upcoming free elections
ich the United Nations was plan-
g for Ruanda-Urundi for 1960.
ong the underdogs, and with an
accumulation of grievances, the Bahutu grew constantly bolder, so that from 1959 on there were frequent and bitter attacks on the Watutsi. Then in the spring of 1961 the Bahutu staged a *coup d'etat* in Ruanda, apparently unhindered by the Belgians, that brought them into sudden political power. In these three years they killed 15,000 Watutsi, wounded thousands of others, burned their grass huts, killed their cattle. One hundred fifty thousand Watutsi fled for refuge, south into Urundi, east into Tanganyika, north into Uganda, and west into the Kivu Province of the Congo. That same spring there was a crop failure to add to the general suffering.

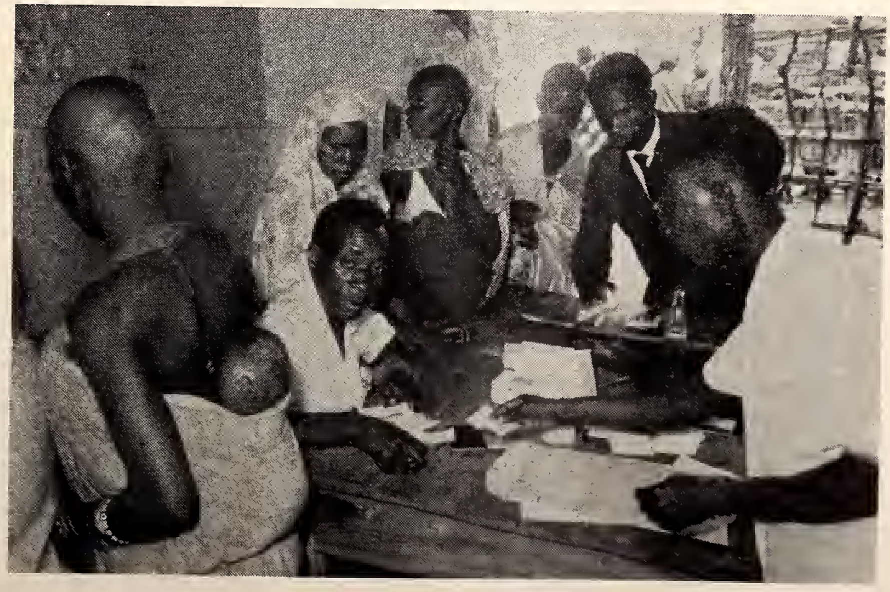
Mission stations throughout Ruanda-Urundi received the brunt of the fleeing refugees. The decimated giants filled every nook and corner on and around the mission grounds. To those who operated the stations it seemed there would be no end.

There have been six evangelical Protstant missionary groups, operating more than twenty-five mission stations in Ruanda-Urundi. The normal programs of each keep the personnel more than busy. It is hard to find a missionary who is not overlooked. Furthermore, they operate in an atmosphere that is tremendously frustrating and taxing. Only those who have lived continuously among densely-populated primitive tribesmen (220 per square mile here as compared to fourteen in the Congo) can appreciate the downpull and deadweightness in their spiritual and teaching and medical programs. They face daily the forces of darkness.

Imagine, then, the task of the missionaries when, besides their ongoing programs, some of their stations were inundated by thousands of these frightened, homeless tribesmen. The situation has offered a tremendous opportunity for Christian witness; indeed hundreds have been turning to a lively faith in Christ. But for the mission workers, the task has been enough to drain human strength. At one single mission station I have seen a "congregation" of 12,000 who had come, not for an hour's service, but for all night for over a year, looking to the mission for food, solace and protection.

On July 1, 1962, independence came to Ruanda and Urundi. Their new names are Rwanda and Burundi. Today there is an uneasy quiet in the two lands. Most of the refu-

Voting in the first election in Urundi. Many voters, particularly women, arrived as early as 3:00 a.m.



gees in Burundi have been moved to three major resettlement camps not far from the Tanganyika border, through the combined efforts of the Office of the United Nations High Commissioner for Refugees, the League of Red Cross Societies, the Burundi Government and the Protestant Alliance of Burundi.

For the missionaries the nightmare is about ended. Now the task will be to reorganize the disrupted programs, to replenish the exhausted mission treasuries, to restock the emptied hospital shelves with medicines. And it will be for the mission groups, through the Protestant Alliance, to follow up with both a spiritual and material ministry to the refugees in the resettlement camps.

The experience, however, has not been all loss. There has been a tremendous spiritual gain. There has been a rising tide of pro-Protestant sentiment, and there have been hundreds of accessions to the African churches.

And so the long, hard haul will continue ahead. In the midst of incredibly low standards of living, unstable political situations, and thick spiritual darkness, the nearly 200 missionaries of Rwanda and Burundi and their African brothers and sisters in Christ will continue to carry the Gospel forward in Livingstone's "heart of Africa."

WORKCAMP AT FRIEDENSWALD

A workcamp will be held at Camp Friedenswald, Cassopolis, Mich., the first week in May. This activity will be open to any single person age twenty or over. In December a retreat was held at Friedenswald for the same age group.

EVANGELICALS CRITICIZED

Alan Redpath, the well-known Britisher who until a few weeks ago was the pastor of Moody Church in Chicago, has criticized evangelical Protestants in the United States for their "Phariseeism." Now returned to a pastorate in the British Isles after ten years in the U. S., Redpath voiced the criticism in an article in a recent issue of *The Sunday School Times.*

He commended the American evangelical movements for their evangelistic outreach and their generous missionary giving, but chided them for preaching a "mutilated gospel" which "majors on free grace but minors on full obedience." He said it had "produced a generation of independent evangelical Christians who simply have not progressed with God and who do not grow."

Redpath said that the separatist movement in the United States has "become involved in a Phariseeism which I believe is grieving to the Holy Spirit." He held that to demand complete identity of theological views was to be "guilty of Phariseeism" and suggested that this was the result of relegating the ethics of the Sermon on the Mount to a future kingdom rather than the present age.

SPONSOR CUBAN FAMILY

The Centennial class of the Lorraine Avenue Church in Wichita, Kan., is sponsoring a Cuban refugee family who arrived in Wichita on Dec. 17. Help in finding employment and contributions toward their resettlement is given. The family sponsored by the Lorraine Church is Mr. and Mrs. Francisco Perez and their son. Other Wichita churches have also taken part in the resettlement of Cuban families as a part of a Wichita Council of Churches project.

OHIO CERAMIC EXHIBIT

Two local Bluffton artists and two graduates of Bluffton College had some of their work accepted for showing in the Fifteenth Annual Ohio Ceramic and Sculpture Show. They are Richard Minck, Darvin Luginbuhl, Jack Earl, and Paul Soldner. Minck, a studio potter in Bluffton, is a graduate of Bluffton College. Luginbuhl is professor of art at Bluffton College. Earl, also a Bluffton graduate, is at present teaching art at St. Marys. Soldner is currently teaching art at Scripps College, Claremont, Calif. A record 506 works were submitted for this annual show. Of this number only 284 were accepted.

SCHOLARSHIP-APPRENTICESHIP

A Scholarship-Apprenticeship Program was recently begun by the Bethesda Church, Henderson, Neb. Darrell Fast, a member of the church, was the first participant in the program which is designed for young people having an interest in church vocations. Fast is now attending the Mennonite Biblical Seminary in Elkhart, Ind., on a scholarship provided by the church. Last summer he served as an apprentice to the pastors, John Gaeddert and Paul Isaak. Some of the objectives of the summer program were to acquaint Fast with the various areas of pastoral duties, to tell the congregation of its responsibility in pastoral recruitment, and to encourage others interested in church vocations.

A paper, read at the annual congregational business meeting, states the conviction of the Bethesda Church. "It has been of grave concern to many of our Christian churches that there are so many of our pulpits empty because of the insufficiency of ministers. . . . There are those of our young people who feel called of the Lord to go into some church vocational work but somehow cannot see their way through some of the preparatory areas. Since the demands of our churches today are for those who are academically prepared, and yet the salaries are quite meager in comparison to those of similar education and experience serving in other fields, we believe they should receive some help in procuring their training. These young people could also be spared many discouragements could they have felt the 'pulse of church work' before finishing their training. . . ." The congregation will continue the program again next summer.

STATEMENT OF CONSCIENCE

The following statement with signatures of members of the Lorraine Avenue Church, Wichita, Kan. was published in the *Wichita Eagle and Beacon.* "We wish to make a declaration of our belief in the principles of equality vital to American life. We believe that Wichita, the All-American city, should have open occupancy in housing. In signing this statement, each of us declare that no qualifications about race color, religion, or national origi ought to be applied, nor so far a we are concerned will be applie to prospective residents in ou neighborhood."

The statement was a demonstration of support for fair housing Wichita now ranks as the fourteent most segregated city in housin among 211 major cities in the Uni ed States.

CHURCH RECORD

ALENDAR

onferences

Feb. 12-14—Association of Menno-ite Hospitals and Homes, Cincin-ati

Feb. 28-March 1—Association of lutual Aid Societies, Chicago

Apr. 25-28—Central District, Way-and, Iowa

May 2-5—Eastern District Con-erence

May 7-9—Inter-Mennonite Minis-ers Conference, YMCA, Chicago

June 20-23—Northern District Con-erence

1965, July 10-16—General Confer-nce, Estes Park, Colo.

1967—Mennonite World Confer-nce

anadian Conference

Feb. 21-23—Inter-Mennonite Sun-ay School Convention, Winnipeg

entral

Feb. 10—Bluffton College A'cap-ella choir concert, First Church, luffton, Ohio.

estern

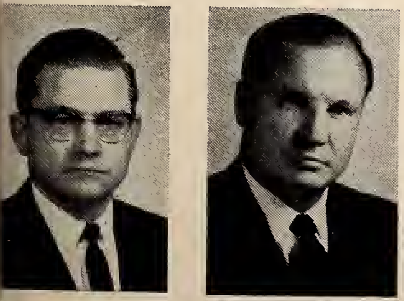
Mar. 3, 10, 17, 24—School of Mis-ons, Tabor Church, Newton, Kan.

Apr. 21—Bethel College Choir at abor Church, Newton, Kan.

Feb. 5-8 — School for Ministers, esston College, Hesston, Kan. estern District Conference and outh Central Mennonite Confer-nce, sponsors.

Feb. 17 — Mission Festival, Alex-nderwohl Church, Goessel, Kan., erney Unruh, speaker.

nst Harder, Franklin ttell (see Workers)



Other

Feb. 14, 15—Mennonite Disaster Service meeting at Mennonite Brethren Church, Hillsboro, Kan.

June 3 — Bluffton College Commencement Day. Vernon Neufeld, speaker.

WORKERS

Ernst Harder and his family were scheduled to sail from Italy on Feb. 1 for Uruguay. He will resume his work on the faculty of the seminary in Montevideo in March. The Harders visited Europe as a result of an invitation by the South German Mennonite Conference to present to Mennonites in Germany the challenge for Mennonites in South America. He spoke in Germany and in Basel, Switzerland.

Franklin H. Littell, Professor of Church History at Chicago Theological Seminary, will speak at the Bethel College Commencement this year. Littell is a Consultant to the National Conference of Christians and Jews and the National Association of Coordinators of University Religious Affairs. He is the author of several books, one of them a tribute to Menno Simons.

Irwin M. Friesen, Henderson, Neb., has been employed by Bethel College on a three-months voluntary service basis. His duties will consist of maintenance work on the campus at North Newton, Kan.

Abe Peters, Bergthal Church, Plum Coulee, Man., began short-term service at Newton, Kan., on Jan. 7. He is assisting in the construction of the industrial therapy building at Prairie View Hospital.

NEW ADDRESSES

Arizona

Mrs. Laura Dluehost, 5841 E. Fairmont, Tucson

George H. Friesen, 1833 W. 6, Mesa

British Columbia

Helen Friesen, Black Creek

Colorado

Wesley Nickel, 553 Forrest St., Apt. 10, Denver 8

Leland Thiessen, 1300 Peoria, Apt. 3, Aurora

Illinois

Dennis Epp, 7250 N. Western, Chicago

Edwin Joseph Conaty, 2547 Forest Glen Parkway, Wood River

Cecil Rocke, 103 W. Henry, Pontiac

Robert Traskell, 7840 Escanaba, Chicago 17

Indiana

Alden Bohn, Box 6, Elkhart

Ervin P. Penner, Route 2, Clayton

Leonard Smucker, Box 504C, Route 4, Elkhart

Kansas

Richard Gundy, 213½ N. Pine, Newton

Raymond Hiebert, 2028 Gloria St., Emporia

Eldon Pauls, Route 1, Johnson

Latin America

Howard Habegger, Apartado 2240, San Jose, Costa Rica

Laverne A. Rutschman, Juan Jose de Arteaga 1376, Montevideo, Uruguay

Maryland

Roland Leisy, 5330 Kenwood Ave., Chevy Chase 15

Mrs. James E. Tomlonson, 4949 Battrey Lane, Bethesda

Minnesota

Mrs. Robert Dwight, 521½ North Broad St., Mankato

Marcia Quiring, 227 Lincoln St., Mankato

Merrill D. Walters, General Delivery, Bena

Pennsylvania

Mrs. Elsie Brittain, 631 Gordon St., Allentown

Mrs. Howard W. Detweiler, 200 Stump Road, Rt. 1, North Wales

Wilmer Shelly, 964 Holland Road, Holland

Dennis Sprunger, 1015 Liberty St., Allentown

Curtis Voth, Apt. A-103, 631 Dupont St., Philadelphia

WORK OPPORTUNITIES

Wanted: Registered Nurses. Contact: Elda Hiebert, R.N., Bethesda Hospital, Goessel, Kan.

MARRIAGES

Irvin Isaak, First Church, Aberdeen, Idaho, and *Bernice Schroeder,* First Church, Reedley, Calif., on Dec. 28.

Jacob P. Krahn, First Church, Reedley, Calif., and *Kathleen Cairns,* on Nov. 30.

Harley Kroeker, First Church, Reedley, Calif., and *Goldie Dugan,* on Dec. 22.

Thomas Steele, Eighth Street Church, Goshen, Ind., and *Elsa Teufele,* Ginsheim, Germany, on Jan. 12.

LETTERS

We prefer to print our letters without cutting. But the volume during recent weeks means we can give only excerpts. We apologize to our writers. We do welcome your letters and will always try to use them in as full a form as possible in the future. Editor

NEEDED PROBE

Dear Editor: The scope of expressed criticism regarding *The Mennonite* demonstrates its vibrant format and content. Religion can never be static as life itself is progression. Those who honestly wish to affect life with religion find that constant probing is a necessity. *The Mennonite* has become refreshing and sometimes disturbing as we strive for a meaningful, religious life. *Allen Linscheid, 5015 East Lewis, Fresno 2, Calif.*

ART GETS IN YOUR EYES

To the Editor: The best traditional art has much beauty, but somehow it does not speak to or inspire me in the way of the better "modern art." Many of the contributions and sketches by Bob Regier, Kathe Kollwitz, etc., have been among the highlights in *The Mennonite*. I hope they continue. *Lois Smucker, Box 504C, Rt. 4, Elkhart, Ind.*

To the Editor: I can't believe modern art is inspired by the right power. Truth should be made plain and easily understood. *W. P. Anderson, 9530 San Vincente, Apt. E, South Gate, Calif.*

Dear Editor: [If] instead of going forward down a narrow path, we did more often try using the brain, which was given us, we might begin seeing and having new meaningful experiences, which funny as it may seem, does prove exciting. *Robert Boyer, 2125 Walnut St., Philadelphia 3, Pa.*

To the Editor: To me the picture on the cover of *The Mennonite* (Jan. 8, 1963) is a thousand times more beautiful and meaningful than a dozen so-called "modern art" cover pictures, or pictures elsewhere in the magazine. *Mrs. Ralph Ewy, Rt. 1, Box 24, Halstead, Kan.*

Dear Sir: Is this [Dec. 18, page 802] by any chance an artist's interpretation of the poem on the page opposite? To me it appears more to be a horrible scene of death designed to frighten grown people and to terrorize little children into behaving. I see only the hands of the devil groping in a gloomy casket to take the sinner to hell for eternity. *Ralph F. Quiring, 3213 Avalon Ave., Las Vegas, Nevada*

To the Editor: Some of the discussion on modern art has revealed a disturbing lack of perception, if not an abhorrence for things cultural. To me modern art is another vehicle to communicate an idea aesthetically and imaginatively perceived. To say there is no place for modern art in our church publication is almost like saying there is no place for music.

If we possessed a more mature understanding of our culture, of personality, of man's aesthetic qualities, his emotional actions and reactions, we might begin to look upon modern art, not merely as a picture, but as an interpretation of life. If we understood twentieth-century man; or better still, if we understood ourselves and the surroundings which engulf us, our love, our hate, our fear, and our yearning, could we deny the reality of art forms giving expression to these living issues in our very lives?

Following the line that art is an interpretation of an aspect of life, the suggestion that the more "gruesome portrayals" of the luring evils of human nature are in bad taste leads a preacher to ask, "Would you like a sermon on sin?" Do we dislike modern art or do we dislike what modern art reveals of ourselves?

Of all the things that have been started in our church, I would say the use of art in recent years has been one of the things that has had a mature beginning. I want to lend my continued encouragement to those people whose art has found its way into our church publications. In not a few cases the portrayals have added a deeper perception of the theme than the article which accompanied it. This is a mild tribute to the fertility of the artist's mental activity which has enriched the themes of the Gospel, has depicted the church in its struggles in the world, has often revealed a truth so real as to make words seem obsolete. Let the artist too find in his church a sphere of service. *William Unrau, Bethany Church, Freeman, South Dakota*

To the Editor: If it is necessary to use modern art to appeal to your younger readers, will you please also publish a short analysis of the pictures so that we older folks may also be inspired? *Osmund R. Fretz, 46 E. Grandview Ave., Sellersville, Pa.*

Dear Sir: A strange experience at our house sometime ago came as a result of these pictures. I found *The Mennonite* [Jan. 28, 1958] in the bathtub and the door closed one day. I returned it to the coffee table in the living room where my husband and I read it as time allows. Two minutes later our two and a half year old was sitting in the middle of the room with a frightened look on her face. "There is a 'scarey' on the coffee table," she whispered. I carried the magazine up to her daddy's study. She was not satisfied, because now the 'scarey' was upstairs. Daddy brought the paper down and using his best psychological approach, tried to remove the scare by explaining the picture (The Good Samaritan). It didn't work too well, so Daddy finally burnt that copy. This type of art does not go over with any of our children. *Elizabeth (Mrs. Edward) Enns, Box 211, Rosthern, Sask.*

To the Editor: And while in our church art still seems to serve somewhat of a utilitarian purpose (to "illustrate" an article, to "tie in" with a theme) the Publication Office has seen fit to use an artist and his work in their own right as the letters prove. . . . However, the time has come to have a series of articles on art, symbolism, etc., to parallel the output of our artists. In the meantime, Regier's statement "Modern Art and the Christian Faith" should be read by all who are interested or disagree. [Copies still available from our office. *Editor.*] It is a very good statement. *Jan Gleysteen, Staff Artist, Mennonite Publishing House, Scottdale, Pa.*

luriel Thiessen

conversation with a 1-W

'HE 1-W PROGRAM is under fire. We alked of the criticisms of 1-W's. We ll agreed on that. We were sitting round casserole and carrot jello at trailer-house sized table. The man t the head of the table was a 1-W.

"And the criticism leveled at it is rgely justified," our host went on. Too often the 1-W program is too asy. A fellow takes off in his new ar for two years in a well-salaried b. Makes a person wonder just hat he is saying to the world that dds to the witness of a peace urch."

Admittedly, the problem has been escribed in larger, more respon- ble circles, but here was a spokes- an from the inside. So we pressed m further.

"What has caused the problem?" e asked.

"For one thing," came the answer, lot of fellows enter service too ung. Their two years are merely mething to get out of the way as on as possible. Our situation here a little better because the jobs quire more training. As a result ir unit tends to have older 1-W's ith more experience behind them."

There was a pause, so someone serted, "I've noticed that in the irly solid Mennonite communities fellow doesn't have much choice. s assumed that he will register), and the assumption isn't backed with enough answers to *why.*"

"I'm afraid a terrific responsi- ity falls on parents at this point and on church and community. guy has to be free to choose and w can he when he doesn't know e two sides of the issue, when has no basis on which to make decision." And the way he said is had overtones of "I know."

Our hostess remarked, "We have really discovered these two years to be ones of learning to know our church, the reasons for its doctrines, and its roots in history. You've got to be able to tell why you're doing something contrary to general practice. You've got to know for yourself whether it adds up."

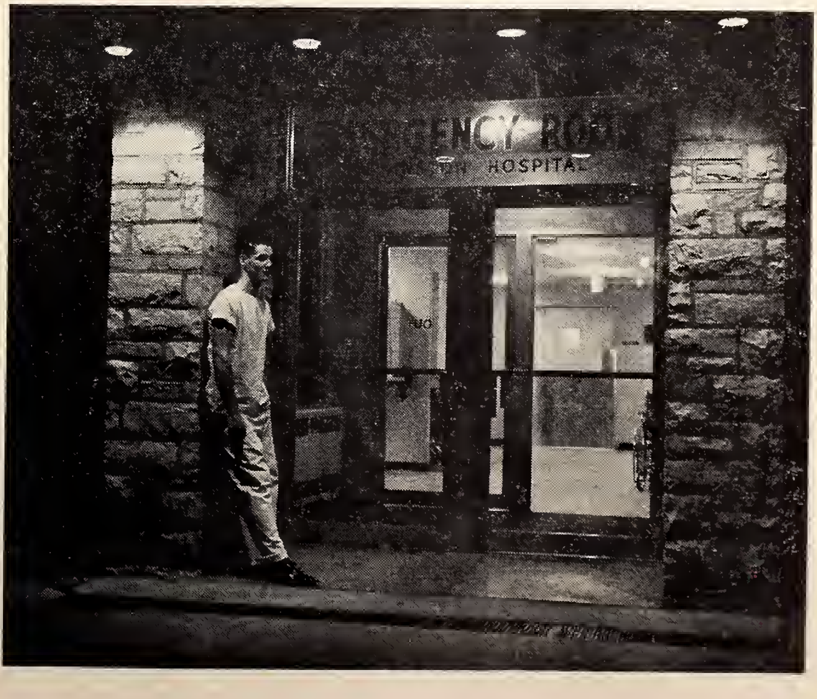
"And here," her husband went on, "is where it has really helped us to be close to a new and growing church. We have needed it and it has needed us. Getting involved in it has forced us to examine ourselves. And, boy, when you've helped with the building from foundation on up, it's part of you ever after."

It was time for dessert. We hadn't mentioned solutions. And yet perhaps the word *solution* had become flesh. A representative of it was sitting across the table from us.

"Sometimes I feel a bit guilty," concluded our host, "being part of a program that has merited so much criticism. And yet maybe this was God's way of leading us here, to a church where we can work and to a job that may become a vocation."

A little later we cleaned up the floor with a broom that had been worn down to an approximate stump. Our hostess laughed, "It has swept out the church basement a few too many times!"

"What is the 1-W saying to the world that adds to the witness of a peace church?"



American Youth and Communism

J. Edgar Hoover

Deep religious belief is one of the prime deterrents to communist advancement. The communists, being aware of this, are making an effort to destroy religion in the countries which they control. This is being done through exerting pressure to keep young people away from the church and permitting a restricted worship to older citizens. By permitting an aging congregation to practice restricted worship, the communist masters try to keep alive the freedom of worship myth.

As anyone can plainly see, when an aging congregation does not replenish itself with younger people, it will eventually die away. With the entire group of older churchgoers dead, there will be no more to attend church and, hence, no church. The communists, believe that, eventually, religion can be completely eliminated.

If an infusion of new blood is vital to the future effectiveness of a religious organization, it is just as essential to the future of communist organizations in those areas in which the conspirators have not as yet seized absolute control. Communist functionaries in the United States know they cannot achieve their objectives if they are isolated. They constantly need young blood. They know they must draw young people into communist activity if they are to command an effective force in the future. This reasoning was behind the campaign launched in 1959 directed toward the establishment of a communist-controlled mass youth group.

The uninformed may say, "Well, what's so bad about that? Isn't the Communist Party just another political party like the Democratic and Republican parties?"

The Communist Party, USA, since its very inception in September, 1919, has clearly revealed itself as being an integral part of the international communist conspiracy. The June 4, 1951, decision of the Supreme Court of the United States affirmed the lower court's conviction of eleven top leaders of the Communist Party, USA, for conspiring to teach and advocate the overthrow of the United States government by force and violence. These communist leaders served prison sentences subsequent to their conviction on the conspiracy charge. It will shock only the uninformed to learn that today two of these convicted conspirators occupy top positions inside the Communist Party, USA, namely, Gus Hall as general secretary and Benjamin J. Davis, Jr., as national secretary. Other top communist leaders today who have also been similarly convicted are Elizabeth Gurley Flynn and James Jackson.

On June 5, 1961, the Supreme Court of the United States again rendered an important decision affecting the Communist Party, USA. In this instance, the court upheld the conclusion of the Subversive Activities Control Board that the Communist Party, USA, "was substantially directed, dominated, or controlled by the Soviet Union. . . ."

Here, in legal terms the courts of our land reveal the deadly communist menace for what it is — not a bona fide American political party, but a foreign-directed conspiracy secretly working for the eventual revolutionary overthrow of our government.

The communists are today active in all fields of American life—particularly in the area involving young people. Today, communists not only are trying to infiltrate youth groups already in existence, but they also have been successful in establishing new youth organizations which are becoming increasingly active.

There is no doubt that the communist subversives will stalk their prey more intently and with more subtlety than ever before. They are determined to entrap you, the young people of America.

How can you avoid the trap? How can you be ensured that you will not be mislead by the communists?

I can do no more than give you a rule which will point you in the right direction. The rule is:

Learn to know and understand the true magnificence of your inheritance as an American and strive to live up to it."

Shakespeare said, "What's past is prologue." It depends upon you to make the 185 years of our nation's existence the superb beginning to the story of our freedom.

Learn all you can about those immortals whom we call the "Founding Fathers." You may be astonished to learn that at a crucial moment of the struggle against an early tyranny, many of the great men of our past were scarcely beyond their teens.

Seek to know fully the circumtances which give birth to our con- titution. Read and reread that mar- elous document. Strive to under- tand that it can protect our rights s individuals and serve us effec- ively only as long as each of us ischarges his obligations of citizen- hip.

Absorb the history of our brief ast. Steep yourself in the docu- nents, books, and letters of men vhose faith and idealism shaped nd molded a form of government vhich is an unceasing expression f faith in the individual. Contrast ur form of government which puts nan on his honor to do his best vith that of totalitarian commu- ism. The latter strait-jackets the nind, enslaves the body, and kills he spirit. It teaches that there is o God, that there is no soul, and hat all religions must be destroyed. t abolishes human dignity. It de- ies the morality inherent in the 'en Commandments, and teaches a hilosophy of "the end justifies the neans." It reduces man to the state f high-grade animal, and it makes he utmost use of force to keep him enned behind barbed wire and lockhouse barricades. Communism, n short, is inherently cynical, utter- y deceitful, and wholly ruthless.

Learn what communism is. Never e talked into thinking you can lean the truth about communism om communists or their apolo- ists. Be wary of propagandists. urn, instead, to those who have arned through disillusioning expe- ence the great gulf between com- unist promise and communist re- lity.

Value your name. Keep in mind e fact that communist tactics re- uire the development of "fronts" -legitimate-sounding causes and or- anizations—from behind which the ncealed communist can operate in fety. Do not permit your name to used by subversives on petitions d membership rolls.

Seek to inform yourself. Strive keep current with events in this citing age. Develop an inquiring ind. Question, but avoid cynicism. willing to search beyond the ief report to get facts from the original source.

Study your local government. Learn from the men and women who administer it as well as from textbooks. Think about your stake in good government. Debate it with your friends. Prepare yourself to play your proper role in it. Only by accepting civic responsibilities can men and women retain self-government.

Strive to become politically mature. Our forefathers could not foresee the insidious machinations of the communist conspiracy. Indeed, they could not visualize it as possible that any group of American citizens, however small, would one day spurn their birthright of freedom of the individual in order to place themselves wholly at the service of a foreign-directed tyranny more brutal and more degrading than any previously known throughout the recorded history of mankind. How could they, who enthroned all that is spiritual and idealistic in the constitution of our great republic, dream there would be those who would use this constitution to protect themselves while at the same time they seek to destroy our form of government?

Give your support to the faith of your choice. The communists would outlaw religion and morality—those factors which George Washington called indispensable supports of political prosperity. Our first president said:

"Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation deserts the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Take pride in your magnificent heritage, but never take freedom for granted. Balance the words "rights" and "privileges" equally with those of "duty" and "obligation." Make principle your sole compass, and the communist conspiracy's effort to reinvigorate itself by misleading American youth cannot succeed.

UTH is sponsored by the Young People's ion of the General Conference Mennonite urch. Editor, Elvera Baumgartner, 722 in, Newton, Kansas.

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COVER
About all we care to say about Race Relations Sunday, February 10, is "A little child shall lead them."

CONTRIBUTORS
Blaise Levai, a former missionary to India, is an editor for the American Bible Society. Muriel Thiessen is a graduate student at the University of Kansas in Lawrence.

CREDITS
Cover, photo by Sheldon A. Brady; 87, American Bible Society; 89, U.N. photo; 93, Robert Schrag.

COMMENT
"Christ Needs Workers" is the Sunday School lesson for Feb. 10. Some of these workers are ministers. The picture of the minister held by a cross section of General Conference members is both interesting, encouraging, discouraging, and confusing. Read "The Minister—Viewed from the Pew." If you need some clues, ask your minister.

The story told in "The Gospel with a Cup of Tea" is available in a 63-frame color filmstrip from the American Bible Society, 440 Park Avenue South, New York 16, N. Y. Without a recording the filmstrip is $3.50; with the recording, $5.

THE MENNONITE

Editor: Maynard Shelly. Associate Editor: Claude E. Boyer, Cornelius J. Dyck, J. Herbert Fretz, Robert W. Hartzler. Editorial Assistant: Elvera Baumgartner. Art Director, Robert W. Regier.

Second class postage paid at North Newton, Kan.

EDITORIAL

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom.

Why do you print those New Addresses? I don't see any point to it. Wasted space! These are a few of the comments we get on one of our departments. We appreciate each remark. We want to learn. But let's try to share ideas before we take any action.

The General Conference Mennonite Church is a fellowship of congregations and individuals. This means that we are interested in each other as people. Many of our folks are moving. We would like to keep in touch with the friend who moves away. We also want to know about the stranger who moves into our neighborhood. We can't print everyone's new address. Space doesn't allow it. But we try to get the most important moves, usually the longest ones. Here is a symbol of our concern for each other.

But this is just one way to build the fellowship. News reports also help. Thus we get to know each other. The human information about life and death including marriage keeps us up to date on each other. As Christians we are especially interested in the Christian witness. This includes baptism. We publish the names of those baptized as an act of prayer for those who take Christ to be their Lord. We cannot record all the many things Christians do for their Lord. We hope the few notes under Workers, Ministers, and Gifts will be a symbol of each person's witness.

Building the fellowship includes everything that happens to us when we get together. Fellowship is more than play. Fellowship comes through work. *The Mennonite* is the church at work. As we have tried to show two times before, this church paper aims to witness and teach for Christ. The church paper is a mission of the church in which all of us share. Some people say, "We don't want any mission money used for *The Mennonite.*" I fail to understand this prejudice. The church paper is a missionary right here and now. It is carrying the Christian message to the pagans of America. And all of us take part in this paganism, I fear. Perhaps what the objectors are trying to say is, "I don't want to pay for a missionary who works with me." But this is pride —a yard wide and a mile long.

The church paper is a work of the Conference. It is also a symbol of all other Conference activities. We hope that it brings all of us together so that we can do Christ's work.

The Mennonite is one of the chief things that make a congregation a member of the General Conference Mennonite Church. Once in a while a congregation raises a question about its participation in the Every Home Plan (which provides this church paper or *Der Bote* for every home). "Why should we belong?" My answer is, "Because your congregation is a member of the General Conference Mennonite Church. You want to be a part of its fellowship. Only a few of your members will ever attend a General Conference meeting. But they can receive the church paper each week. In this way they can become a real part of the fellowship."

A few congregations have not joined the Every Home Plan. I don't know why. My best understanding is that these folks are saying by their refusal, "We don't want to be bothered. We don't want any influences from the outside." This is a denial of fellowship. May we overcome these barriers.

But there are many other problems. We know that many people don't read. Others read little. Others find the articles we print hard to read. They find the words and sentences too difficult. This is sometimes the writer's fault. It is also the editor's fault. We work on these problems. Solutions must come from at least three directions. Readers must learn to read better. Writers must write better. And editors must keep up with both. The church paper unread is the Christian fellowship unbuilt.

But this problem is simple compared to the emotional and spiritual barriers that keep us apart. Much of it is fear. We fear others. We fear ourselves. All of this keeps us from growing in Christ. For we are buried under the dead debris of self-righteousness and pride. These are also denials of fellowship. These things will be the last to give way. As long as they remain they are the colored glasses that keep out the true beauty of God's world. It will take more than a little weekly church paper to bring light. But we will work toward it and if we all join ou hands, we can know the full lordship of Christ.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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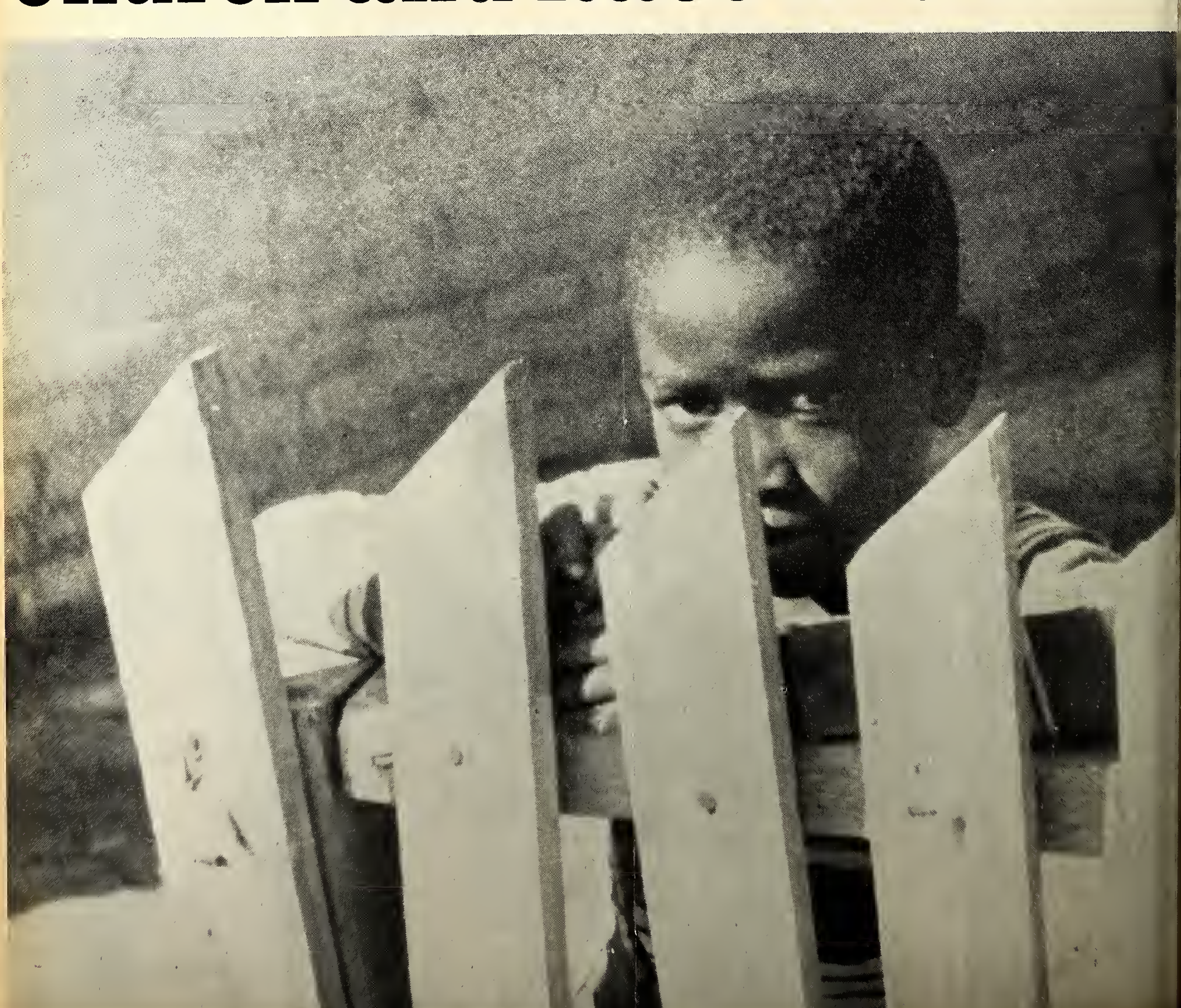
78: 7 FEBRUARY 12, 1963

Church and Race in 6 Cities

This article was adapted from a paper presented to the Church and Society Conference in Chicago in November 1961. This paper was developed by a group of leaders in Chicago: Delton Franz, Curtis Janzen, Ed Riddick, Julius Belser, Paul King, Richard Harmon, and John Miller. Chairman of the group was Vincent Harding.

Church and Race in 6 Citie



'ew words are used more glibly and 'eely within our conference than ie word, *challenge.*

"You presented us with a great iallenge."

"This issue really challenges us."

"Thanks for the challenge."

But there is rarely any connection etween challenge and appropriate esponse in actions. We are satised to be titillated or even disırbed. That usually ends the story. he failure of the church to repond positively to Christ's way in ace relations is the clearest exmple of such a situation.

We say that all men are sinners. /e proclaim the good news that od has come in Christ to reconle all men to himself. We say that ie way of grace is open to all ien. Here we proclaim the most asic equality — one that cannot be piritualized away.

We speak of love as being basic man's relationship with God and ian. We cannot love God and fail love our fellow man. Our church based upon this ethic. We are not norant concerning the way to go race relations.

Our failure to apply what we now and what we say we believe as been attributed to our isolaon from the problems of race. In ome ways this isolation has been eal. Often it has been imagined— n imagination growing out of dere. At times this isolation has een accidental. Though accidental has sometimes been continued inntionally.

But we have been slow in sharg our personal and congregational ves even with other white persons our communities. Indeed, many us have deep interpersonal probms within the fellowship of our vn congregations. Somehow we ave found it difficult to learn to ve those who are nearest to us.

The outsider in the community nd the nonconformist in the fellowip may well provide the first real st of this love that we need to rry into the midst of vexing raal problems.

At this moment in history the estion is no longer, "What shall say to these things?" Rather, it "What shall we do about these things?" For words — even words of abject confession—will no longer suffice. The movement of God in the social structures around us has left us with no other course than to believe the words of James: "What use is it for a man to say he has faith when he does nothing to show it? . . . Faith divorced from deeds is lifeless as a corpse" (NEB).

After so long a period of disobedience, it is certain that many of the deeds will involve a great price. Some of us will have to leave our rich and comfortable farms (Is this wrong in a time of farm surplus?) and go to live in those places where uncomfortable men need us to live near them and to make our living in as meager a way as they make theirs.

Some of us who go to the suburbs to live will have to go there not to share the pleasures of materialism, but to wage war against such unchristian elements of life. Some of our churches will need to bear the persecution of losing "weighty" members as a result of a new attempt at racial inclusiveness. Some of our denomination's reserve funds will need to be used for building low income housing which can be rented on an integrated basis.

Our churches find themselves in several types of situations in regard to race, situations on which we propose to comment and urge action. We do this not simply to point out specific areas of need and inaction, but to suggest guide posts for redeeming deeds.

The places studied can serve only as a partial look at our task in this area as congregations. Included here is one congregation and community in each district of the General Conference. In each of these communities a sizable number of non-white people reside, many of which are not churched, nearly all of which have not received the full opportunity of employment and housing now being enjoyed by our Mennonite families.

We believe that the mission of an obedient church centers in the task of bringing all men into Christian fellowship. We can only interpret this to mean that all those of other racial background who reside within the area where our congregations are gathered were meant to be included in our fellowship. For our Lord most assuredly taught that the dividing wall of hostility should be broken down. "For in Christ Jesus we are all sons of God, through faith . . . there is neither Jew nor Greek, there is neither slave nor free." Thus there can be neither colored church nor white church but one Christian church.

Philadelphia

The First Mennonite Church, Reese and Diamond streets, Philadelphia, is the oldest city church in the General Conference. The neighborhood in which this church is located has undergone racial transition in recent years. Presently about seventy per cent of the population here represent Puerto Ricans and Negro. Some Puerto Ricans and Negroes have been in attendance at Sunday school. About twenty-five to thirty families of First Church have moved from the community in the past decade. The congregation has voted to relocate in Huntingdon Valley, a northern suburb, where an increasing number of their activities and meetings are being held. The church council is open to the possibility of turning the ministry in the First Church community over to the Eastern District Conference or to our General Conference. The offer of support for such a ministry with funds and personnel was also made by the council of First Church.

Philadelphia, the "city of brotherly love," is where the first Mennonites coming to America established a congregation. Here they participated in the signing of the first written protest against slavery in America. This city, is now a place which Mennonites are leaving. Dare we leave this historic site without our witness?

We would call those members of First Mennonite Church who would commit themselves to assist in the ongoing ministry of the church at Reese and Diamond, by retaining their membership, their residence (for those who have not yet moved) and their full support in this location, and to invite both the white people of the community (non-members) who have been attending and those who have not and the non-white residents, to participate in their venture in discipleship. We would encourage the Eastern District Conference (and General Conference as needed) to extend a call for pastoral leadership, for volunteers, and concerned individuals and families to join hands in a renewed ministry in this community to people of all backgrounds.

Elkhart

In this city of 42,000 people the number of Negro people has doubled over the past decade and now numbers 2,200, coming mostly from the rural South. Virtually the entire Negro population of Elkhart resides in a ghetto area, many finding themselves in predominantly Negro schools and segregated Negro churches. Because of discriminatory practices in employment, schooling, and housing, the incentive of the Negro people in Elkhart is in need of a "lift" through new opportunities and the assistance of concerned Christians. The concern of students at Mennonite Biblical Seminary for the plight of the Negro people of this city has been expressed through their study of the existing situation and by the meetings which have been held conjointly with Negro representatives. Because the newly organized Hively Avenue Mennonite Church as well as the seminary are within close driving distance but not in the immediate area of the Negro community it is difficult to establish natural relationships.

To make possible a real breakthrough in housing, serious consideration should be given to the possibility of offering lots for the building of homes on the land owned and under control of our seminary. The evil of housing segregation can perhaps be defeated only when concerned Christians make explicit offers in the sale of property to those who have been denied the opportunity of purchasing lots and housing because of their race. The seminary and Hively Avenue Church should consider a cooperative venture.

Such a venture could more naturally lead to establishing relations with the Negro people living in the community where church members reside, with the opportunity to invite such Negro residents into the Christian fellowship of the Hively Avenue congregation.

We believe that real estate operators who are members of the Mennonite fellowship should be approached in Christian concern and asked to go out of their way to open opportunities for Negro buyers. In the same way, Mennonite businessmen and professionals who are in a position to hire and discharge should be urged to seek out qualified Negro help in other than menial tasks. (For instance, in Elkhart a Negro of high moral character was unable to obtain a position as a dental technician—a job for which he has been well trained —primarily because of his race.)

Newton

This town of 14,877 people has two non-white groups — about 700 Negroes and 625 Mexicans. A recent survey made of the non-white population by a Bethel College student revealed that less than 100 of the 700 Negro people of Newton are actively a part of Newton's three Negro churches. (Less than thirty per cent are even members.) The only Negroes belonging to any other churches are the three who are members of St. Mary's Roman Catholic Church and two who are members of the Christian Church.

Most Mexicans are members of the Mexican Catholic Church and have a much higher proportion of active participants in their congregation.

The prevailing attitude among our white church membership which says, "they are happier in their own churches," when referring to non-white citizens in our communities is an irresponsible attitude. Apparently the assumption in Newton has been that the Negro people were being adequately cared for spiritually by the ministry of "their own" churches.

A nucleus of concerned members from each of the three Newton Mennonite churches should explore ways in which to establish relations with Negro people in an effort to understand their problems (e.g., in gaining employment and in housing). In terms of numbers alone, the Mennonites of Newton should have a strong voice and an effective hand in bringing about the best possible circumstances for the Negro people (and Mexican) of Newton.

Explicit efforts should be made to move from the friendships established to bringing friends won into the fellowship of our churches. We have welcomed them as students at Bethel College, we have served them in our hospital at Bethel Deaconess, but we have not shown any aggressive concern in asking them to share in our deepest experiences within the fellowship of the church.

Minneapolis

Of the six districts where opportunities are cited for interracial witness, the possibility of the Northern District congregation meeting in Minneapolis was the least tangible in 1961 when this study was made. At that time some consideration was being given to the possibility of locating in one of the suburban areas of the city. Serious thought had been given by some of the members to the possibility of establishing contact and fellowship with non-white people.

Before congregations in the process of establishing themselves in a final location come to their decision, it seems imperative that due consideration be given to the question of their responsibility in outreach. Who will we minister to? Who is most neglected by the church and its gospel in our total city area? To whom is our message of discipleship and our way of love and peace most relevant?

Reedley

This is a mixed community of about 6,000 with a sizable number of non-white citizens, including Mexicans, Japanese, Filipinos, Korean, Armenians, Chinese, Greeks, Syrians, and others. The children of these many nationalities and races are classmates in the public schools. Their parents belong to the same Rotary Club, serve together

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the Chamber of Commerce, are part of various boards and comittees in the community on a mual basis. The non-white people of eedley live scattered throughout e town. The community accepts non-white citizens quite well.

From the information received, it ppears that the only institutions at do not have non-white memrs are the churches.

This again is the kind of silent t sobering commentary on the ristian church which we have so ten been unaware of or seemingly concerned about. If "good relaons" prevail among the people of eedley as they are reported to d if it is true that "we all have r friends from the various oups," is it not a rather serious dictment on the nature of our ristian fellowship within the urch when these same relations d friendships do not carry over to the deepest of human relations, at which we have under the Lordip of Christ in His church?

Members of the Reedley congretion together with friends reprenting other racial groups should gin meeting to share common erests with the eventual purpose inviting the non-white persons d their friends to participate more lly in the life of the congregan. The children and young peoe who have non-white classmates the Reedley public schools should encouraged to invite their ends to Sunday school and other urch activities. Serious efforts ould be made to make better emyment possibilities available to e non-white citizens of Reedley well as housing. Adult education sses and other practical steps y be necessary to make possible e sharing of our rich opportuies in life with those of less oprtune circumstances. These conns may well be applicable to e migrant laborers who come to rk in the Reedley area.

nnipeg

Several thousand Indians reside Winnipeg (260,000). These people e struggling to make the jump m the reservation to the city. ving come from the reservation ere life was lived in closely knit nily groups, they are lonely. Often loneliness and lack of assistance cause them to give up their jobs, and thus they have become poor risks in the eyes of most employers. Even for those who try to stay, the living standards remain low. They are looked down upon and ostracized by the white population. The problems of the Indians in Winnipeg are: lack of education and training on the reservation; difficulty in obtaining and keeping jobs; and deplorable living conditions such as ghetto housing, drinking, broken family life.

With five General Conference Mennonite congregations in Winnipeg and a total Mennonite population in the city greater than that of any other, the resources and potential of these members should be adequate to provide a Christian answer. A serious responsibility remains to be met by our brethren in Winnipeg.

We would encourage our people in Winnipeg to appoint representatives to study the problems of the Indian people in the city and on the reservation. Serious consideration should be given to a program of education, vocational training, and spiritual nurture for both the Indians on the reservation and those already in the city. The possibility of establishing a newcomers program in which trades and skills for jobs would be taught, job opportunities sought, and placements made, family budgeting and finance discussed, and establishment made within the churches now in existence or yet to be formed, are all worthy of consideration. Mennonite businessmen and factory owners should be asked to make provisions for the employment of Indians. Obviously second-mile patience, training, and assistance would be needed to prepare the Indian for useful work in these businesses.

Suggestions for Everyone

There are many communities in which Mennonites make up the predominant or most influential Christian group, but in which there are no members of racial minorities. In such communities we feel it is urgent that school boards go out of their way to seek qualified Negro (or other minority group) teachers. We believe that business should search for Negro workers. And, most intimately, we would encourage families who are contemplating child adoption to consider strongly the great good that could be done by adopting a Negro child into their family.

Most often our Mennonite institutions have either been silent on racial policies or have simply said, "Our doors are open to all." We believe the Christian imperative for this time of crisis must carry us even further. We believe that hospitals, schools, and homes should actively seek out (through registry services, for instance) qualified Negroes to serve in teaching, nursing, and other professional or skilled positions in these institutions. We believe that our homes and hospitals must be as clear as possible in stating their welcome to all persons who may wish to come as residents or patients.

In a more general vein, we would urge all young persons and youth counselors to consider seriously the opportunities now open to them to engage in Christian race relations. There are numerous voluntary service situations open both in the north and south for those who would seek to live and work in places where our church is on the front line of racial opportunity. Most important, though, we believe that no young person ought to make his choice of vocation or of residence without considering his possible role in the church's struggle to be truly Christian in race relations.

Finally, the various protest movements (sit-ins and freedom rides, for example) and the many opinions that have been voiced concerning them surely call for some clear word from our pulpits and publications. We would ask all those who are leaders in the church to examine carefully these movements. They are dramatic protests *against* humiliation and injustice that have been heaped upon the Negro for generations, and they are protests *for* reconciliation between the races and for the practice of democracy to approach the theory. They have come at this moment in history not through some subversive plot, but in response to and as a part of the great movement toward freedom that is now turning our world upside down. Men are asking where the church stands. We must at least seek to give an answer.

Ca Hpu left China to save his sons

Dash Through the Jungle

John Po

Ca Hpu was born forty-five years ago in the Chinese village of Loi Poe Toe. This was about a day's journey from the mission center of Bana where he was baptized when he was twelve. He went to school for nine years, and can read and write Lahu, some Chinese, Burmese and Shan.

As an adult, the life of Ca Hpu and his family continued to center around the church. "We prayed, we worshiped and we were happy with our families," he said of those days.

He tilled a small plot of land to raise food for his family, adding meat and fish to their fare by hunting and fishing. After a day's work, he would rest, sing and romp with his children.

But all this was changed when the Chinese Communist soldiers started to come. After a time the mission workers found it necessary to flee to Burma. At first Ca Hpu and other Chinese Christians were permitted to continue attending their church, but then came the day when congregational worship was forbidden.

"We prayed and worshiped individually. We said only silent prayers. And we hoped and waited for better days," said Ca Hpu.

But worse times were in store. At harvest time the soldiers seized half the produce, leaving too little for the people to use for food and to sell for clothing and other necessities. Ca Hpu could no longer hunt for food, for his firearms were taken from him.

He started raising pigs and poultry, but soon this too was forbidden.

Then whole families were forced to work in the communal fields. Wives went with their husbands, taking with them small babies and all their children ten and over. Younger children were left at home to be cared for by brothers and sisters who were themselves of tender years.

"We had to get up before dawn and after we had eaten, we went to work by torchlight," said Ca Hpu. "We labored in the fields the whole day until about 5:00, when we were exhausted with hunger and toil.

"We stopped work and returned to our homes to find our children asleep or exhausted from hunger. On many occasions I cried when I saw them. I prayed to God for deliverance.

"At 5:30, after a quick supper, we had to return to the fields to work until after dark. Then came lectures in which we had no interest. We had no such things as rest, recreation and family gatherings—all were tired and hungry and could not show love and affection to one another.

"It was often after midnight before we could go to sleep, knowing for certain that the morrow would be the same day of toil, hunger and disgust.

"Things were even worse during harvest. There was no night and day—we worked in shifts. Harvest time in China was no longer a time for joy and thanksgiving as in bygone days."

Ca Hpu had heard conditions were better in Burma, where the missionaries and some of his Lahu brethren had gone. It was said a man could get all he worked for there. There was peace, and children were free to roam, romp and play.

This news came through Chinese who ran away to Burma and returned for their families. When Ca Hpu felt he could endure no more, he suggested to his wife that they escape to Burma. She urged that they wait in the hope that conditions might improve.

"Thus we waited and waited for things to change for the better, but it got worse and worse instead," said Ca Hpu.

"One day we heard something which made our decision. It was that our children would be taken away from us for a number of years—seven or more, according to their age.

"We could not bear to lose our children, because even if they could come back after ten years or so what would we mean to them? We would be just an old, unenlightene couple, just strangers. They woul no longer love us.

"I decided we would flee to Burma and set up a home where we could enjoy life. I told my wife if we must die, we would die on the way to Burma. But we would not continue to live here."

Ca Hpu waited for a group of men coming back from Burma to fetch their families. Luckily he came in contact with such a group. The men took pity on him, but said they could not take any women or children in addition to their own families. There would be much less chance of escaping across the border if the group were too large.

Ca Hpu asked for a chance to accompany them, taking only his eldest son. They could help the escaping families, learn the way, and then return for their own family

Because the Chinese had border atrols posted along the frontier, he fugitives dared not use even he least frequented jungle trails. 'hey had to cut their own way hrough the jungle by night, ford treams waist-high, go up slippery illsides, over rocks and boulders. After five nights' travel, they eached a Lahu Christian village on he Burma side of the border withut mishap, and they thanked the ord.

Ca Hpu and his son rested a day, ıen traveled on until they found suitable place for a home to be uilt later. They then made contact /ith three men also returning to 'hina for their families; the village ı China where the men lived was bout three miles from their own. The second night of their return rip to China, they ran into a Chiese patrol, were shot at and ran or their lives. They regrouped, but ost their bearings.

"For two days we wandered bout the jungle without food, as /hat little rations we had were ost," said Ca Hpu. "We lived on oots, shoots and leaves. We beame so weak we thought we would ie from hunger and never see our amilies again.

"As I was losing all hope, I saw basket of rice by the side of a ig tree. I could not believe my eyes ntil I felt it with my own hands. could not say how it came to be ere. We thanked God and disributed the heaven-sent food among s."

They regained their strength, got eir bearings and made it safely their village. Ca Hpu secretly ontacted his wife and fixed the ate, time and rendezvous for the scape.

At the appointed time and place, ve families—thirty individuals in l—made their bid for freedom. hey marched furiously the first ight, covering eighteen miles; then id and rested during the day. The next night was not easy, as ey had to cross rugged mountain rrain. Adults carried babies and nall children on their backs, leavg their hands free to cling and awl, and to drag along by the and older children who just could ot understand why they were in ch a hurry.

"A sad event occurred that night," id Ca Hpu. "Just before dawn one of my children, a boy, died of hunger and exhaustion. My child gained his freedom, though not in the way I had desired. The Lord had chosen the way for him.

"We buried our child and waited for nightfall. As the evening shadows started to fall, we prepared to continue our flight. With tears welling in my eyes, I left my boy's grave.

"As before, we walked through streams, climbed slippery slopes and went through thickets. Cutting our way through the jungle, we ran into a Chinese patrol.

"We fled in all directions, and had to give opium to babies and little children to silence them lest we be found by the soldiers. When dawn came, the patrol had gone. We regrouped ourselves and remained quiet the whole day.

"Waiting for night to fall, we were restless, anxious and worried. We were also sad, as this night would be the last in the land of our beloved ancestors.

"By night we made our final dash for freedom through the jungle, over hills and through valleys. Finally at dawn we marched into a village on the Burma side of the border, hungry and exhausted—but free."

Ca Hpu and his family continued on to Kentung Mission Compound. There they were told by the son of their former missionary that they need go no further; a settlement for refugees fleeing from China was about to be started nearby.

"The new village was named Nawnoon," said Ca Hpu. "One day a Burmese Christian, the Rev. John Thetgyi, director of the Burma Christian Council Relief Committee, came to our little village with an American doctor, Dr. K. Dahlberg, to see what our needs were.

"Soon after their visit we received warm clothing, blankets and tools.

"The Burmese Christian came again, this time with a German missionary, Dr. B. Ohse. We then received seeds, tools and implements, buffaloes and ploughs to work the fields, and sufficient rice to last until harvest.

"Then we started to build our home and clean land for cultivation. We were very busy, but there was great joy for us in the work.

"We now have a little church and a young pastor, and school for our children. They are learning to read and write, and are free and happy.

"The next harvest will be ours! We thank the Lord. We thank those who have helped us and those who are helping us now."

Ca Hpu and his family after they arrived in Burma. One son stayed behind in a jungle grave.

NEWS

Fifth Mental Hospital Planned

A mental hospital for Bakersfield, Calif., was tentatively approved at the annual meeting of the Mennonite Central Committee on January 18 and 19. This will be the fifth institution within the framework of Mennonite Mental Health Services.

The 1963 budget, as ratified by the Chicago meeting, calls for a total of $1,256,820 for its five administrative departments — foreign relief and services, peace section, voluntary service, Mennonite Mental Health Services, and Mennonite Disaster Service. This does not include the income from the mental hospitals and Ailsa Craig Boys Farm. The budget anticipates about the same level of giving as in 1962.

Kings View Hospital, Reedley, Calif., was asked in 1962 by the Bakersfield Memorial Hospital to open a psychiatric hospital there. The Kings View board of directors studied the proposal. It felt that it should take advantage of this invitation. The request has been approved provided that the Kings View board can work out an acceptable working arrangement with the medical staff at Bakersfield. Plans call for the securing of Hill-Burton government funds to cover one-third of the construction costs. Another third would come from the state of California.

Other actions by the committee included: A joint office of International Education Services to be established at Akron, Pa. The Council of Mennonite Colleges and the Mennonite Central Committee will jointly finance the office and employ a full-time secretary. A six-man advisory council representing the participating groups will be established to formulate and coordinate policy related to international education. Mennonite mission boards are also supporting this project.

Following is a resume of the program planning for 1963:

Europe. The need for relief and service work in Europe is diminishing. East-West projects now occupy a large part of the program. During 1963 explorations with European Mennonites for an international Mennonite relief project will be made. Workers continue to serve in Greece, Germany, Switzerland, Austria, and Holland.

North Africa. Algeria holds the center of attention. Self-help projects and food and clothing distribution will be carried on. A small contingent of Mennonites will also serve in Morocco.

Sub-sahara Africa. The Congo program continues in cooperation with other Christian agencies. The Pax program is expected to grow. Teachers Abroad Program, which sent twenty-three teachers to Africa in 1962, is hoping to send thirty-five more in 1963.

Middle East. Beit Jala preparatory school for boys joins the Hebron elementary school which has been operating for many years. Clothing and food distributions to the refugees will be given a major overhaul.

Asia. Plans call for activity in Korea, Hong Kong, Vietnam, India, Nepal, and Pakistan. Work in Thailand will be discontinued when the present four workers terminate. In Indonesia work on the island of Halmahera will be discontinued and the work in Timor enlarged.

South America. One of the major projects here in 1963 will be Indian settlement.

Exchange Visitors (Trainee) Program. The first North American young people will go to Europe under the Exchange Visitor Program this year. Seven Pax-trainees went for a six-month period prior to the Pax assignment in 1962, but thus far no North Americans have gone to Europe under this program on a full-scale exchange.

Child Sponsorship. The number of children supported by this program will level off at 950 this year. This effort provides a channel for contributions that otherwise flow to interdenominational agencies.

MDS WORKSHOP

The Mennonite Disaster Service will hold a workshop for local units on February 14 and 15, in the Mennonite Brethren Church, Hillsboro, Kan.

Major features of the meeting will emphasize the practical aspects of MDS activity. Social worker Orval Shoemaker will address the group, speaking on the subject on counseling with victims of disaster. William Snyder will discuss the organization of MDS as it relates to the local congregation, to the local unit, and to the regional and international organization. Albert Ediger will present a demonstration of MDS field operations, which will include the display of a mobile unit and other equipment which has been purchased by the Kansas unit.

A banquet will be held for the public at 6:00, p.m., February 14.

OUNTRY CHURCH SEMINAR

pastor's seminar on "Town and ountry in Transition" will be held t Mennonite Biblical Seminary in lkhart, Indiana, April 16-19. Paul Iiller, a faculty member of Goshen ollege Biblical Seminary, will be he main speaker.

Making plans for the seminar are Iennonite Biblical Seminary and he Committees on the Ministry and n City Churches operating under he Board of Missions.

While recently more emphasis as been placed on city churches, his seminar is scheduled because aders feel that the great chalnges to the church and in evangesm are in the town and country.

UDGES NAMED IN CONTEST

udges for the Evangelism Comittee's sermon contest have been nnounced. Ward M. Shelly, chairan of the committee, reports the llowing appointments: J. N. mucker, Goshen, Ind.; I. I. Friesen, Vinnipeg, Man.; Howard Baumgarter, Berne, Ind.; and Ward W. Shel, Lancaster, Pa.

The sermon contest was planned y the Evangelism Committee to romote evangelism in the congreation. Sermons being entered must ave been preached before the const deadline, June 1, in order to ualify for an award.

Information may be obtained om and entries submitted to Ward . Shelly, 2110 Birchwood Road, ancaster, Pa.; or Esther Wiens, sthern, Sask.

RAFT LAW UP FOR EXTENSION

he National Service Board for Regious Objectors states that the rrent general authority to draft en will expire on July 1, 1963. lis to extend this drafting will be ken up by the U. S. House Armed rvices Committee in February. A ur-year extension of the draft law s been proposed. Currently the aft is at a low of 4,000, but is pected to reach 9,000 in March.

A total of 14,727 persons have en assigned to "civilian service in u of induction" since July 1, 1952. e number of persons currently ssified in Class 1-W (objectors ing alternative service) is 2,158, increase of 600 over last year's al. The increase includes 216 re Mennonite and Brethren in rist men than last year, the (Old) Mennonite Church having the largest increase (92). The Mennonite and Brethren in Christ total since 1952 is 6,882.

Four years ago, when the draft was also scheduled to expire at the end of June, one of the first acts of the 85th Congress was to ram through a four-year extension. There are indications that similar strategy will be used this year in order to forestall opposition and broader debate of some of the admitted defects of the Universal Military Training and Service Act.

TRANSLATION OMITS LEPROSY

The word "leprosy" will not appear in the new translation of the Old Testament scheduled for publication in 1966, according to Godfrey B. Driver, professor of Semitic philology at Oxford University, and head of a group of scholars who have been working on the new translation.

"Leprosy," one of a number of words to be eliminated or changed to give the new translation a "wholly new idiom and rhythm," disappears because it has changed its meaning, Driver explained. "What the Greeks called leprosy signified a disease which produces a whitening and flaking of the skin. To our doctors it is the disease called 'psoriasis.' Modern translations of Exodus say Miriam's hand became 'leprous, white as snow.' We could hardly say Miriam's hand was 'psoriatic,' so we shall probably use some phrase like 'had a disease of the skin.' "

Robert G. Cochrane of London, technical medical adviser for American Leprosy Missions, who consulted with Driver on the change in terminology, says that "historically, medically and exegetically" there is no justification for applying the Old Testament conception of leprosy to the disease we now know by that name.

In his recently reissued booklet, *Biblical Leprosy, A Suggested Interpretation*, Cochrane maintains that the Hebrew word *Tsara'ath*, meaning "smitten of God," was mistranslated "leprosy" in the early translation of the English Bible.

SYMBOL ON DATE STONE

The conference symbol appears in a date stone of a Wichita, Kan., church. The stone was laid in a ceremony on Jan. 27. It marks the new education addition of the Lorraine Avenue Church.

Reuben Janzen of the building committee said that the symbol has been provisionally adopted by the General Conference Mennonite Church as an identifying mark. The symbol contains the cross, orb, and bar.

In the closing act of the ceremony, the pastor, Paul Goering, asked James Heidebrecht, chairman

BLANKET AIRLIFT. Nearly 12,000 blankets were flown to Algeria on January 23. The blankets are distributed by MCC to alleviate the intense needs of war victims there. John Hostettler, material aid director of MCC, accompanied the flight and will help set up the program of distribution. Persons or groups interested in paying for the airlift, made necessary because of the dock strike, should give their gift to their congregational treasury marked for that use.

ROYAL DUTCH AIRLINES
KLM

of the building committee to break a glass to illustrate the words of the Psalmist: "Except the Lord build the house, they labor in vain that build it."

In a three year campaign begun in October 1961, members and friends have pledged $105,000 to the building fund.

NEW ENGLISH PAPERS

On January 11 Mennonitism gained a new English language magazine. This one is called *The Messenger.* The Evangelical Mennonite Conference (formerly Kleingemeinde) will publish it for its 3,000 members. D. K. Schellenberg, 502 Fifth Ave., NW, Portage la Prairie, Man., edits the eight-page biweekly.

The Messenger takes the place of "Christian Family Circle" which for five years was an English section of *Christlicher Familienfreund.* The German paper will continue to appear on alternate weeks.

Another publication in English and in Canada is *Conference Highlights.* This twenty-eight page quarterly will review and promote the work of the Conference of Mennonites in Canada. Editor is the group's executive secretary, David P. Neufeld, 600 University Blvd., Winnipeg 29, Man.

SEMINARY LECTURES

Each Wednesday afternoon for eight weeks beginning January 30 various faculty members and students of the seminary will be leading a religious study at the Elkhart YWCA. Chairman of the group is Jake Friesen of Alderbrove, B. C.

C. J. Dyck, professor in historical theology, will begin the series with a lecture on achieving a better community, nation and world."

For the succeeding lectures Leslie Norris, Baton Rouge, La., will speak on the gospel message for contemporary racial issues; Willard Stucky, McPherson, Kan., on practical Christianity in rural Mexico; Takeshi Naruse, Japan, on challenges facing Christianity in Japan; Peter Foth, Germany, on the Christian influence on the political and public life in Germany today; Lala K. K. Dey, India, on the Christian message and the Hindu society; Clarence Bauman, professor of theology and Christian ethics, on Christianity and communism; and Lawrence Hart, Hammon, Okla., on the Christian message and the Cheyenne culture.

MCPHERSON CHURCH BURNS

On the afternoon of January 29, the First Mennonite Church, McPherson, Kan., burned to the ground with the exception of the brick walls. Contents of the building were completely destroyed.

The first sign of fire was discovered at 4:30 when a group of girls were meeting in the basement. The fire spread quickly and firemen were unable to stop the spread of the blaze.

The building was insured for $53,000.

The congregation, formed in 1945, has 130 members. Its building at 740 East Kansas Avenue was dedicated Oct. 30, 1949. Curt Siemens, Buhler, is the pastor.

CHURCH RECORD

CALENDAR

Conferences

Feb. 12-14—Association of Mennonite Hospitals and Homes, Cincinnati

Feb. 28-March 1—Association of Mutual Aid Societies, Chicago

Apr. 16-19—Town and Country Seminar, Elkhart, Ind.

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference

July 14-18—Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Oct. 25-29—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference

Canadian Conference

Feb. 21-23—Inter-Mennonite Sunday School Convention, Winnipeg

Eastern

Feb. 13-Mar. 13—Lectures on Genesis every Wednesday evening by Jacob M. Meyers, professor of Old Testament, Gettysburg Lutheran Seminary, Fairfield (Pa.) Church.

Western

Feb. 13—Walter Gomez, guest speaker, First Church, Clinton, Okla.

Feb. 14, 15—Mennonite Disaster Service workshop, Mennonite Brethren Church, Hillsboro, Kan.

Feb. 17—Mission Festival, Alexanderwohl Church, Goessel, Kan., Verney Unruh, and Rebecca Nickel, speakers.

Mar. 3, 10, 17, 24—School of Missions, Tabor Church, Newton, Kan.

Apr. 19-20 — Oklahoma Church Workers Conference, First Church, Clinton, Okla., Verney Unruh, speaker.

Apr. 21—Bethel College Choir at Tabor Church, Newton, Kan.

SCHOLARSHIPS

Mennonite Men of the Pacific District Conference are making $500 available to a student preparing for Christian service. The scholarship is available to a qualified student from the Pacific District who is preparing for ministerial, educational, or medical missionary service. The Committee will ask for the approval of the Board of Missions of the General Conference before final acceptance. Alvin L. Funk of Aberdeen, Idaho, is chairman.

The Graduate Assistance Program of Mennonite Mental Health Services will again give grants this year to students who are preparing to work in the mental health program. The grants will be given during the 1963-64 school term. Anyone interested in this should apply to Men onite Mental Health Services, Ak- on, Pa., before February 15, 1963.

\INISTERS

Claude Boyer will assume the pas- oral duties of the First Church, ugarcreek, Ohio, in July. He is a ative of eastern Pennsylvania and erved the Deep Run Church, Bed- inster, Pa., from 1953 to 1960. Since ugust of 1960 he has been Associ- te Director of Voluntary Service f the Mennonite Central Com- ittee and also director of the Sum- ier Service program. He is an as- ociate editor for *The Mennonite.*

'ORKERS

Lloyd Voth, Alexanderwohl hurch, Goessel, Kan., was commis- oned for 1-W service Jan. 6 He is erving at the University of Kansas edical Center, Kansas City, Kan.

Suhko Das, was elected president the Indian church conference at s sessions in Champa, December -January 3. Das was the Indian elegate to the Mennonite World onference last August. He also at- nded the General Conference and sited many Mennonite congrega- ons in Canada and the United ates before his return to India.

Margaret Dueck, Altona, Man., is been assigned to the service ogram of the Board of Christian ervice in Mexico. A registered irse, she will serve as a public ealth nurse in the Cuauhtemoc ea. She is scheduled to arrive in exico in February.

C. J. Dyck, Elkhart, Ind., will pre- nt a series of devotional messages the annual meeting of the Asso- ation of Mennonite Aid Societies ien it meets in Chicago, Feb. 28 d March 1. Theme of the meeting "Mutual Aid in a Changing Econ- ny." Dyck is director of the In- tute of Mennonite Studies and a minary Professor.

Jacob T. Friesen, Bluffton, Ohio, will be the guest speaker at the Inter-Mennonite Sunday School Convention, Winnipeg, Feb. 21-24. The convention will feature forty different workshops and displays by four Mennonite publishers.

Peter and Claire Harder terminated service in Mexico the middle of January. They completed a six-months term in the agricultural department of the Board of Christian Service's program in Mexico. Last summer they served as directors of the youth caravan, and before that they spent about five months in Colombia, assisting missionaries at Cachipay. They are now returning to Doylestown, Pa.

William Keeney, Bluffton College professor now serving the Mennonite Central Committee in the Netherlands, was elected chairman of the Peace Section of the MCC at its annual meeting in Chicago on January 17. He was the chairman of the Peace Section European Committee during the past year. He succeeds Harold S. Bender who was chairman of the Peace Section until his death in September.

Erna Neufeld, Reedley, Calif., was recently employed as assistant bookkeeper of the Mennonite Publication Office. She succeeds Bertha Wedel.

Marianne Neufeldt, Laird, Sask., is a volunteer stenographer for the Conference of Mennonites in Canada. She is working in the Conference office at Winnipeg.

Stanley John Schmidt, Glendale Church, Lynden, Wash., is doing his 1-W work in the White Memorial Hospital in Los Angeles, Calif. His wife is also working in the same hospital as a nurse.

Mr. and Mrs. Art Schrag, Pretty Prairie, Kan., will spend two months in voluntary service in Denver, beginning February 1. They have been appointed unit leaders by the Board of Christian Service. Recently a house was rented by the 1-W men serving in Denver. Besides helping the men organize, the Schrags will investigate possibilities of other 1-W opportunities in Denver, calling on various social agencies. The current program consists entirely of hospital work by men in 1-W.

Griselda (Mrs. Maynard) Shelly, Newton, Kan., is working temporarily in the Sunday school order department of the Mennonite Publication Office. She succeeds Martha (Mrs. Herbert) Miller.

MARRIAGES

Mary Franes Froese, Eden Church, Inola, Okla., to *Roy Lee Brothers,* First Christian Church, Sand Springs, Okla., on Dec. 22.

Kermit Nikkel, Alexanderwohl Church, Goessel, Kan., and *Marilyn Koehn,* Tabor Church, Newton, Kan., on Dec. 28.

Shirley Ewy, Garden Township Church, Hesston, Kan., and *Waldon Wenger,* Moundridge, Kan., Jan. 26.

Patricia Stahl, Bethany Church, Freeman, S. D., to *Terrence Vogler,* United Missionary Church, Dec. 29.

ITINERATIONS

Erwin C. Goering and *Edmund J. Miller,* to California churches, Feb. 11-23.

Andrew R. Shelly, to Oraibi, Ariz., and California churches, Jan. 24-Feb. 8.

BAPTISMS

Good Shepherd Church, Sioux Falls, S. D., on Jan. 13: Andrea Kinkel, Diane Schroeder, Judie Miller, Greg Miller, Harry Kunkel, Jr., David Kuhns, and John Schmidt.

ıude Boyer (Ministers), Suhko Das, Margaret Dueck, C. J. Dyck, Jacob T. Friesen, William Keeney (Workers).

LETTERS

HARD WORK OF PRAYER

Dear Sir: Thank you for Ralph K. Weber's article, "Do We Know How to Pray?" [Jan. 1]. However, Mr. Weber presented the problem, but really gave no solution. Most people will read the article, put it down and say "He's right, we should pray more," and leave it at that . . . because real prayer is hard work. May I recommend three books for those who are sincerely interested in prayer? They are: *Prayer* by O. Hallsby (IVF Press); *Prayer, Conversing With God* by Rosalind Rinker; *Thomas Haire, Praying Plumber of Lisbon* by A. W. Tozer. *Elizabeth Mae Janzen 1322 College St., Saskatoon, Sask.*

Dear Editor: Thank you very much for the article sent in by Mr. Weber in regard to prayer. There is within the local church a lack of knowing how to pray. It is indeed not always easy to pray. It calls for hard work such as self-denial, self-sacrifice, faith, believing, hoping, living in accordance with divine order and so much more. It is a well-known fact that so many other things, however good, have taken the place of prayer. *Jens R. Kramer, 2302 College Road, Goshen, Indiana*

A DARING VENTURE

The writer of the following letter was chairman of the Board of Publication in 1950 when the Every Home Plan was first adopted.

Dear Editor: I was delighted to read the statement on the Every Home Plan in the January 1, issue of *The Mennonite.*

As one of the co-authors of the plan it is satisfying to know that now after more than a decade of operation this plan has the full endorsement of the president of our conference and the chairmen of the four boards.

We felt at the time that it was, as the statement puts it, a daring and revolutionary venture for our denomination. However, it was launched on the premise that a live, active, and progressive conference must necessarily have an informed membership. *H. J. Andres, 213 Pine St., Newton, Kan.*

DUTCH APPRECIATION

After the Mennonite World Conference at Kitchener and the land tour following it, the Dutch delegates held a reunion in Utrecht on October 27. About 80 out of the 120 delegates were there for the reunion, indicating the high interest of the group. The group was deeply appreciative of the hospitality they received everywhere. They have tried hard to express their gratitude in the following letter. Even so, William Keeney felt that the letter was but a pale reflection of the genuine enthusiasm which he sensed at the reunion.

To the American Mennonites: Many of you will have been wondering about what happened to us after our departure from your town. It certainly must have given you, our hosts during the conference and for our post-conference bus-tour, strange feelings after receiving us with perfectly prepared arrangements and then seeing us vanish after a short time into the infinity of your American country. Nothing remained—only the memory.

So we felt that it was our duty to write you a letter with the expression of our gratitude and also giving some of our impressions.

Therefore we, the Dutch participants in the World Conference and the land tour, made a date to meet each other in Holland afterwards to compose this letter and to exchange opinions. . . .

Everyone was deeply moved by the huge gathering of so many Mennonites. For us the main point of significance of "Kitchener" was the *meeting* with Mennonite fellow believers, not to emphasize the differences between us, but to seek anxiously for those aspects of our belief in Jesus Christ which bind us into one fellowship. That this fellowship could express itself in the Sunday morning service, and in the communion on Tuesday morning, made us feel very grateful. Though the different language gave some of us some difficulties, the will to understand each other was everywhere apparent, and always a help.

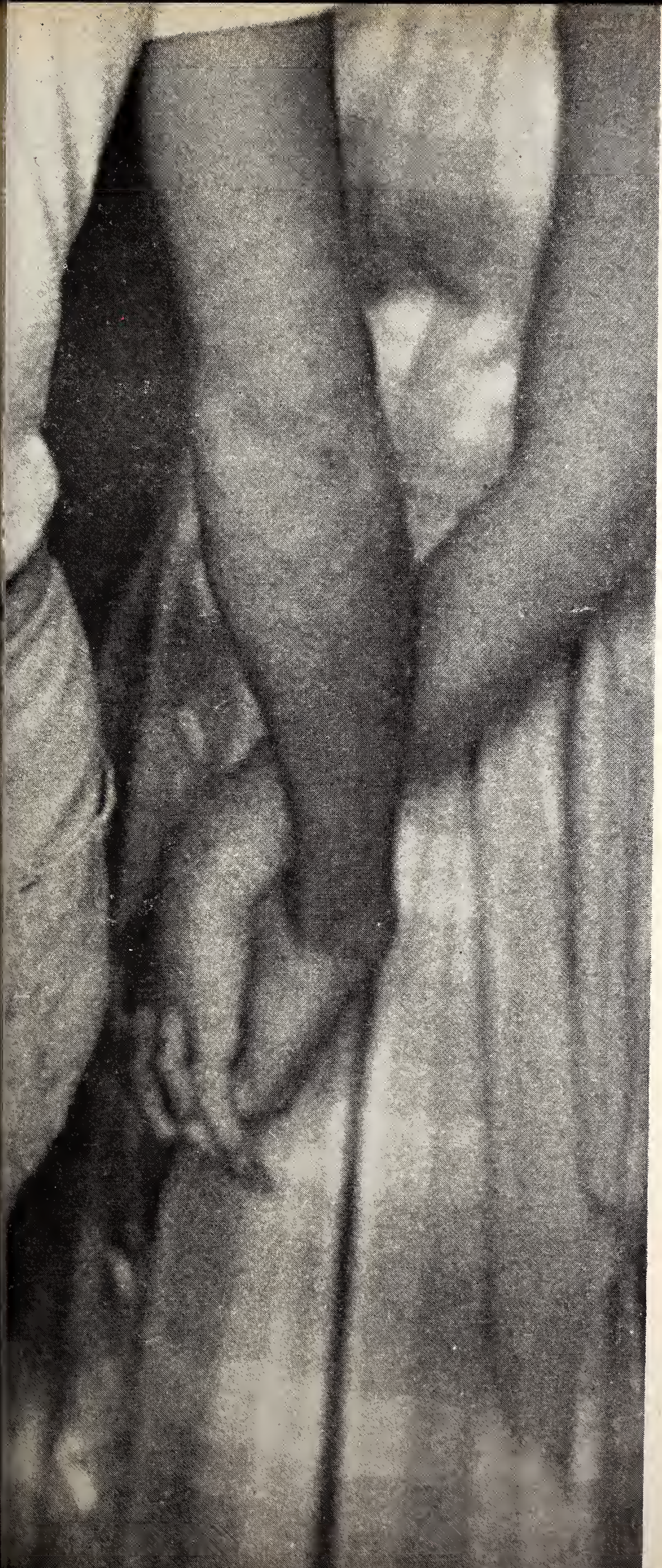
On our tour these impressions were accentuated, though we were often in your midst too briefly to have more than superficial discussions. Many of us spoke with admiration of the way in which your churches participate in projects for missions and relief work, and we learned much during our visits to your publishing and administration centers, as in Newton, Harrisonburg, Scottdale, Akron, just as we were impressed by the way in which your colleges stimulate and train your students.

The mothers among us were enthusiastic about the equipment for the children in your churches, and everyone of us could mention many good ideas from the way you treat your young ones in your church life. We also discussed with each other the possibility of adopting your Sunday school system for our churches. Some of us wrote about our unique impression of going through history in meeting a generation whose members still keep alive the memory of troublesome days of persecution and the hardship in maintaining their tradition, while the younger ones try at the same time to express more openness to this world by living as Christians in the midst of its problems.

Though we as Europeans from a very densely populated country are conscious of our different ways of life and thinking, we felt stimulated by this visit to you and your churches to dedicate ourselves more earnestly to the task which Jesus Christ calls us to take upon us in these days, as He earlier called our fathers.

"Kitchener" is not over and done with; it is still among us as a source of work, study and discussion in all the villages and towns where Dutch Mennonites live and want to hear about it. And behind all our talking about the conference and the land-tour lies our warm feeling of gratitude and friendship towards you, who enabled us to participate in this historical meeting. May God bless you all in the coming year and thereafter, and help us to be true and worthy builders of His Church.

On behalf of all participants from Holland of the World Conference and the land tour 1962, *Rein Kuin, Lenie de Groot, Elske Wildschut-Veen, Rubenslaan 115, Utrecht, The Netherlands.*



YOUTH

a psychiatrist talks about

Love

As I was trying to get together some ideas about what I might say to you today, my son came in on his way to bed. I told him that I was coming here today to tell you what a psychiatrist does.

He said that sounded pretty dull to him. I asked him what he would talk about if he were I, and he proceeded to tell me the details of the "Twilight Zone" television show he had just seen, a fascinating story about what happened when the earth got out of orbit. I agreed with him that the "Twilight Zone" would be hard to beat.

But let me tell you something about what a psychiatrist does anyway. Most of all he sits and listens and doesn't talk much. This afternoon I am going to let you be the psychiatrist, and I am going to do the talking. I am going to tell you what a patient told me.

I'll call her Mrs. X. Mrs. X

John B. Scofield talks to a high school class.

is a twenty-three-year-old young lady, a pretty girl, but the sadness and concern in her face looked like it would have taken many more than twenty-three years to accumulate. She said she had come to see a psychiatrist because she had recently become so despondent that she had seriously considered taking her own life.

She didn't think that mattered much except that she had three little girls, and she guessed it would matter to them. The oldest was five, the youngest eight months. She showed me a picture of the younger two, and I agreed that it would certainly matter to them.

'Ruined His Life'

She said that she didn't think it would matter much to her husband —for very long anyway. She felt she had ruined his life; he never said so but she knew deep down inside he felt that way.

He was so unhappy with his job as a draftsman in the engineering department of a large factory. He had always wanted to be an architect. She said she could never forget that it was her fault that this dream of his would never come true.

She described how much her husband had changed in the last few years—nothing much seemed fun for him any more except maybe his coaching Little League baseball.

He seemed to resent the fact that they had only little girls and no boys. The first sign of a smile came when she said she thought the four-year-old girl was trying hard to be a boy—she seemed to know her daddy wished that she had been one.

Her smile faded as she said, "We both lost part of our lives—maybe the best part. It's as if we went to sleep and suddenly woke up to find that we are old people. My husband and I hardly talk about anything but bills and the things that need fixing around the house. He just watches TV, and I pick up toys and wash, and cook, and iron clothes."

She said the worst part of all was the children—they didn't deserve what was happening to them. They were really good kids. Particularly Nancy tried so hard to keep her parents in good humor, but most of the time she was trying to do something that was impossible.

Mrs. X broke into tears and said at times she believed she hated her children and wished she could get away from them and never see them again. Particularly the baby—she seemed to need something from her all the time.

"So many times, by the time evening comes I feel I have given all I can give and somebody has to see that it is my turn, but I don't think a mother is ever supposed to have a turn," she said. "When I feel this way, I just look for an excuse to pick on the kids. It sounds terrible to say, but I am jealous of them—I would like to have fun and do what I want to do. Bob and I haven't gone out in over a year now."

She went on to tell me that she and her husband had known each other since grade school and had dated since she was a sophomore and he was a junior. They planned to marry after he got through the first two or three years of college.

Couldn't Wait

Somehow when it was time to graduate from high school it seemed impossible to wait that long. "I couldn't see running the risk of losing him to some college girl," she said. "I am sure we loved each other very much then, but we're different people now.

"I went to college with him—it was fun for awhile. We lived in a trailer, and I had a job for awhile, until I got pregnant. Finally Bob said he refused to take any more help from our parents and he went to work in the job that he has now.

"My folks insisted that we take enough money from them to keep us going, but there were strings attached—you would have to know my parents to understand. Though they said they didn't want me to marry so young and seemed to want us to wait, I can see now that they were so afraid that I wouldn't get married or that I would get pregnant, particularly Mother. I believe she was really relieved when we eloped.

"I am not sure she realized it herself—I never thought about it before—she would make fun of old maids, and read the wedding news in the paper loudly like it was such a big deal. She was so darned concerned that I be popular. I believe she would have been more upset if I hadn't had a date for a party than if I had gotten an F on my report card.

"And the funny thing is that she was trying so hard to do what she thought was best for me. I can't bear to let her know how miserable I am now. Why did they let us start dating so young? It was like I was in training to catch a man and nothing else mattered."

She clenched her hands into fists when I told her she talked as if her marriage to Bob had been engineered by her and her mother. Didn't Bob have anything to say about this? She said she knew Bob had been very much in love with her when they were in high school and for a little while after they were married. But boys are different from girls in more ways than they realize.

In effect, she said, boys are not as mature in some ways as girls are when they are in high school. Bob was like most boys at that age, had some kind of turmoil going on in side. He needed so much to prov that he could become a powerful worthwhile person, but at the sam time he was afraid inside.

He Was Really Shy

It's funny, with other fellows h looked so confident and strong. Wit his parents and other people h was different, he was really sh and sometimes acted as if he ha a chip on his shoulder, as if he ha to hide the idea that anythin meant very much to him.

"Since we have been married h is pretty much that way with me, she said. "But before, he was different person entirely. He coul talk by the hour with me and te me how he felt about most thing Things like religion, death, an what he wanted to make of his lif

"With me he could let the littl boy feelings show and it didn't see to embarrass him. Deep down insid he needed me to be a kind of reassuring mother to him, and the same time he needed me in a other way—having everybody kno he was going steady with me w like wearing a sign around his ne to make sure that no one doubt

is masculinity, like loud cars and
riving wild. But I am sure he
eally loved me too.

"I think it was really the little
oy part that agreed to marry me.
:ven though Bob did love me, his
aying O.K. to getting married then
/as like taking the line of least
esistance. The little boy part was
rightened to think of having to
et to know new girls and compete
ocially with other fellows. Mar-
iage to me then was kind of a hide-
ut from a more adventurous life.

"It's a funny thing; I think Bob
ied to make himself believe that
ellows who get married when they
re teen-agers are courageous and
rong and more grown-up than the
ellows who wait. But I think that
eep down inside Bob feels that
y getting married when he did, he
ind of chickened out. He let his
iture be taken out of his hands
ithout really fighting to make sure
e could get life headed in the di-
ection he wanted it to go. He
hould have been strong enough to
ake us both wait."

She paused for a moment, then
er voice took on a subdued fervor.
No, I geuss I was the one who
hould have been strong enough to
ake us both wait. Girls at that
ge can see things a lot more clear-
than boys can. They know what
ey are insecure about—about being attractive enough, being paid attention to, and being able to get married.

Not Enough Time

"I was so sure that the only thing I had to worry about in life was getting a husband. I didn't think much about what we had to give up to get married. We needed more time to be young, to buy a new hat, instead of an electric bill, to get around and see some of the world, to try out some foolish ideas. If only we had had more time to grow up—I wouldn't feel jealous of my own children, and Bob wouldn't resent me and the kids so.

"What can I do—I don't see any way out."

All right, you are the psychiatrist; what are you going to do to help Mrs. X find a way out? Maybe you feel as uncertain as I did when I first thought about this problem. But as a matter of fact you do have the solution that I was unable to provide.

What I didn't tell you is that before I could get my son to go to bed, he convinced me I should tell you a "Twilight Zone" story. Mrs. X came to see me on November 22, 1968, five years from now. And you know Mrs. X very well—she is sitting in the second row, and Bob is over there near the back.

estimony Time at Bedeno

athan Hege

was a new way to end a term of
hool at Bedeno, Ethiopia, but it
emed the right thing to do. Pupil
nduct had improved so consider-
ly over that of the first term that
e believed God was working in
arts. When one teacher said, "Let
give opportunity for testimonies
. the last day," we all readily
reed.

The boy that got the award for
st conduct was quick to get to his
et. "The first term I got 50 in de-
rtment and that was generous.
ay for me that I serve the Lord
th all my heart."

One boy who had had a bad tem-
r did not fear to reveal his past.
said, "I swore, I fought, I argued
th my teachers, but the Lord has
ned me in."

Another caught the meaning of
ace when he said, "If we entered heaven by brawn, only giants would get there."

Often in worship services our brethren pray, "Lord, we have come empty-handed, but don't send us away empty-handed." One young man described emptiness when he said, "Without Christ we are simply a hollow beehive."

We often become concerned about discipleship and fear that new believers do not always sense the need of a changed life. But maybe this concept is getting across, for one said, "It's not a nickel or dime we surrended to the Lord, but our whole life."

Then a girl summed up something of the cry that is in all of our hearts as we reach out to know Jesus better. "I'm but a little child, and I'm still on the edge, but I have a longing to know more."

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COVER

A city impression by Robert W. Regier. Congestion and forced intimacy calls for a demonstration of God's love for all men.

CONTRIBUTORS

John Po is field superintendent of the Baptist mission at Kengtung, Burma. He also assists in the resettlement program of the Burma Christian Council Relief Committee.

John B. Scofield is a psychiatrist in Indianapolis, Ind. He was formerly on the staff of the Menninger Clinic, Topeka, Kan.

Harold Regier is associate director of Camp Landon, a Christian community center, Route 1, Box 382, Gulfport, Miss.

CREDITS

Cover, Robert W. Regier, courtesy of West Side Christian Parish, 1544 W. Roosevelt Road, Chicago 8; 98, Robert D. Gale, courtesy of "motive"; 109, Wallowitch.

COMMENT

You will probably find some things in the article, "The Church and Race in Six Cities" with which you will not agree; especially if you live in one of those six towns. "Jesus Calls for Vital Religion" is the Sunday school lesson for February 19. Before we decide that we have this vital religion, let's test what we have done to help the humiliated ones in our church and community.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

EDITORIAL

by Harold Regier *Gulfport, Mississippi*

The second Sunday of February was Race Relations Sunday. The observance, sponsored by the National Council of Churches, began thirty-three years ago. Race Relations Sunday is overlooked almost entirely here in the South, no doubt, because it is too much of an embarrassment to the Christian Church. As Joseph Johnson of Fisk University has said, it is really a contradiction that there has to be such a thing as Race Relations Sunday in the Christian Church. The church stands for brotherhood. If the church is really the church, it will be a brotherhood of believers, not a brotherhood of Negroes or a brotherhood of whites or a brotherhood of intellectuals.

This matter of human relations is everyone's responsibility. Jesus illustrates this beautifully in the story of the Good Samaritan. The lawyer's burning question after recognizing the importance of loving the neighbor, was, "Who is my neighbor?" His interest was to get by with the minimum of effort—with the minimum of loving. The Jewish concept of neighbor was a friend as over against an enemy. The Pharisees went a step farther and defined a neighbor as one who kept the law in the strictest manner. With these definitions, it was permissible to love your friend and hate your enemy.

Could it be that these definitions plagued the conscience of the lawyer? At any rate, he wanted the opinion of Jesus on this lively question of the rabbis. How tight a fence would Jesus build around the neighbor?

The parable of Jesus threw a new light on the whole concern of the neighbor. Jesus ended His story with a new question, "Which of these three . . . was neighbor?" The question that the lawyer asked was the wrong question. Rather than "Who is my neighbor?" the important question is "Who was a neighbor?" "Who treated the dying man in a neighborly way?"

This is the question that we are reminded of after Race Relations Sunday. It should be faced by all of us. To define our neighbor with fences in our day of a shrunken world is to miss the point. Rather, it is our responsibility to be a good neighbor.

The Good Samaritan proved to be a good neighbor. How? First of all as a good neighbor, he loved. Unless he would have been moved by compassion and love, he too, would have passed by on the other side. Secondly, he acted. He not only saw, he responded to the need. Thirdly, he risked. He risked further plunder. He risked ridicule from his fellows for such a daring act of kindness to one who was probably a Jew. His reputation was at stake and could have been badly mishandled by the racists of the day. And fourthly, he befriended. He was willing to meet all of the man's needs that he was capable of meeting. He saw him through to the end. His friendship did not end with leaving him in the inn. His friendship was genuine.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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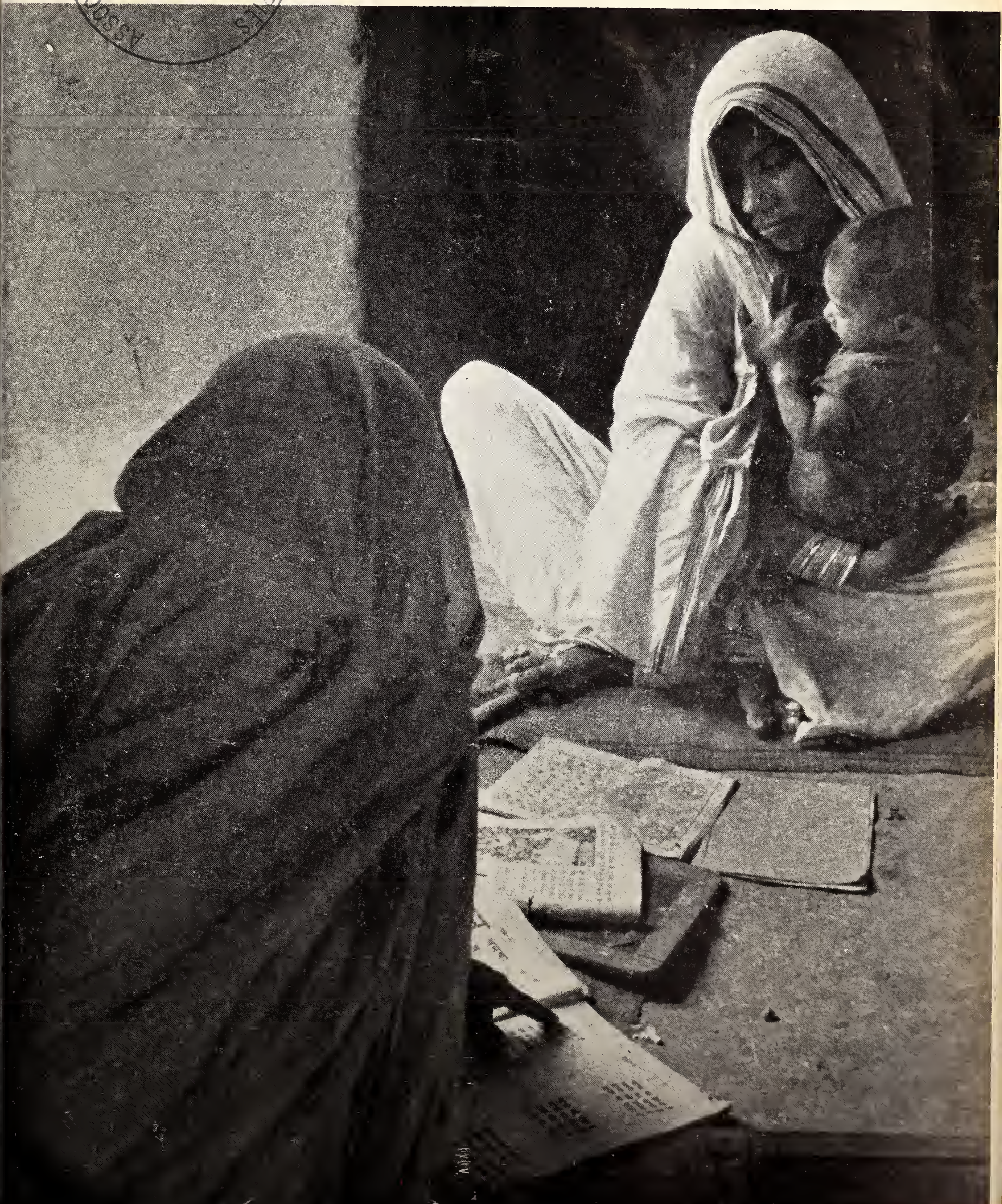


THE TRUCK THAT SELLS BOOKS

Levi Keidel

DURING THE PAST MONTH $5,000 worth of literature was sold in Congo's Tshiluba language. This was done through the distribution network developed by the Librairie Protestante du Kasai (LIPROKA).

LIPROKA was organized to launch and implement a cooperative distribution program among Protestant missions working in Central Congo. This is the Tshiluba language area. It is equal in size to three midwestern American states and has a population of four million.

Ready Market

Pre-independence selling of literature convinced us that, while the Congolese were poor, the market they offered for literature far outstripped our supply. Post-independence developments have increased that market. The Congo franc has inflated. Today the average Congolese finds more money in his hands than he has ever had. Because of import restrictions, he has a smaller variety of things to spend it on.

Politics vitally affect the personal well-being of the ordinary man. Thus it has stimulated his search for ideas.

These factors add up to a literature market that can only be described as phenomenal.

Plan Conceived

The plan was born of a seed planted in my mind by a Congolese journalist who accompanied me on a literature sales tour in 1958.

When he saw how people bought literature, he said, "Somebody ought to be in the road doing this all the time. The next trip we'll plan for six months instead of six weeks. We'll have a four-ton truck loaded with books following us, and we'll stop at every one of these centers."

From this sprang an idea: to se up circuits of stores and suboutlets reaching all main population ce ters in Central Congo. They coul be supplied regularly from a specia ly-built four-ton van working ou from a centrally located suppl depot.

Funds Raised

Following the political upheava in July 1960 we found ourselves i the states. Mrs. L. C. Vass, litera ture missionary of the America Presbyterian Congo Mission, unde took to raise funds for a vastl expanded literature program includ ing the proposed distribution ne work. At the request of the Presby terian mission, the Congo Inlan Mission released my wife and m to help launch the program. Th Presbyterians gave funds to pre pare the van.

Van Prepared

I purchased a Ford truck chassi which hauls a five-ton payloa Upon it was mounted a twelve-fo steel body built by General Bod Corporation, Chicago, Illinois. It ha a twenty-nine-inch wide rear entr door with window, a window mi way on the left side, another o the front (all jalousie-type), and large locking double door on it right side to cover a built-in reta sales cupboard. It is insulated wit two inches of Fiberglas, has tw twelve-volt ceiling lights, and wa painted two-tone white and dar green, matching the cab. We pain ed "Buy Books" in large letters o its sides and "He that hath Jesu hath life" (from John 3:36) on it front above the cab. The body co $1,400.

I designed the inside cupboar

ace to hold four tons of books. A
ethodist layman who is a retired
rpenter lined the body interior
th plywood, built the retail cup-
ard inside the right wall, and then
ilt wholesale stock cupboards
out two feet deep along the in-
le walls. This allows a thirty-two-
ch aisle, an ample width for open-
g cupboard doors.

Beneath the window on the left
le is a Formica work surface
out two feet square. Six-foot
ngths of the cupboards along the
t rear and right front side walls
e four feet high, providing two
rfaces for unrolling mattresses
d sleeping. The first right rear
pboard holds a spade, an ax, a
wing chain, general road tools,
d camping equipment. The first
t rear cupboard contains a stain-
s steel ten-gallon milk can with
spigot as a ready drinking water
pply. All cupboard doors open to
e rear, and are held shut with pos-
ve-lock spring lift-handle latches
nmonly used in house trailers.
The truck is equipped with two
ge gas tanks, two twelve-volt bat-
ies hooked in parallel, heavy duty
rings, and a front mounted ten-
n capacity winch with 250 feet of
ole for pulling oneself through
agmires and sandpits. The com-
ted van cost just over $5,500 plus
ean shipping and customs costs.

ntral Depot Established

n the meantime Mrs. Vass had
oined her husband in Congo. They
nted a lot with two dwellings
d a large warehouse to use as
literature supply depot in Lu-
bourg (pop., 80,000), a provincial
pital centrally located in the Tshi-
a language area. They set up a
okstore in the city, and began
lering books for the depot.

When it became clear they would
come directors of the mission
ess which would print most of our
nacular literature, they invited
. and Mrs. Alastair Scougal of
Westcott Mission, the third ma-
mission working in the language
ea, to return to Congo and be in
arge of the central supply depot.

My family and I returned to Con-
in August, 1962. We planned our
st trip to set up stores and outlets
an area that was politically stable
d had four major centers of popu-
ion. We sent advance letters to church councils along the way, introducing the program and asking them to plan the particular type of outlet that would fit their needs and to select a responsible man.

First Circuit Established

The trip was made in mid-October. We were on the road eight days and traveled 540 miles. When we left, truck cupboards were stocked with $2,300 worth of books. We returned with a remaining inventory worth $450. We left a train of disappointed potential customers because of our depleted stocks.

We established three bookstores and five suboutlets in cooperation with local church committees. We left clerks and colporteurs with stocks worth $1,350, and sold $450 worth of literature from the truck's retail side cupboard. In an hour and a half at a native market. I sold $61 worth of literature including twenty Bibles.

In mid-November we re-ran this circuit to take inventories, pick up sales credits, and resupply stocks. This time we determined not to disappoint our customers and packed the truck cupboards with literature worth $5,000. Our stock included 524 Bibles, 725 New Testaments, and 2,000 Scripture portions.

We found the eight outlets had sold stocks worth $700. We set up two additional outlets and laid the groundwork for a fourth bookstore.

Program Costs

The logical question at this point is, "What does this operation cost?" Such a program in a politically unstable underdeveloped nation may be very good. But if it must be kept alive by heavy transfusions of foreign subsidy, its life expectancy is very poor.

It has been our aim from the outset to organize a distribution program that is financially solvent.

The truck can carry all these books and many more to Congo's distant villages.

As the value of such a program is sold to national church leaders, it can eventually become integrated into the Congo church without taxing the church's limited budget.

We marked up stock prices to give us an average profit margin of thirty-five per cent. A full-time clerk operating a store is paid a basic salary plus five per cent commission on total sales. A colporteur, in charge of a suboutlet, sells on his own time and is paid a straight ten per cent commission.

Discounts are given only on quantity stocks destined for resale. Independent bookstores are allowed a twenty per cent discount if they pay transport, or fifteen per cent if the stock is delivered by the LIPROKA vehicle. Individuals buying quantity stocks for resale are given a ten per cent discount on a purchase of a minimum of twenty items totaling $30 or more. All stock must be resold at marked retail prices established by LIPROKA.

Secular Materials

It has always been my policy in Christian literature distribution work to stock limited amounts of secular materials that are in popular demand but not readily available, and that make a positive contribution to a person's moral or general well-being. I carry a small variety of good quality French dictionaries, grammars, how-to-learn-English books, Boy Scout manuals; and popular texts on history, geography, agriculture, carpentry, pedagogy, mathematics, accounting, and medicine. I handle small staple-bound notebooks, paper, and pencils for primary school students.

There are three definite reasons why I feel stocking such items is important in our situation. First, interest in these items brings a much broader clientele into contact with the gospel. I would say that the number of customers coming into a bookstore or to the truck side-cupboard is at least doubled by our stocking these general-appeal items. After a customer has happily bought a hard-to-find nonreligious item, he will seldom refuse the proddings of the clerk to take with him a Gospel of John or a booklet on the path of salvation. If he does refuse, he can still be reached by a gospel tract that previously has been slipped inside the covers of the secular items he bought.

Secondly, we work in a revolutionary and politically volatile climate. Experience has proved that in time of crisis, it is not the soundly Christian minority that decides whether or not we stay. It is rather the masses who decide. If the masses recognize that we have been making a valuable contribution to their general well-being, they will urge that we continue to minister among them. Regularly stocking popular appeal secular books helps establish for us such a reputation.

Finally, these are good profit items that help make our total operation financially solvent. Popular demand for these items allows a greater profit margin on their selling price, which in turn permits lower pricing and increased turnover of strictly Christian literature. Thus from the financial standpoint, stocking these items directly facilitates the wider distribution of Christian literature.

Keep Objective Clear

It is important that everyone clearly understands that our primary purpose is spreading the gospel of Jesus Christ. Our inventory sheets reularly used in stocking circuit outlets lists 124 strictly religious items and fifty-three secular.

While the church council of a particular area decides what paritcular type of literature outlet will best suit the needs of its local population, we insist that profits of local sales cover expenses. This means that a full-fledged store can be opened only if profits from monthly sales will pay the clerk's salary, building rental, and other expenses connected with the operation. This requires a regular monthly turnover of at least $138.

Financial Prospects

The Luluabourg city store with two full-time clerks, is easily carrying itself financially. It is too early to predict on which side of the ledger our total circuit operations will fall, but results to date are encouraging.

Van expenses are set at twenty-seven cents per mile, a rate designed to cover fuel and maintenance, but not replacement. Our first trip was to set up outlets; hence there were no salaries or commissions to pay. The only profits of the trip were on sales made from the side cupboard. This fell fifty-one cents short of covering mileage expenses of the truck and salaries of two van clerks who traveled with me.

I have not included my own salary in these figures. This means the salary of a truck chauffeur would eventually have to be added to current expenses. Neither have I figured in clerks' salaries for the time it takes to stock the truck before departure and take inventory upon its return. But experience to date indicates the operation will not need heavy foreign subsidy to survive.

Future Is God's

I have related details of a single circuit's operation. We've been invited to set up a total of five such circuits, which will keep the van in the road continually, and gives promise of blanketing Central Congo with the gospel of Christ. Because of currently disrupted postal communications in outlying areas, it is our hope that the completed distribution network will also facilitate the wide and regular distribution of a proposed Tshiluba monthly Christian magazine.

While we have ambitious plans, continually shifting political loyalties and sporadic outbreaks of tribal fighting remind us that their fulfillment can only be accomplished in the will and purpose of Christ. We are fully convinced that the $5,000 worth of literature currently distributed monthly is being used of God to save souls and strengthen believers. This in itself is a most worthy investment of our time and energies. If the future, in His hands, permits the fulfillment of these plans, we'll rejoice for the part we have in virtually saturating Central Congo with the printed gospel.

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to Mennonite Publication Office, 720 Main, Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

END CONSCRIPTION IN 1963

On June 30, the United States Government's authority to induct young men eighteen and one-half to twenty-six into the armed forces will expire. So far there has been no official statement by President Kennedy or his Administration on draft extension. But there are indications that, like his predecessor, he will take the advice of the Department of Defense and ask for a four-year renewal.

It is important that the American public be alerted to the expected legislation. Previous extensions of the draft in 1955 and 1959 were rushed through in less than five weeks after Congress reconvened. There was no time for adequate public discussion.

The 1959 Record

In 1959, opposition to the draft centered on the alterative of a two year extension with a civilian commission to review the whole military manpower situation. This proposal gained substantial support. Both labor and the Chamber of Commerce urged a two-year extension. But an amendment to limit the extension to two years was beaten on the House floor after Carl Vinson, chairman of the Armed Services Committee, promised to hold hearings on deficiences in the draft law. In the Senate, a motion by Wayne Morse of Oregon for a two-year extension was beaten 67-24. Then-Senator John F. Kennedy voted against both motions.

The House vote on final passage was 381-20; the Senate vote was 90-1. (Senator William Langer, North Dakota, opposed.) In 1955, the House had voted 394-4 for draft extension and the Senate did not even have a roll call vote.

During the 1959 hearings, Assistant Secretary of Defense, Charles C. Finucane, told the House Armed Services Committee that continuation of the draft is "absolutely essential" because 1) the threat of being drafted encourages voluntary enlistments, and 2) it helps fill the gaps in the armed forces. Lieutenant General Lewis B. Hershey, Director of the Selective Service System suggested that 4-F's be required to serve in civil defense programs.

When the bill was debated on the floor, Rep. Carl Vinson said: " we have no choice" but to extend the draft in order to "ensure our continued existence as a free nation." A four-year extension would "make clear to the world, and to the American people, the extent to which we assume our responsibility among the free nations of the world" and permit "more orderly administration procedures in all the services."

"I think the draft bill itself is being offered really as a part of a mistaken policy on the part of our country that war can be prevented by seeming to take warlike steps." Senator Wayne Morse.

Criticisms from past debates

Here is what lawmakers said about the draft in 1959: "It is a continued invasion of the rights of privacy of American citizens. It is alien to our historical tradition; indeed, many of America's settlers were people who came here to escape the militarization of European countries."

Promotes militarism. "It extends the military influence on American life contrary to our constitutional intent to maintain civil dominance over the military."—Representative Byron Johnson.

Disrupts lives. "I am voting for this legislation with a heavy heart and with great misgivings. I just completed . . . a very intensive survey in Chicago on teenage gangs and juvenile delinquency, and I find that the draft has a very important effect on the present development of our young people. . . . Hundreds of thousands . . . are forced to live in a shadow of constant doubt as to their future when actually only a few thousands are ultimately drafted . . . . Many young men who graduate from high school and who do not, or cannot because of economic reasons, go to college find it impossible to get decent employment because the first thing they are asked by a potential employer is what is his draft status. . . . I could not begin to tell you the hardships that situation is causing."—Representative Roman C. Pucinski.

Discriminates against the poor. "A large part of the burden of conscription has fallen unfairly upon youths who for economic reasons are unable to obtain draft deferment. These men cannot afford to attend college or must postpone marriage and the raising of a famly. . . . [they] are the ones who must enter the army at pay rates much lower than those prevailing in civilian life, thereby adding to their low economic status."—Representative Leonard Wolf.

Obsolete. The draft constitutes the "labored application of nineteenth century, Prussianized, military techniques to the incredibly complex . . . problems of the nuclear, space age. . . . Ordinary draftees are not performing, and cannot adequately perform, the extremely technical tasks of the Armed Forces in this missile age."—Representative Phillip J. Philbin.

Hinders constructive alternatives. "I think the draft bill itself is being offered really as a part of a mistaken policy on the part of our country that war can be prevented by seeming to take war-like steps. But war will be prevented only when we carry out the great teaching of Arthur Vandenberg, who used to plead on the floor of the Senate for the establishment of an international system whereby the rule of law would settle our disputes."—Senator Wayne Morse.

What Is the Alternative?

Historically and traditionally Americans have opposed peacetime conscription. Before World War I and after World War II, the draft was a major national political issue. Yet by 1959, there was only a desolutely, four-hour House debate on draft extension while many legislators were attending a party honoring Representative Charles Halleck. Perhaps one measure of the inroads of a military orientation among United States Citizens in recent years is the placid acceptance of the draft.

Public interest has shifted now to the development of weapons of mass destruction and to ever more complex and expensive weapons systems. Yet conscription helps supply the forces to man the overwhelmingly destructive and diverse United States war machine.

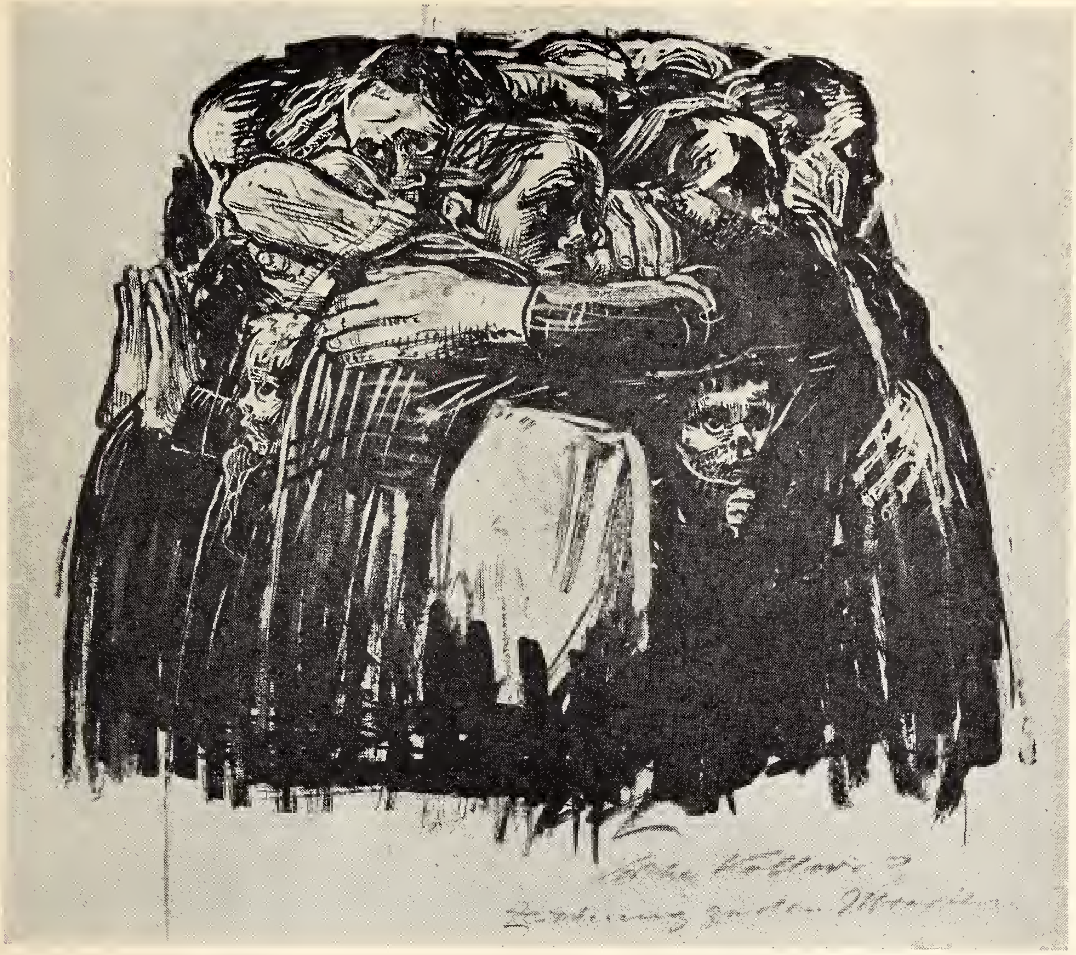
The aim, of course, is to prevent totalitarian communism from advancing around the world. Yet in the process of mobilizing the nation's manpower, industry, educational system and resources into formidable cold war weapons, we take on more and more the characteristic of that which we seek to defen ourselves against. Regimentatio conformity, and increasing stat control follow in the wake of co scription, high taxes, cold war a mosphere, and a growing militar industrial alliance. Abroad, conce tration on military methods to o pose communism diverts energ and resources from the essenti task of helping the underdevelope countries to meet the rising expe tations of their people in a dem cratic framework.

What is needed is a massive e fort to end the arms race and buil a world of law and order. Ther must be even greater efforts to e pand the work of the Unite Nations, its specialized agencies, th International Court of Justice, th International Atomic Energy Age cy, and many other international i stitutions. There must be a greatl intensified effort to develop an refine United States proposals fo general and complete disarmamen to negoiate for them with renewe energy, and to strengthen and e pand the United States Arms Co trol and Disarmament Agency.

It is argued that giving up th draft would reduce, by some u known quantity, the number c men available to serve in the arme forces and weaken the resolve of number of our NATO allies, wh might be inclined to follow th British and Canadian example an abolish conscription.

Yet the abolition of conscriptio in the United States could be an i portant step toward peace. This i the kind of clear and unambiguou initative which carries conviction t the other side of a real desire t lessen the intensity of the arm race and to move toward peac Such an act could help break th logjam on general disarmament n gotiations. It should be followed b a concerted effort through th United Nations for the internatio al abolition of conscription.

An end to the draft would end th inequities of the present syste and allow young men to plan thei future with assurance. It woul also release their energy for th constructive work in underdeve oped areas through an expand Peace Corps program. Already th Peace Corps has 3471 men and wo en in thirty-eight countries.


"The Mothers" by Käthe Kollwitz. Courtesy, Museum of Fine Arts, Boston.

The Eastern Front

An Adaptation from Georg Trakl's "Im Osten"

Warren Kliewer

Like the wild organ fugues of a winter storm
Is the mob's dark rage,
The purple waves of slaughter,
Stars stripped of leaves.

With shattered brows, silver arms,
Night beckons dying soldiers.
In the shade of the autumn ash
Sigh the spectres of the slaughtered.

Thorn-hedged savagery girds the town.
The moon drives from their blood-gushed doorsteps
Frightened women.
Wild wolves break the gate.

NEWS

Montreal Conference Studies Faith

A world study conference dealing with obstacles and opportunities in Christian unity will be held on the campus of McGill University, Montreal, Canada, July 12-26.

Regarded by theologians and church leaders as one of the most significant meetings of the mid-twentieth century, the conference will bring together 500 leading Protestant, Anglican, and Orthodox theologians from all parts of the world. Church historians, sociologists, pastors, and laymen also will be there.

Formal title for the conference is the Fourth World Conference on Faith and Order. It is sponsored by the Commission on Faith and Order of the World Council of Churches whose chairman is Douglas Horton, Randolph, New Hampshire. Conference chairman will be Anglican Bishop Oliver Tomkins, Bristol, England.

The Faith and Order movement has worked for many years for the unity of the church. It involves study of the deepest differences of conviction between the churches. Under discussion at this meeting will be such questions as differing conceptions of doctrine and issues such as baptism, holy communion, worship, the ministry, and church government.

The Montreal conference will be the first such world meeting since the faith and order conference held in Lund, Sweden, in 1952. In the intervening decade many developments have taken place in Christian unity, including a growing dialogue between the Roman Catholics and others.

"In one sense much progress has been made in Christian unity, in another little. Although there is a great deal of cooperation, the churches are still shamefully divided on such matters as communion, recognition of each other's ministry, and doctrine," says Robert S Bilheimer, associate general secretary of the World Council of Churches, and director of the Division of Studies.

At Montreal there will be 317 delegates from the World Council's 20 member churches. Advisers, staff, special youth representatives, and guests will bring the total registration up to 500. The General Conference Mennonite Church will be represented by an observer in the person of its executive secretary, Orlando A. Waltner, Newton, Kansas

They will be divided into five sections for intensive study: the church in the purpose of God; scripture, tradition, and traditions; the redemptive work of Christ and the ministry of His church; worship and the oneness of Christ's church and all in each place: the process of growing together.

Across the world forty local and regional study groups are helping to prepare for the Montreal Conference. According to Dr. Bilheimer no other World Conference on Faith and Order has received such wide study by local groups in advance.

Planners of the Montreal meeting stress that the program empha

EIGHTY THOUSAND LOAVES OF BREAD. This is the amount of bread baked each month in Saigon, Vietnam. Rudolph A. Lichti, Parlier, Calif., directs the distribution of bread to child day care centers, hospitals, leprosariums, reformatories, and needy families. At Christmastime the MCC distributed 4,000 loaves of bread and a can of lard to 2,000 families. In most cases children came for the supplies.

izes study and will seek to main-
ain "the depth and theological in-
egrity of that study."

"There will be sufficient freedom
rom 'hustle' of every kind to en-
ourage sustained efforts to pene-
ate the main issues, and, where
ossible, to register some advance
our common thinking for the
enefit of the churches," a prelim-
ary announcement says.

Four meetings for the general
ublic are planned during the two-
eek session.

OLOMBIA CONSTITUTION

ot one country that has become
dependent in recent years has
arred missionaries from serving
ere, according to a statement by
lyde Taylor in the Evangelical For-
gn Missions Association's bulletin.
his fact indicates increasing oppor-
nities in missions today.

Even in Colombia, which has been
dependent since 1810, emphasis
as recently given to an old guar-
ntee of its constitution regarding
ligious liberty when Andres Hol-
uin, attorney-general of Colombia,
eclared that "the government may
ot prohibit public non-Catholic
orship in the national territory or
any part thereof." He declared
constitutional the Circular Or-
ers, which date back to the 1953-57
eriod. Such circulars ordered that
on-Catholic pastors "may not carry
proselytizing work or public
orship."

Dr. Holguin stated in a report to
e president of Colombia that re-
gious proselytism and the dissem-
ation of religious literature are
ermitted in all parts of Colombia
nd may be legitimately carried
in both private and public places,
at is, in houses or residences, as
ell as in chapels and churches, in
e streets, or in the public squares."

Andrew R. Shelly, executive secretary of the Board of Missions of the General Conference Mennonite Church, says that if this declaration becomes operative throughout Colombia, evangelical outreach will face its greatest opportunity in years.

MERGER VOTED DOWN

The Missionary Church Association planned to join the Christian and Missionary Alliance. [See *The Mennonite,* Sept. 25, 1962, page 616.] The new body was to have been called the Missionary Alliance. Approval was given by the 100,000 member Christian and Missionary Alliance. Their delegates approved the move with an 82 percent majority.

The Missionary Church Association required a polling of its local churches. The necessary two-thirds vote failed by less than one percent.

PROJECT BEGUN IN S. D.

The McCrossan Boys Ranch at Sioux Falls, S. D., is the most recent listing for voluntary service by the General Conference. A home for twenty-one boys who needed a home, the ranch is northwest of Sioux Falls. It employs ten persons.

Vern Preheim, director of Voluntary Service for the General Conference, who in November explored possibilities for service in Sioux Falls, reports that help is badly needed. Plans are to increase the number of boys housed to thirty.

Richard Guderyahn, administrator of the ranch, is ready to accept immediately a volunteer couple to serve as houseparents and a girl to serve as secretary. He is also looking for a social worker to be added to the salaried staff.

"I am impressed with the leadership which Mr. Guderyahn is giving the ranch and his vision for its future," says Preheim. "He definitely has a concern for the boys and has much patience to work with them. He insists that our people also have a love for boys, for if they don't they will not be able to stand up under the pressures of the work."

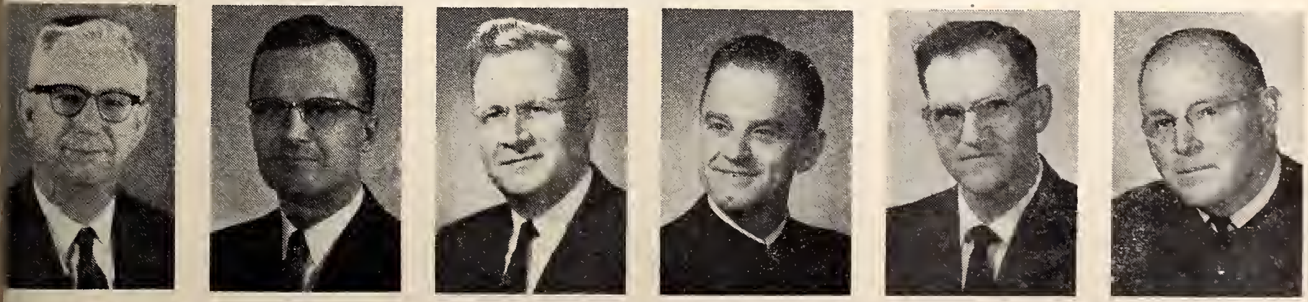
The Board of Christian Service, 722 Main St., Newton, Kan., is now receiving applications from volunteers for these positions.

PASTORS' SEMINAR

The mission of the church is one mission with many arms that need to work together. From this viewpoint ministers, resource persons, and others will explore the theoretical and practical aspects of the current problems of rural congregations and communities at a pastors' seminar on "The Town and Country Church in Transition" on April 16-19. They will try to develop some understanding of the agricultural problem and its effects on as well as challenge to the town and country church. The seminar is sponsored by the Board of Missions of the General Conference Mennonite Church and its Committee on the Ministry.

Speakers for the seminar are Paul M. Miller, Professor of Practical Theology at Goshen College Biblical Seminary; Shirley E. Greene, Secretary for Town and Country Church, Board of Homeland Ministers, United Church of Christ; Howard D. Raid, Professor of Economics and Business Administration, Bluffton College; Leland Harder, Associate Professor of Practical Theology at Mennonite Biblical Seminary; Marvin T. Judy, Professor of Church Administration and Rural Sociology at Perkins School of Theology, Southern Methodist University; and Gideon G. Yoder, Professor of Christian Education

irley E. Greene, Leland Harder, Marvin T. Judy, Paul M. Miller, Howard Raid, Gideon G. Yoder. (see Pastors' Seminar)



at Hesston College and pastor at Burrton, Kan.

The seminar, which will be held at Mennonite Biblical Seminary in Elkhart, Indiana, is considered to be "one of many necessary steps in our Conference to help our town and country churches to be effective in their Christian ministries in a time of general population decline on the rural scene."

OPPORTUNITIES FOR 1963

At the close of 1962, 607 persons were serving in the MCC program. Throughout 1963, approximately 200 persons will need to be recruited to replace workers who are terminating during this year, or to serve in new areas. A list of some specific needs follows.

Relief and Pax Medical doctors are needed for Algeria and Congo. Relief administrators will be needed in Austria, Pakistan and Congo. Program directors will serve in Bolivia, Indonesia, Hong Kong and Jordan. A Bible school teacher and minister with proficiency in German is needed to teach at Bienenberg Bible School and to serve in European Mennonite churches.

Other opportunities for service in relief include: a social worker for Korea, a fraternal worker for Indonesia and two young women for assignment in a children's hospital and home for the aged in Johannestift, Germany. A secretary with some knowledge of German is needed for Asuncion, Paraguay, to serve as secretary to the Mennonite Central Committee director. An electrician is needed to serve in Fernheim Colony in Paraguay.

A variety of openings are to be filled by Paxmen. They will serve in Indonesia, Europe and North Africa, Congo, Hong Kong, Pakistan, Bolivia, Jordan and Burundi. Agriculturalists, maintenance men, mechanics and general workers are needed for Pax in these countries. By June, a mature young man is needed to serve in general shop, welding and metal work in Crete.

TAP The Teachers Abroad Program is well under way now in both Newfoundland and Africa. Due to a shortage of qualified teachers in certain areas of Newfoundland, MCC has been asked to supply fifteen additional elementary and secondary teachers to Newfoundland schools this year.

Secondary and teacher training schools in Africa are in great need of teachers, and TAP hopes to place thirty to thirty-five teachers in these schools in Nigeria, Congo, Northern Rhodesia, Nyasaland and in East Africa.

Voluntary Service Numerous opportunities are available for those wishing to participate in the Voluntary Service program, both in United States and in the countries of Haiti, Newfoundland, and Mexico. Secretaries, nurses, teachers, farmers, mechanics, builders and nursery workers are needed to serve in various institutions, such as children's homes, hospitals, and schools. Several nurses with supervisory and general experience are needed in Haiti and Newfoundland. Short term assignments will be arranged at National Institutes of Health for persons over twenty-one years. Two men are needed in Haiti to work in community development. This includes assistance in agriculture, construction, mechanics, literacy and teaching English. A senior medical student is needed to serve for several months between completion of his senior year and internship.

Mennonite Mental Health Service In the three hospitals and one psychiatric center operated by MCC, there are openings for registered nurses and psychiatric aides. Other persons may serve as activities or crafts assistants. Specific needs arising this year will be for a psychologist, social workers, secretaries, occupational therapists and dietitians.

MCC Headquarters An immediate need at headquarters is for an accountant-controller in the office of Menno Travel Service. Other openings throughout the year will be for assistant directors of several departments, an administrative assistant for the Peace Section, a cook, operator for the MCC canner, an office manager and a number of secretaries. An editorial assistant, audio-visual assistant, and layout artist are needed to serve in information services.

Anyone interested in serving in any of these programs may write to the Board of Christian Service, 722 Main, Newton, Kan.

CHURCH RECORD

CALENDAR

Conferences

Feb. 28-March 1 — Association of Mutual Aid Societies, Chicago

Apr. 16-19 — Town and Country Seminar, Elkhart, Ind.

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference

July 14-18—Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Oct. 25-29—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference

Canadian Conference

Feb. 21-23—Inter-Mennonite Sunday School Convention, Winnipeg

Central

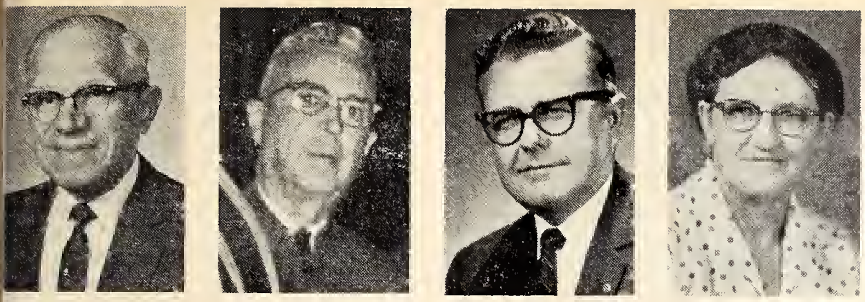
Mar. 24-29—Lenten Services, Grace Church, Pandora,Ohio. Guest speaker, Verney Unruh.

Eastern

Feb. 13-Mar. 13—Lectures on Genesis every Wednesday evening by Jacob M. Meyers, professor of Old Testament, Gettysburg Lutheran Seminary, Fairfield (Pa.) Church.

Northern

Mar. 28, 29—Schmeckfest, Freeman Junior College Women's Aux-



Menno S. Harder, Orie O. Miller, Henry Pankratz, Marie J. Regier (see workers).

iary sponsors, Freeman, S. D.

Vestern

Mar. 1—World Day of Prayer Un-on Meeting, First Church, Ransom, an.

Mar. 2—Mennonite Men Work-hop, Golden Plains School, Newton, an.

Mar. 3, 10, 17, 24—School of Mis-ions, Tabor Church, Newton, Kan.

Apr. 19-20 — Oklahoma Church Vorkers Conference, First Church, linton, Okla., Verney Unruh, peaker.

Apr. 21—Bethel College Choir at abor Church, Newton, Kan.

VORKERS

Eldon Graber's resignation from he Bethel College faculty was ac-epted by the Board of Directors n January 11. Graber had been ranted a two-year leave of ab-ence to Bluffton College, Bluffton, hio, from the fall of 1961 to the pring of 1963. He presently plans o stay on at Bluffton College as egistrar and as assistant in their eacher education program.

Menno S. Harder is retiring at he close of the present school year. arder has been Chairman of the ivision of Applied Sciences and rofessor of Education and Sociolo-y at Bethel College since 1945. reviously he taught at Tabor Col-ge, Hillsboro, Kan. The Harders lan to move to Winfield, Kan., to etire where their two daughters re living. He has accepted a posi-on at Southwestern College as rofessor of English for the next hool year.

Orie O. Miller, Akron, Pa., who erved as executive secretary of he Mennonite Central Committee om 1935 to 1957 reached the re-rement age of 70 last year. At its nual meeting in January, the Men-onite Central Committee voted to ake him a life member and execu-ve secretary emeritus.

Henry J. Pankratz, Mountain Lake, Minn., has been appointed a member of the Board of Business Administration by the Conference Executive Committee. He is a farmer and a member of Bethel Church, Mountain Lake. He will serve until the 1965 conference. He replaces Betty van der Smissen, Iowa City, Iowa, who resigned.

Marie J. Regier, Whitewater, Kan., is spending several weeks in Mexico. A missionary to Taiwan, she will serve in Bible classes and other meetings in Cuauhtemoc as well as visiting her nephew Fremont Regier, who is serving in the agricultural program of the Board of Christian Service.

Kenneth Smoker, Newton, Kan., has joined the staff of the Mennonite Bookstore, Newton, Kan., to serve on special sales assignments.

Robert D. Suderman, Paso Robles, Calif., has been appointed by the Board of Education and Publication to serve as an associate editor for *The Mennonite.* Also named to this office was Willard Claassen, executive secretary of the board. They succeed C. J. Dyck, Elkhart, Ind., (who served since 1957) and Robert W. Hartzler, Goshen, Ind. (1955).

Robert Ramseyer, missionary in Japan, was one of the speakers at the annual missionary seminar in Japan on Jan. 2-4. The seminar is an interdenominational meeting of missionaries. This year's topic for discussion was "Christian Discipleship in Japan." Another Conference missionary, *Ferd Ediger,* who is involved in the peace witness for Mennonite denominations in Japan, was in charge of arrangements for the seminar.

DEATHS

Mrs. Robert Adler, First Church, Upland, Calif., born Feb. 8, 1891, and died Jan. 10. Her husband and one son survive.

Henry Braun, Grace Church, St. Catharines, Ont., born in Russia and died Jan. 11, 1963, at the age of forty-eight.

Clifford Donel, Carlock (Ill.) Church, born 1904, and died 1962. He is survived by his wife and two sons.

Jake B. Enns, First Church, Hutchinson, Kan., born Feb. 4, 1902, and died Jan. 14. Survivors include his wife, one son and one daughter.

John P. Ewy, First Church, Halstead, Kan., born Feb. 2, 1888, died Jan. 13. Survivors include his widow, four daughters and two sons.

Arthur T. Friesen, Laird, Sask., born Mar. 2, 1901, and died Dec. 20. He was ordained into the ministry on June 6, 1948, and served the United Mennonite Church of Laird as one of its ministers.

Willis D. Griffin, Sr., Calvary Church, Washington, Ill., born May 30, 1891, died Jan. 13. Survivors are his wife and four sons.

Mrs. Peter H. Janzen, First Church, Newton, Kan., born May 5, 1891, in South Russia and died Jan. 16. Survivors include her husband, two sons and two daughters.

Mrs. John E. Wiebe, Beatrice (Neb.) Church, born Aug. 29, 1875, in Marienberg, West Prussia, and died Jan. 14. She is survived by four sons and one daughter.

Mrs. Louisa Yoder, First Church, Bluffton, Ohio, born April 7, 1875, and died Jan. 9. She was a former matron and cook at Bluffton College.

Zacharias J. Decker, Bethel Lustre Church, Frazer, Mont., born in Russia Feb. 20, 1875, and died Jan. 23. He is survived by his wife and six children.

Mrs. Artie Hostetler, First Church, Sugarcreek, Ohio, born March 20, 1883, and died Jan. 26. She was a charter member of the church.

Henry T. Penner, Johannestal Church, Hillsboro, Kan., born Feb. 16, 1873, in Poland, and died January 15. Six children survive.

Daniel E. Ruth, Garden Township Church, Hesston, Kan., born Oct. 6, 1879, and died Jan. 19.

Elnora Schmidt, Kansas City (Kan.) Church, born Nov. 17, 1936, and died Jan. 29. Her husband, Clinton, one daughter and one son survive.

Mike Stahl, Bethany Church, Freeman, S. D., born May 12, 1896, and died Jan. 2. He is survived by his wife, two daughters and six sons.

LETTERS

DIGNIFIED DRESS

To the Editor: Thank you, Mr. Editor, and you should be complimented for giving *The Mennonite* of February 5, in make-up and format, the dignity of a long coat. I have seen religious magazines, having a similar dress as your last edition, receive cherished awards in a close contest. The judges were from the Butler Typo-Design Research Center, a well-known association in our (printing) industry. *G. H. Willms, 131 W. 6 St., Newton, Kan.*

NO REVEREND, PLEASE

Dear Mr. Editor: In the January 22 edition of *The Mennonite* you printed a brief article entitled "Reverend Is For God." May I complement both the Rio Grande Presbytery for the action they took and you for printing the article. Perhaps the reason I was so pleased with it is because it documented my own prejudices.

Aside from that, however, I think this business of 'reverend' has been overworked to the point of nausea. I object to seeing 'reverend' on my incoming mail; I am very reluctant to give anyone the credit of being 'reverend' when I write to a minister. Hang a 'reverend' onto a man and all kinds of doors open to him which the average man does not have access to. He is allowed all sorts of privileges he is not entitled to. But that is not all: who are we to call each other 'reverend'? I am of the same opinion as are the New Mexico Presbyterians that God alone is Reverend and that a minister has no right to that cloak of piety which 'reverend' gives him. There would be a much more realistic approach to the work of the minister with his people if he were called just plain 'Mr.' Hats off to the Presbyterians who were able to recognize an improper use of a perfectly good term. *Gerhard Klaassen, Fairfield, Pa.*

TAXES AND WAR

Dear Editor: Generally the articles which you print in *The Mennonite* are satisfactorily written and frequently provide informative and stimulating reading. Occasionally, however, articles, including editorials, which are poorly written, factually incorrect, and show lack of intelligence, find their way into *The Mennonite.* One such article, appearing in the January 15 issue is Leo Driedger's article entitled, "The Taxes That Go To War."

A few examples will illustrate my point: Mr. Driedger points out that banks and loan companies invest deposit funds in corporate stocks. The National Bank Act does not permit national banks to invest in corporation stocks. Loan companies invest their funds in personal or consumer type loans or real estate mortgages, depending upon the type of loan company. Commercial banks do, however, extend large sums of money to corporations in the form of loans, some amounting to millions of dollars. However, commercial loans to corporations are rather insignificant and remote as far as the depositors' responsibility for corporate income taxes is concerned.

Mr. Driedger also makes a point of one being responsible for a corporation's income tax through an individual's investing in corporate stocks and bonds. Bonds, of course, are a form of a loan and as pointed out above, loans to corporations are remote and rather insignificant in regard to one's responsibility for corporate income tax. Funds obtained by a corporation from the sale of stock is fixed capital and used primarily for fixed investment, not current expenses. No definable proportion of the funds invested in stocks and bonds goes for income taxes. Would not the purchase of products manufactured by corporations tie in more to one's responsibility for corporate income tax, inasmuch as sales produce the income that is taxed, and a definable proportion of the sales dollar goes for income tax?

If Mr. Driedger is interested in avoiding income tax, (incidentally, the word is tax avoidance, not tax evasion as used by Mr. Driedger. Tax evasion is illegal; tax avoidance is legal.) why did he not mention investment in municipal bonds, from which the income is tax exempt? Municipal bonds do provide funds for some very peaceful, humane, and worthwhile purposes. Why did he not mention the tax credit applicable to dividend income, the lower tax rate on capital gains, or the lower tax rate applicable to corporation income?

These are just a few examples that contributed to making a poor article. My criticisms are intended to be constructive and, it is hoped that they will be taken in that light. *Walter M. Philipp, 3079 Broderick St., San Francisco 23, Calif.*

SLAVE AUCTIONS

To the Mission Office: I am somewhat concerned about a short item in *The Mennonite* of December 4, 1962, on page 783, where it says "the Young People's Group of the Grace Hill Church, Whitewater, held a slave auction. . . . Approximately thirteen slaves were sold." Now, not having been in the U.S. for several years, I have no idea what this means, but knowing America and our churches, I don't think it means what it actually says. However, I am worried about our nationals who get *The Mennonite* and who read it from cover to cover. They take what they read at their face value. They do not know American idioms and terminology. Just what will they think of our young people's organizations and of our churches? *Missionary, India.*

[*A slave auction is a way of making money for youth projects. A young person offers his service to the highest bidder. He becomes a "slave" for a day agreed upon by himself and his "master." Girls are often "sold" to help clean house, babysit, hoe gardens, or whatever. Boys may put up hay, paint fences, mow lawns, etc. The money earned is given to the treasurer of the sponsoring organization.* Youth Editor.]

Observations from Willie Walter

; MOST OF YOU probably know I
me here last June on the invi-
tion of the Young People's Union
the General Conference Men-
nite Churches of North America.
ıe prime purpose of my coming
ıs to attend the World Mennonite
onference and the General Confer-
ce; and to itinerate in the various
urches in the United States and
ınada. My tour is now over and
fore going back to India next
ne, I plan to study in the Men-
nite Biblical Seminary in Elkhart
r five months.

am, indeed, grateful to the Young
ople's Union for the invitation
d to people in various churches
ıich I visited for their warm
ection and cordial hospitality.

[cannot claim to have performed
duties to the fullest satisfaction
all concerned. I am well aware
my own limitations and short-
mings; and therefore, beseech
ur forgiveness for any failure in
ministry.

[t is natural that you expect me to
rrate my impressions and obser-
tions. There is much that can be said in appreciation and in criticism as well. But I will refrain from both; instead, I wish to make a few suggestions.

1. The need for and the significance of organizational efficiency to a proper degree should not be overlooked and underrated.

2. Youth desires and deserves intelligent guidance and wise leadership at all levels. Hence ample and able leadership must be provided at the right time, at the right place and by the right person. Failure in this will always result in failure of all programs. Working with and among young people is difficult. So work with patience and perseverance, with a soft heart but strong hands; always impressing rather than suppressing.

3. The following facts need to be deeply infused in the young people."

"Entering by the wide gate and walking on the broad road" is not in keeping with the teachings and example of Christ. The Christian way of life necessitates and consists in "Entering by the small gate and walking on the narrow road."

The Christian way of life revolves around the axis of willing obedience to both God and men. We like to talk like Paul and we have talked enough. Let us now walk like Paul.

Freedom is one of the greatest gifts from God to mankind. Misuse of freedom is slavery to the other master, namely Satan. Let not our freedom provide a pretext and a screen for our wrongdoing.

4. It is essential and imperative that such programs as would enable the young people to approach and witness to the people around them, should be worked out and implemented effectively. Such programs would favorably influence our lives as well as the lives of those whom they intend to reach. Let us not be playing and singing while Rome is burning.

YOUTH

What Did Willie Say?

Milton Harder

William Walter's "Mission to America" is completed. It was a difficult mission. Its success depends on whether or not we heard and take seriously what he told us. To me he spoke powerfully both with words and as a person.

The Young People's Union asked Willie to tell us about Mennonite youth work in India, but we wanted him to do more than that. We invited him to minister to our spiritual needs. We called him to challenge our Christian faith and walk from the perspective of his Indian background.

Willie was reluctant to accept the YPU's invitation to come to America for six months because he was dedicated to his teaching profession at home. But after earnest prayer and encouragement from his family he felt it was God's will that he should go.

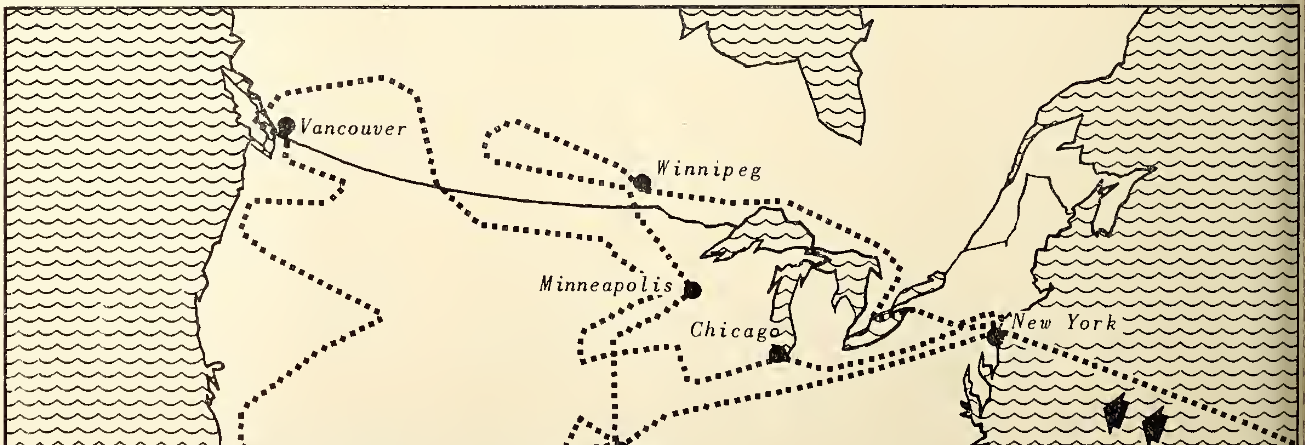
Willie took his mission seriously. For six solid months he gave unreservedly of himself as he traveled the length and breadth of our land, both in the United States and Canada. He spoke to scores of youth groups, congregations, and conferences. He entered into personal fellowship and discussion with hundreds of us in our homes.

Now as we look back, what did he tell us? No doubt, we did not understand everything he was trying to tell us because he spoke as an Oriental and we were listening with Western ears. You may have heard and observed differently than I did. During the course of his six month's tour I heard him speak nine times and no two speeches were alike.

Willie lived with our family his first ten days in this country. He quickly became a member of the family. Our children loved him and he them. He was pleasant to have around and we did not feel we had to entertain him. When he left there was an empty place in our home and the room in which he slept remained "Willie's room" for some time.

We were impressed with his willingness and ability to adapt himself to the new situations. He did it so smoothly we were scarcely aware of the tremendous adjustments he was having to make. English was a foreign language for him but he used it fluently and made no issue of language. Our food was strange to him but he ate it graciously. Only once did I hear him say point blank, "I don't like it," and that was when he gagged on a hot dog with mustard! Before he came he had spent hard earned money to buy Western type clothing so that he would fit in. The day he arrived he told us that this was the first time he ever wore a Western suit and shoes. American money was different from India as was the weather. He experienced his first frost and snow. He had never been out of his home province in India but now he was called upon to travel thousands

Willie visited churches in all of the six districts in the United States and Canada.



t miles in all kinds of convey-
ices and live out of a suitcase for
x months. All of this he took in
ride and never complained nor
emed to feel sorry for himself. He
ist quietly observed how things
ere done, asked a few questions
hen necessary, and then made the
est of the situation.
How different from most Ameri-
ins I have seen abroad who take
merica with them wherever they
o and often look condescendingly
pon the "native way" of doing
iings. Also here at home, we are
ten slow to make minor adjust-
ents for the purpose of Christian
itness and unity.
Willie seldom expressed a nega-
ve opinion. "It is better to light a
indle than curse the darkness,"
e would say. For example, he was
ot favorably impressed with our
merican materialism but he did
ot attack it directly. Instead he
itnessed that the philosophy of
eir family is, "Simple living but
eat thinking." It has made me
alize that petty thinking seems
go with an over-emphasis on
hings." Willie agrees with Gandhi
at three changes of clothing
ight to be sufficient for a person.
Even though Willie has a humble
timate of himself, he was bold to
itness for Christ. In every talk I
ard him give he injected, "I stand
re as a living witness to the great
ings God has done in India."
hen do you and I witness this di-
ctly to the power of God?
Willie expressed gratitude for the
ission efforts of our Conference in
dia. "I stand here as living evi-
nce that your prayers and your
forts have and are still bearing
uit in India," he would say. He
as concerned that our help in In-
a continue but he also observed
at we have a mission field right
re in America. "To be a Christian
to be a missionary," he said, and
at also at home.
Related more specifically to the
uth program in our churches,
illie sensed a general lack of mis-
n and urgency among our young
ople. We spend much time playing
d entertaining ourselves "while
me is burning." Willie comes
from a country where Christianity is not taken as much for granted as it is in this country. In India Christianity is a minority religion which could face persecution at any time. There are also more apparent outward differences between Christians and non-Christians. How can Christian young people in our country develop a greater sense of mission and urgency for the cause of Christ? Willie was impressed with the many resources our young people have available for their youth program. "To us as Christians much is given, therefore, much is required," he warned.

He also carefully observed the life of Christian young people in our churches. I think he enjoyed the informality and the freedom with which he could move among them. He observed that human nature is pretty much the same, no matter what country. He expressed reservations about our dating system, especially dating among high school students. Being a high school teacher himself, he felt that this distracts from serious study. In India marriages are arranged by the families and he prefers that system to ours. He admitted, however, that Christian young people in India generally like to help choose their marriage partners.

I was impressed with Willie's good knowledge of the Bible and the way he used Scripture. In his earlier talks he quoted Scripture extensively from both the Old and New Testaments. He was attempting to speak to us through carefully chosen passages of Scripture. It didn't work too well. The message wasn't getting through to many of his listeners. One disappointed listener remarked, "We have the Bible. We don't need to have someone come from India to read the Bible to us." Willie sensed this lack of communication so he changed his method of presentation considerably. Could it be that the Bible is so common among us that we sometimes fail to listen seriously to its message? On the other hand one listener was so moved by one of Willie's "Scriptural" messages that he suggested they be published.

Willie's sincerity as a Christian readily won the respect of those who heard him and associated with him. God spoke to us through Willie. Did we hear the message?

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on of the General Conference Mennonite
rch. Editor, Elvera Baumgartner.

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COVER

The hunger for reading and the light it brings is as great in Asia as it is in Africa.

CONTRIBUTORS

Levi Keidel is a missionary for the Congo Inland Mission.

Warren Kliewer teaches at Earlham College, Richmond, Ind. His poem is a translation of a poem by the German poet, Georg Trakl. Of him, Kliewer says, he "died during the First World War. His death, by the way, was suicide while he was in an army mental hospital. What is more relevant is that his mental breakdown came as a result of his experiencing the horrors of war. Out of this last period in his life came some of his best poems, written in this rather simple, relatively unadorned style. One of the things I like about his verse is that Trakl arouses compassion not by telling you that you should feel pity but by making the sensitive reader participate in the action of the poem."

Kathe Kollwitz (1867-1945) lost a son in World War I and a grandson in World War II. Her husband was a physician to the poor in the slums of north Berlin. Closely acquainted with suffering and tragedy, she is neither morbid nor sentimental. She gives us a woman's view of war.

Milton Harder is the former Conference youth worker. The "Mission to America" project was begun during his period of service. He is now the Editor of Curriculum Materials.

CREDITS
"End Conscription in 1963" is from the January issue of Washington Newsletter published by Friends Committee on National Legislation, 245-2 St. NE, Washington 2, D. C. Cover, Marilyn Silverstone; 115, Levi Keidel; 117, Harold M. Lambert; 125, Milton Harder.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. 722 Main St., Newton, Kansas.

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EDITORIAL

Agnes Thiessen, Sardis, British Columbia, teaches a class of children in Peru. It is a school for missionary children. In one report, she writes: "In devotions, my first and second graders show their simple faith through their practical prayers. Robbie seriously prays 'Thank you for dying on the cross for me and please help me stop sucking my thumb' all in one sentence."

Stop sucking your thumb, Robbie? But why? to please your parents, no doubt. The thumb in your mouth disappoints them. It doesn't seem right to them. They feel that somewhere they have failed you. In this way you are not like the other kids. They would like you to be like the big boys and girls who don't do such baby-type things.

And you want to stop sucking your thumb, don't you? But it isn't that easy. You need the relief it gives. You are separated from your parents a great deal. Sure, you say you like school. You know your folks have work to do and you can't be with them all the time. But what you say and what you feel are two different things. You don't feel so good.

Why should you hide it? Is this going to be your religion—the denial of every human pleasure? Where is joy? Does the road of redemption include a crucifixion of the thumb?

And will this become your way of dealing with your feelings, Robbie? You may get your hand out of your mouth, but how do you get the hurt out of your soul? Will you always try to hide the way you feel? Is it better to smile on the outside when you are burning on the inside? Will your next prayer be, "Help me be sweet even when I feel sour"? Is the Christian the one who has his foot on the neck of his squirming passions? Can we ever keep our feelings hidden for more than a moment? Is this the beginning of a two-faced life?

Well, Robbie, I guess a second-grader can't answer all these questions. I can't, and I distinctly remember having gone to college. You prayed a simple prayer. Perhaps we should leave it at that. You didn't use the words I would have used. Of course, I don't suck my thumb. I wish my bad habits were as simple as that. But you prayed about your thumb. Perhaps you're ahead of me there.

I don't know how you expect God to answer your prayer, Robbie. Will it be that one day you will no longer be sucking your thumb? Once you needed to do it, now you no longer need to. It could happen that way. I know that the God to whom you prayed has made us new creatures in Christ. Do new creatures in Christ suck their thumbs? Some of them do, perhaps. But they have power to overcome. Is that your simple faith? That's mine too.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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OUR WOODEN HANDS

Jose Maria Gironella

SOME MONTHS AGO a woman of distinguished appearance was arrested in Rome; she was an expert in stealing from handbags left on church benches. To commit her crimes, this woman had adopted an ingenious system, of Russian origin I believe: the wooden hands. Two wooden hands in an attitude of prayer—curved, the fingers interlaced—protruding from her sleeves. Kneeling, and with head bent, she simulated praying while, from beneath her wide cape, her two natural hands worked freely, sweeping up whatever valuable objects rested on the nearby seats.

Interrogated by the police, she declared, "The moment of communion is the best time, when the faithful go to receive the sacrament."

Then she added that she herself, with infinite patience, had made the wooden hands and their corresponding wire arms articulated at the elbows.

I suppose it would be difficult to find, in our time, a more perfect symbol to represent the attitude of many of us who call ourselves Christians, being so by the grace of baptism. In effect, the hands—and the heart—that we use to pray with, are orthopedic, made of wood from a forbidden tree; they lack flesh and blood, or pulse; while taking advantage of the confidence that our faith inspires, we gather up whatever is put within our reach.

One fact encourages us in this work; there is usually considerable booty. And this is because humanity, for strange reasons of weariness, easily abandons on any public bench the treasures that belong to it: married happiness, ties of friendship, virginity of the soul. According to experts, the most propitious moment to act is also that of communion: when someone, needing consolation, gives himself to us, hands over the intimacy of his thoughts, his very own substance.

It's impossible to minimize the gravity of this act. Impossible for one particular reason, among other thousands: because in feigning, we Christians sin doubly, since we have previously declared ourselves the repositories of truth. We bring about the opposite of redemption, we distill a liquid which blinds the non-baptized, which makes fools of them, ridicules their anxiety, real or imagined, for light. We delay their ransom.

A painful scandal, of gigantic proportions. Because the Christian has always been, since Golgotha, the focus of all eyes. This is our gold braid, glorious for its discomfort. The eyes of a stranger's pain accuse the promises of brotherhood which we formulate when we are baptized; the eyes of justice accuse us, the eyes of tolerance. How could it be otherwise? We have proclaimed that we consider the last place the most honorable; suffering a privilege; the flesh submissible; death a victory; the resurrection a miracle of certain realization. What a marvelous challenge flung at mediocrity! "For you were heretofore darkness but now are light in the Lord."

We are, no more and no less, the point of universal reference, a matter for scandal. Our obligation is to be perfect. One gesture of arrogance can fill our neighbor with disgust. To make the sign of the cross with frivolity can be the origin of a spiritual commotion with

A Spanish novelist tells a parable about honesty in evangelism in a translation by Terry Broch Fontseré

whomever sees us. The positivis-
c scheme to which our friend may
lapt his life might be charged to
s because one day, standing by his
de at a funeral, we did not hap-
en to bend our head properly. We
hristians must wear God on our
reheads, show ourselves sensitive
any phenomenon of beauty,
veep from our hearts the useless,
e horrified in the face of the most
inor temptation to cruelty. They
l demand of us—the men, the
omen, the animals, the vegetable
d mineral worlds, whatever is
rmonious or simply alive. Even
e insane demand of us. This exigency is a recognition of superiority. To sin is to kill them and kill ourselves.

In the Epistle of James, one reads: "From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members?" And, before that: "So faith also, if it has not works, is dead in itself." "Thou believest that there is one God. Thou dost well: the devils also believe and tremble." And further on: "Even so the tongue is indeed a little member and boasteth great things. Behold how small a fire kindleth a great wood." "The tongue is placed among our members, which defileth the whole body and inflameth the wheel of our nativity, being set on fire by hell."

The tongue, the faith without works, the wars and contentions—painful trinity of our common life. To it we must add, God forgive us, the system of the wooden hands. When history interrogates us, one by one, as it does from time to time, what do we declare? When it interrogates us anew, what shall we declare? That we ourselves manufacture this trinity in the interior of our cold hearts, of our brains, with infinite patience.

Why I Don't Pay All My Income Tax

A personal testimony

John Howard Yoder

As I GREW, in my late teens and early twenties, into my earliest understandings of what it means to be a disciple of Jesus Christ, one of the deeply significant aspects of this discipleship which I sought to understand was what my teachers called nonresistance. I came to understand this word as pointing to one of the ways in which personal fellowship with Jesus Christ through His Spirit will normally work itself out in the life of the believer.

Two things stood out in this understanding of discipleship in nonresistance. First of all, to follow Christ on this path involved being enough different from the surrounding world to be considered unlikable or undesirable by certain powerful people and groups in the world. As a result of this opposition, the way of nonresistance may be called the way of the cross; it involves suffering.

Secondly this position should be a witness. A witness should show the world that the way it operates, through an interplay of selfishness against selfishness and violence against violence, is subject to the condemnation of God and destined, even in this age, to ultimate judgment.

One other thing my teachers told me was that, according to God's will, the assignment of civil government is to keep the peace. The Apostle Paul instructs Christians to offer "supplications, prayers, intercessions, and thanksgivings . . . for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life . . ." (1 Tim. 2:1f., RSV). Obviously, we pray for a "quiet and peaceable life" not because we wish to be left alone but in order that the church may carry on her ministry, so that all men should find salvation and "come to the knowledge of the truth" (verse 4). The church's task is to bring men to know the truth; just as clearly, the place of the state in God's purposes is that disorder be kept to a minimum and peace maintained.

Now when I went out into life with these convictions I was increasingly struck by the fact that there was precious little in my own experience or that of the church that I knew to correspond to this description.

The governments under which I lived were making a major contribution to the terror which threatens all the nations of the world. They were taking the greatest initiative in poisoning the outer atmosphere of the globe and the inmost springs of heredity with nuclear tests. Statesmen were making their bids for election primarily on the basis of how "firm" they were prepared to be in threatening the other half of the world with nuclear destruction.

Not only Christians, but even intelligent unbelievers in other parts of the world, asked me what testimony was being given in America by nonresistant Christians, and at the cost of what suffering, in order to proclaim the judgment of God upon this development of weapons which can be used only to break and not to defend the peace. It is a growing conviction of many that it is an insufficient answer to say that many young men of nonresistant conviction refuse military service and render some other useful service to society in its place. The position of the conscientious objector is right for the young man to whom it applies.

But in the western nations where military authorities have found a convenient way of shunting such objectors into inconspicuous alternative service, the Christian testimony to the state requires more than this if it is to be an adequate testimony against war. Alternative service says clearly that the Christian cannot wage war, and that he does desire to serve his fellow men in a useful way. It does not say that the task of the state is to make peace. And for the great bulk of Christians of nonresistant conviction, conscientious objection and alternative civilian service involve no suffering and little sacrifice.

These were my thoughts when I was reminded that there is one point at which almost every citizen or at least every family, once a year does make a personal contribution to the moral and financia support of the military monster. This gesture of support is carried out each spring when almost every wage earner forwards to the federal government a share of his earn

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to Mennonite Publication Office, 720 Main, Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main, Newton, Kansas.**

ngs, more than half of which will *ot* be used to keep the peace.

For a number of years, I had no hance to exercise responsibility ver this use of a share of my in- ome, since my employer withheld e amount involved from my earn- gs. In the spring of 1962, for the rst time, it fell to my personal re- onsibility and initiative to for- ard to the United States govern- ent's Internal Revenue Service an dditional amount, going beyond hat had been withheld. This addi- onal amount due was significantly ss than the proportion of my total xes which I knew were being used r non-peaceful purposes.

I therefore submitted to the Di- ctor of Internal Revenue a full d conscientious report of my in- me, but wrote that I could not ke the moral responsibility of rwarding to the government funds hich I knew would be used for a rpose contrary to that which gov- nment is supposed to be serving. told him that I had no intention profiting personally from my ax objection." I was therefore for- arding an equivalent payment to e Mennonite Central Committee r use in overseas war sufferers' lief.

In the course of time, I received answer to this letter in the rm of a conversation with a local ternal Revenue Service inspector. a very polite and gentlemanly y he informed me that he could t consider this as acceptable in u of payment to the Director of ternal Revenue. He therefore ew from my bank account the ount which I had not forwarded the routine way.

This much is my story; what re- ains is to ward off mistaken inter- etation of what I did and what meant.

The point is not to keep the gov- nment from getting the money. t only would this be legally im- ssible; the New Testament is ar that the Christian will respond any kind of coercion, legal or gal, by giving not only his shirt t also his coat. (See Matt. 5:40.) ce it was clear that the Internal venue Service inspector was dis- sed to take upon himself the re- onsibility for forcefully collecting funds, as a "second mile" ges- e I told him where he could find the money with the least difficulty.

The idea is not to avoid involvement in the evils of this fallen world, to "keep my hands clean" morally. Involvement in one form or another is avoided by no one, and I would not be avoiding it if I had no taxes to pay. My concern is not to be morally immaculate by making absolutely no contribution to the war effort, but to give a testimony to government concerning its own obligation before God.

This is not tax evasion. I filed at the proper time a full and conscientiously accurate report on my income, and when further information came to light I amended my report accordingly. There is no intention to defraud and no liability to criminal prosecution.

This is not obstructionism. Numerous Christian and non-Christian pacifists express their disapproval of militarism by such symbolic gestures as illegally entering a missile base, sailing a boat into a restricted part of the Pacific just before bomb tests, or in other ways seeking dramatically to catch the attention of the public or of government administrators with their objection.

The action I am describing here differs from theirs in a number of ways. In the first place, I made clear, not only in my letter to the Director of Internal Revenue, but also in my conversation with the local inspector, that I now have and wish to maintain a healthy respect for the legitimate functions of government and for the persons who carry them out. I do not express my objection by getting in the way of some military sentinel or civilian truck driver whom I thus put in the embarrassing position of either being disobedient to his superiors or harming me, nor by becoming a problem for some judge who has no choice but to apply the law.

I witness rather by writing and talking calmly to responsible civil servants who are my most direct contact with the process of government.

The only cost of this witness was paid in the form of a gift for relief. The actual amount of tax collected was increased by only a few cents' interest covering the time elapsed between April 15 and the date of collection. If the equivalent amount I had given for relief had been accepted by Internal Revenue Service in lieu of tax payment, I would have considered it as such in the next year's reporting. However, since that payment was not accepted, I shall report it as a deductible contribution.

The way present tax laws operate, this approach would cost the most (in the form of relief contributions) to those who are most able to bear it because of their greater income. This is significant in contrast to the fact that the brunt of the sacrifice involved in being a conscientious objector, especially in time of war, is laid upon teen-agers who are not chosen with a view to their being most qualified to bear it. If action something like my own were taken by a significant number of mature Mennonite wage earners, this would be the first time in the history of our nation that the testimony to nonresistance was given primarily through the initiative of and at a certain cost to the most mature and responsible people in the church.

One question remains, which both the Internal Revenue Service inspector and my Christian brethren have already asked:

Does not the New Testament instruct us to pay our taxes? Certainly it does; and I want to pay my taxes, and to pay them willingly as far as the functions of the United States government resemble what Jesus and Paul and Peter were talking about. The lesson of the entire New Testament is that Christians should be subject to political authority because in the providence of God the function of these authorities is to maintain peace. This is what I, in accordance with the instruction of the New Testament, am asking the American government to do.

I am in fact even willing to pay for a certain amount of waste and fraud and incompetence, as well as for welfare services going beyond what Jesus and the apostles had in mind. But the one thing I am not prepared to support voluntarily is something which Jesus and Paul did not have in mind because it did not exist in the time of the New Testament.

The government of Rome was not spending more than half of its resources on preparations to destroy the rest of the world. The authority which Jesus and Paul recognized was an authority *within* a given empire, an authority which in spite of its violence and corruption and the fraudulent procedures of its tax collectors did effectively maintain peace within the entire known world at the time the New Testament was written.

We know very little, nor does the New Testament attempt to inform us, about significant political powers outside the Roman Empire. But we can say with certainly that there were no such powers, in any way comparable in importance to Rome itself, which Rome was preparing to destroy. There is thus in this teaching of the New Testament no easy discharge from the duty to test which of the demands of "Caesar" are really "the things that are Caesar's" and when what he asks for is not his rightful due.

It is not my purpose at present to agitate for others to follow my example. I am rather asking counsel from my Christian brethren concerning the way I have been led. At the same time I am asking whether others have found more appropriate ways to render a worthwhile testimony against their nation's trust in the sword.

The Working Man and His Witness

Arnold Reimer

I AM A SMALL FRUIT grower and packer in the San Joaquin Valley of California. I employ some fifteen to twenty people during certain seasons of the year. I am a working man working with my employees. These are sometimes Mexican nationals with whom I can talk only through an interpreter or through sign language. More often they are Filipinos living in small labor camps in our community following the harvest of various friuts, vegetables, and cotton crops in Arizona, California, and Oregon. They also include permanent neighbors, friends, and fellow Christians.

How can I witness to these people so that I really communicate the gospel to them? Seldom will these people respond to an invitation to our church for either the regular services or to special evangelistic meetings.

But a personal witness is understood by all men if translated into everyday living and speech as you work side by side with them. People are sensitive to the attitude of their employer or fellow workers. They soon know if I'm only interested in how much they produce or if my interest extends to their personal welfare and that of their families. It is only after I sit with them during a rest period or talk with them during the lunch hour that some will open their heart's door slightly and let me in on their troubles and deep desires for inner peace and the better life. It is in times like these that I have had the opportunity to point them to Christ the Saviour of all who accepts them. Seldom is there a person who knows nothing of the gospel. But so few accept it and relate it to life.

It is easier to disregard the spiritual needs of the man with whom I work perhaps a month or two and may never see again. Or will I see him again? It is easier for me to look after my own spiritual needs than to those of the man next door. But: Jesus died to bring salvation/ For the rich and for the poor;/ Men of every tribe and nation—/ He includes the man next door.

In the last twenty years millions of people have left their home communities to seek new jobs. Many of these people are Christians and they find a church home where they settle. But many others leave their commitments to Christ behind. And many never have made and do not care to make this commitment.

A mission field has moved in next door. The work in this field does not require a sizable budget. It requires first of all a deep desire that the neighbor and fellow worker might have the joy and assurance of salvation that we have. It requires a little "going out of our way" to be a friend; a little time to help. It requires a frank discussion of the great issues of life and a presentation of the claims of Christ. It may require an increased budget to enlarge our church building or for the construction of a new building in a new area.

This all sounds simple. One would expect new churches to spring up everywhere like dandelions. How we wish that it would be so. But in a country and culture as ours, where Christianity has been known and the benefits of it have been enjoyed by believer and unbeliever alike it becomes quite a task to show people that the benefits derived from a Christian culture and personal salvation are quite different. The person with a good paying job, social security, and good health is self-centered and satisfied until he realizes that there is a part of life that cannot be seen with physical eyes or grasped with his hand. Every person is called into this world for a purpose and he must answer to a righteous and loving God.

Now there is no set rule. The working force in our land varies from the factory worker to the miner to the agriculture worker to the highly specialized technician. Every Christian working man must find his own way of witnessing to his non-believing fellow worker.

NEWS

Russian Churchmen Visit in March

HERE ARE MORE Christians in Rus-
a than members of the Communist
arty. This does not mean that
hristians have more influence. It
)es show that the church is sur-
ving under the most difficult cir-
ımstances.

Americans can ponder this fact
; sixteen church leaders from Rus-
a arrive in Denver on February
:. They will spend three weeks in
e United States as guests of the
ational Council of Churches.

First stop on their visit will be
e midwinter business meeting in
enver of the National Council's
eneral Board. Here they will ob-
rve how decisions are made by
e Protestant church's largest co-
erative body.

As a country that officially denies
od, Russia continues to talk ac-
vely about religion. This talk is
ostly against religion, but it still proves there is something to talk about.

Science and Religion, an atheistic Russian monthly has recently discussed the problem of atheism. Another article reported on isolated religious communities in Siberia. These colonies had hidden themselves in Siberia's forests in order to practice their faith.

Siberian Christians also traveled to Moscow in January to seek aid from the United States embassy to leave the country. The rejection of their request made headlines around the world.

Khrushchev's mail has also carried correspondence about religious matters. One letter in December from Jews and Christians in the United States asked for improvement of life for Jews in Russia. (See *The Mennonite,* Jan. 1, page 8.)

Another note to the Soviet Premier came from German Christians. It was a proposal to allow Germans—from both West and East Germany—to work in the Soviet Union as a "token of repentance action."

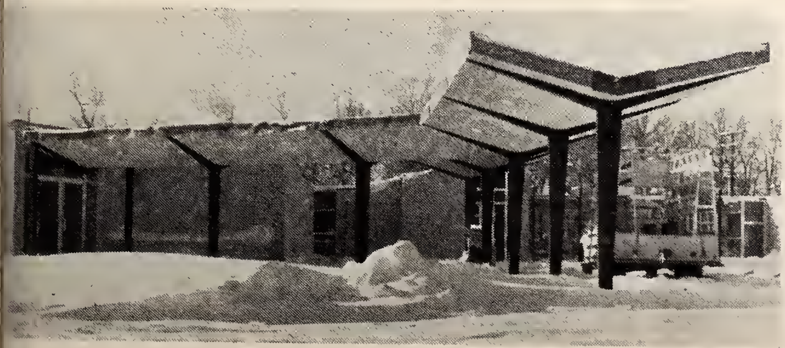
This is a program begun in 1958. German Christians have served abroad as volunteers expressing repentance for the suffering caused by the Nazis. They build churches and social centers, and work on other welfare projects. The Netherlands, Greece, Norway, France, and Israel have permitted such activity. To date no projects have been allowed in the Soviet Union, East Germany, or the communistic-bloc countries.

Khrushchev promised to study the proposal that was given to him while he was in Berlin attending the recent East German Communist Party Congress. It was handed to him by Erich Mueller-Gangloff, director of the Evangelical Academy in Berlin.

What will become of the above proposal is uncertain. Equally uncertain is the fate of the thirty-two Siberians who called at the American embassy last month. Their identity has also been the source of much discussion in the United States and Canada.

Some speculated that the thirty-two were Baptists; others thought they were Pentecostalists; and still others felt they were members of one of the dozens of sects which exist in Siberia. The first thought of North and South American Mennonites, of course, was that they were Mennonites.

The Mennonite Central Committee's East-West office in Europe has



KLAWN PSYCHIATRIC CENTER The Oaklawn Center, a day hospital for treat-
ent of mental patients, opened on February 11. The administrative staff of
hospital includes: Robert W. Hartzler, administrator, Melba Bechtel, ad-
nistrative secretary, and Loretta Hilty, secretary. On the clinical staff are
to Klassen, M.D., Leonard Smucker, psychologist, Donald Munn and Alden
hn, social workers. Melvin Funk, psychologist, and Margaret Jahnke, a social
rker, will join the staff this summer.

been following the incident very closely, and they have come to the conclusion that it was not a Mennonite group. No names are known, except *Die Welt*, a German newspaper, mentions Alexej Keudaschkin who apparently was one of the leaders. This is obviously not a Mennonite name.

All reports seem to agree that the group came from Tschernogorsk, which is approximately 2,000 miles east of Moscow. There appear to be only a handful of Mennonite families living in that area. Altogether the MCC files for the entire large province of Krassnojarskij Kraj include only a few dozen names.

It is believed, from a number of inferences, that the thirty-two were probably Jehovah's Witnesses. Apparently U. S. Embassy officials suggested that the group contact the Baptists in Moscow, but they did not follow through on this suggestion.

Regardless of the group's religious affiliation, their plea, "Those who believe in God and Christ, help us!" should not go unheeded. The question is: "What can Christians do? Perhaps the best thing they can do at present is pray. They can pray for these thirty-two, but also for other persecuted Christians in Russia and other lands.

Some have suggested that this group be ransomed like the Cuban prisoners were, but James Donovan, who was involved in the return of both Gary Powers and the Cuban prisoners, was pessimistic. "I'm sure it would be rejected," he said.

Other signs of religious life come from Soviet publications. A recent article in an atheistic journal tells about hidden religious colonies in Siberia only recently discovered. "On the Shore of Black Magic" tells how air reconnaissance and secret police expeditions uncovered the groups in the wilderness. These settlements were in the upper regions of the Dubches River, a tributary of the Yenisei, 2,000 miles east-northeast of Moscow.

The colonies were peopled by monks and nuns from the Old Believer sect. This group seceded from the Russian Orthodox Church in the seventeenth century in protest against ritual innovations. Some members of this sect fled to China and Brazil in recent years. (See *The Mennonite*, "Old Believers in Brazil," Sept. 12, 1961, page 584.)

Like the other Siberian Christians who went to Moscow, it is not clear what has now happened to these newly-discovered colonies. The article refers to them in the past tense. Radio Liberty, an organization of Russian refugees based in New York, guesses that the main body of the group was rounded up and liquidated.

Another article in the same magazine laments the slow spread of atheism. Generally, atheism is making "some progress," the article said. But religious groups are gaining. "In fact, in whole republics, in comparison with the situation before the revolution, the number of various religious sects has actually increased."

What is the reason for this? The author, A. Vyeschnikov felt it was due to the larger "freedom" allowed by the Soviet constitution. Before the Communist revolution and under the Czar, "non-Orthodox sects were persecuted, while the Soviet constitution gives freedom to all."

The Communist Party has allocated special funds for the intensification of atheistic propaganda and the training of atheistic workers.

Visits of American churchmen to Russia in 1962 confirm the strength of the church there. But the relation of the church to the state is difficult for Americans to understand. J. Irwin Miller, president of the National Council of Churches, said after his return, "We found the churchmen with whom we talked loyal to their government and nation even though they do not share the Leninist-Marxist atheistic and materialist ideology of the Communist Party. They make a distinction somewhat unbelievable to an American between the government and the party. They make it perfectly clear, however, that Christians in the Soviet Union are a loyal segment of the 'new socialist society which is being built.' "

The delegation found the Russian people friendly toward the United States. But there was a widespread fear that the United States may start an aggressive war.

Obviously a better understanding of conditions in the other's country is needed by people both in the United States and Russia. The visit of Russian clergymen during the next three weeks should help.

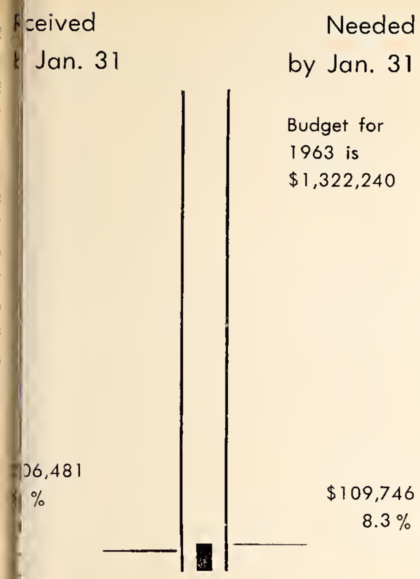
Heading the Russian delegation will be Archbishop Nikodim, of Jaroslavl and Rostov, president of the department of external church affairs of the Moscow Patriarchate. Other Russian Orthodox churchmen include, Bishop Philaret of Vienna; Bishop Nicolai of Mukachevo and Uzhgorod; Vitaly Mikhailovitch Borovoy, professor of the Leningrad Theological Seminary; Archimandrite Pitirim, inspector of Moscow Theological Academy; Vsevolod Dmitrievitch Schpiller, rector of the Church of St. Nicholas in Moscow; Abbott Juvenaly, member of the department of external church affairs; Vladimir Vladimiroff, Patriarchal Cathedral of the Transfiguration in Moscow; Boris S. Kudinkin, member of the department of external church affairs; A. A. Vladimiroff, assistant in the department of external church affairs.

Representatives from churches other than Russian Orthodox include: Abbott Ilya, Orthodox Church of Georgia; Bishop Parkeff, Moscow, rector of the Armenian Church; K. E. Ryatsep, of the Karl Church Parish, Tallinn, representing the Evangelical Lutheran Church of Estonia; A. D. Kaulinsch, of the parish of St. John in Riga, representing the Evangelical Lutheran Church of Latvia; A. I. Mitzkevitch, Moscow, associate general secretary of the Union of Evangelical Christian-Baptists of the Soviet Union; and A. N. Stoyan, Moscow, director of the foreign department of the Baptist body.

STORES IN INDIA AND TAIWAN

Bookstores were opened in India and Taiwan during the past few months. In Hwalien, Taiwan, a bookstore had been in operation in Mennonite Christian Hospital for several years, but the location was unsatisfactory. Last fall a new location was found downtown.

India missionaries have opened a bookstore at Basna, with a branch office in Saraipali. Manager of the Christian Bookshop is a graduate of Union Biblical Seminary in Yeotmal. The store is associated with the Basna Reading Room. Library books, books for sale, and correspondence courses are also made available to the villages by a young man who tours the villages.



NFERENCE TREASURER'S REPORT

was possible at the end of 1962 liquidate some indebtedness. nuary of this year was a bit discouraging, but then it had only four Sundays which likely had an effect.

We will again attempt to keep you informed relative to budget receipts during the course of the year. Many of you have told us that you appreciate knowing what the financial requirements are in carrying on a program to which we are all committed. We will also attempt to report on money and property receipts as a result of estate settlements. It seems quite apparent that a growing number of Christians remember the work of their church in their wills. *Wm. L. Friesen.*

THREE YEARS IN ONE SUMMER

Volunteers will do three years of work this summer. It is expected that about 160 persons will enlist in the Summer Service program of the General Conference and participate in more than twenty projects beginning in April and ending in September.

Last year 142 persons served in the Summer Service program of the General Conference. Another thirty-one General Conference people served in the Summer Service program of Mennonite Central Committee. There will be a number in MCC service again this year.

Projects include work in hospitals, boys' homes, work camps, retreats, city churches, migrant camps, and others. The jobs last from a week to five months, depending on the project and on the volunteer's free time.

The Board of Christian Service has published a folder listing the projects and time required for each one and the number of people needed for each. Copies will be distributed to prospective volunteers. Applications are now being received by Adolf Ens, Director of Summer Service, 722 Main, Newton, Kan.

CHURCH RECORD

LENDAR

nferences

Feb. 28-March 1 — Association of utual Aid Societies, Chicago

pr. 16-19 — Town and Country minar, Elkhart, Ind.

pr. 25-28—Central District, Way- nd, Iowa

May 2-5—Eastern District Con- ence

May 7-9—Inter-Mennonite Minis- s Conference, YMCA, Chicago

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Oct. 25-29—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference

Central

Mar. 24-39—Lenten Services, Grace Church, Pandora, Ohio. Guest speaker, Verney Unruh.

Eastern

Feb. 13-Mar. 13—Lectures on Genesis every Wednesday evening by Jacob M. Meyers, professor of Old Testament, Gettysburg Lutheran Seminary, Fairfield (Pa.) Church.

Northern

Mar. 28, 29—Schmeckfest, Freeman Junior College Women's Auxiliary sponsors, Freeman, S. D.

Western

Mar. 1—World Day of Prayer Union Meeting, First Church, Ransom, Kan.

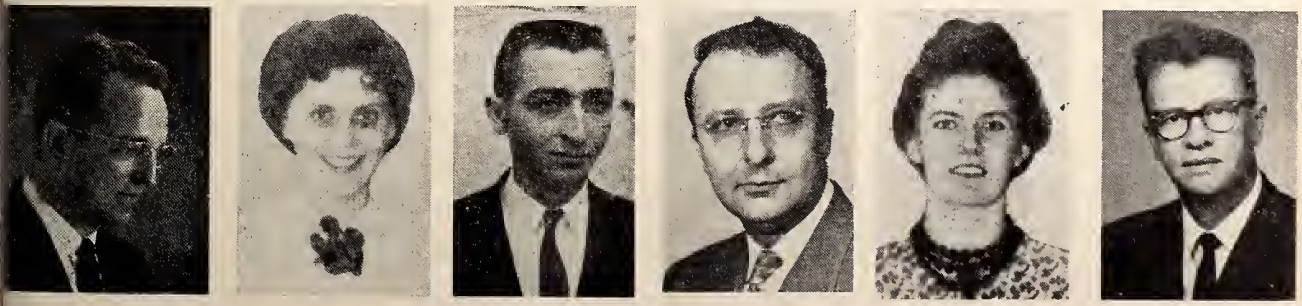
Mar. 2—Mennonite Men Workshop, Golden Plains School, Newton, Kan.

Mar. 3, 10, 17, 24—School of Missions, Tabor Church, Newton, Kan.

Mar. 5—Bethel College Peace group at Deer Creek (Okla.) Church.

Mar. 10-15—Spring services, Eden Church, Inola, Okla., Victor Sa-

Herbert Fretz, Susan Funk, Donald Meyers (Workers), E. J. Miller (Ministers), Annamarie Quiring, Arnold J. Regier (Workers).



watzky, speaker.

Mar. 10-15—Spring services, Deer Creek (Okla.) Church, Arnold Epp, speaker.

Mar. 19—Women's Spring Meeting, Emmaus, Whitewater, Kan.

Mar. 20—Bethel Deaconess Hospital Association, First Church, Newton, Kan.

Apr. 19-20 — Oklahoma Church Workers Conference, First Church, Clinton, Okla., Verney Unruh, speaker.

Apr. 21—Bethel College Choir at Tabor Church, Newton, Kan.

May 5—Mennonite Song Festival, Memorial Hall, North Newton, Kan.

CONGREGATIONS

Mennonite Mission Church, Seven Persons, Alta., was dedicated on August 26. The church is sponsored by the Alberta Mission Committee and is meeting in a building purchased from the United Church.

Thomas, Okla., Church, has been officially closed. This action was taken because many of the Indians formerly attending the Thomas church have moved to larger centers. Herman Walde, minister of the Indian church at Clinton, continues to be available to the people in the Thomas area.

MINISTERS

E. J. Miller, North Newton, Kan., has been asked by the Grace Hill Church, Whitewater, Kan., to serve them on a part-time basis. He has been supplying the pulpit since the first of the year. He will continue to serve Bethel College as its director of development.

WORKERS

J. Herbert Fretz, pastor of Salem Church, Freeman, S. D., will be the baccalaureate speaker at Freeman Junior College on May 26. The commencement address on May 31 will be given by Robert G. Borgwardt. Borgwardt is the pastor of the First Lutheran Church of Sioux Falls, S. D.

Susan Funk, Oliver, B. C., will begin a period of service at Kings View Hospital under MCC.

Donald Meyers, Perkasie, Pa., has been assigned to Boys Village for his period of service under MCC.

Annamarie Quiring, Calgary, Alta., has been assigned by MCC for service in Atlanta, Ga.

Arnold J. Regier, chaplain at Bethel Deaconess Hospital and Home for Aged, was the Religious Observance Week speaker at the United Mennonite Educational Institute, Leamington, Ont., from Feb. 4-8. A series of evening services were also given in the United Mennonite Church.

LaVern Smith has accepted the pastorate of the Evangelical Mennonite Brethren Church at Luton, Iowa. Smith graduated from Grace Bible Institute and was a member of First Church in Newton, Kan.

ITINERATIONS

John Bauman, First Church, Bluffton, Ohio, Feb. 3.

NEW ADDRESSES

Asia

Loretta Janzen, 22 Girish Ch., Bose Rd., Calcutta 14, India
Cordell Geissinger, Kotak Pos 8, Kupang, Timor, Indonesia

Arkansas

Walter Sims, Jr., Rt. 1, Alma

California

Mrs. Jens List, 4806½ Live St., Cudahy
Mrs. Parviz Monsef, 2318 - 33 St., Santa Monica
Mrs. Sophia McLaughlin, 6665 Long Beach Blvd., Long Beach 5
Harold Steider, Apt. 39B, 11709 Downey Ave., Downey
Wayne D. Schroeder, 10601 Paladium Ave., Garden Grove

Iowa

Mrs. Ronald Gholson, 309½ North Adams, Mt. Pleasant
Henry J. Schrag, 1219 Buchanan, Des Moines 16

Michigan

Lee Eitzen, 13265 Burwood, Detroit 38

New York

Carl R. Andreas, PMCI US-AID, APO 271, New York
Walter Adrian, 319 W. 101 St., New York 25

North Dakota

Mrs. Leona Ruth Brewer, Indian Hospital, Belcanst

Ohio

Mrs. Joseph Garza, 243½ Crystal Ave., Findlay

Oklahoma

Earl Dean Schmidt, Box 207, Sentinel

Saskatchewan

Korney Martens, Box 545, Rosetown
Rudolf P. Wiens, 162 24 St. W, Prince Albert

South Dakota

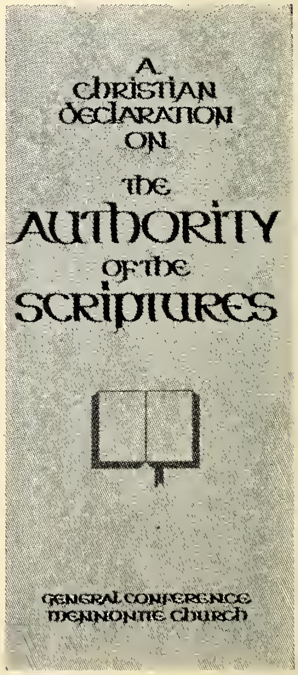
Charles Tieszen, Renner
Leo L. Waltner, Route 1, Hartford

Texas

Eliot Bailey, Box 151, Seabrook
Mrs. Richard Buckner, 516 E. Guenther, San Antonio 10
Don D. Franz, 1102½ Burnette, Apt 3, Wichita Falls
William Swope, 111 Kilkenny Dr. Valley Hi, San Antonio

Washington

Daryl E. Amstutz, 8814 Wadsworth Rd., Tacoma 99


A Christian Declaration on the Authority of the Scriptures
General Conference Mennonite Church

PUBLISHED

A Christian Declaration on th Authority of the Scriptures is twenty-four-page pamphlet that contains the statement on the Scriptures adopted by the General Conference last August. The pamphle also carries the amplified statemen Available from the General Conference Mennonite Church, 72 Main St., Newton, Kan.

Serve and Bear Witness, 1962 is four page folder listing thirty-seve missionaries commissioned or returned to seven different fields o service during 1962. Available fror the Board of Missions, 722 Main St Newton, Kan.

LETTERS

VING GIFTS

THE EDITOR: Your November 20 ue evoked within me, particular- an Appalachian folk tale which like to share with you and your aders. The tale seems to me to m up that issue and since the ry is one that I often tell, you ll have some idea of the impact that issue:

Once, not too long ago, an elder- mountain couple invited the Lord r dinner. They were, as are many ch folk, poor, with just enough ovisions for three persons and so, the time the Lord was appoint- to come, there were three plates food on the table.

But, the Lord did not come. In- ad, there as a knock on the door. was a child, his clothes ragged d dusty, his face and body thin th hunger. He was, he explained, king his way north to join his mily and had seen the lights of cabin. He had had nothing to t for three days.

'We are waiting for the Lord," old man explained, "but I am t hungry. Please eat from my te."

Soon after the young man had t, there was another knock. It s another traveler, this one an man, bent with time and weary th travel. The woman, setting de her own hunger, bid the man eat from her plate.

The old man left and again the ple waited. Soon, there was a rd knock, and, this time, it was Lord. "Come and eat," they bid n; but with a gentle smile he re- ed, "Twice this evening have I eady eaten in your house." *chael J. Gramlich, Box 271, Ny- c, N. Y.*

PPORT FOR STUDENTS

AR EDITOR: "*The Mennonite* seeks witness, teach, and build the ristian fellowship within the con- t of Christian love and free- n." This is a tremendous state- nt. I have found *The Mennonite* be exactly that. Our church paper been meaningful and helpful to me at college, particularly because I am attending an interdenominational college where I have little contact with Mennonites. The articles presented in *The Mennonite* on a variety of church-related topics serve to inform me of my church's total program — missions, service, witness, and fellowship. To mention a few things specifically, I can keep aware of some of the opportunities for Christian service offered by MCC, periodically review the financial status and needs of our conference, read news of conference workers—both ministers and laymen, reports on the Council of Boards, articles on the Christian's attitude toward problems in our society—mental health, race relations.

All our conference churches should provide *The Mennonite* for its young people who are away at school. *The Mennonite* helps students to face boldly many problems we meet each day, to think incisively as to the proper Christian approach, and to act intelligently in the context of Christian love and freedom. *Curtis Liechty, Wheaton College, Wheaton, Ill.*

PROGRESS

TO THE EDITOR: It was refreshing to read the comments by Margaret Rigg (*The Mennonite*, Jan. 22) on the degree of excellence in the field of art expression attained by *The Mennonite*.

Surely some sort of cycle must have been completed in such a tribute after we have been accustomed to thinking our greatest virtues in the past have been those of thrifty, efficient farming, and unparalleled proficiency in preparing mouth-watering recipes in our kitchens. This *must* be a sign of progress!

To be placed one-two with the budget-unlimited Roman Catholic church in this regard is also noteworthy.

May you continue to use fine, expressive artistry and photography to bring to our readers the loveliness of His blessed face, the reality of our redemption, and the primacy of the gospel. *D. E. Croyle, 204 Ladrach Building, Wadsworth, Ohio*

POWERFUL WITNESS

DEAR BROTHER SHELLY: Just a word of appreciation for the continuing character of *The Mennonite*. The January 22 issue, with the powerful witness of Vincent and Rosemarie Harding, deserves to be read far beyond the confines of the General Conference. In the few months that they have been at Mennonite House, many of us have already begun to thank God for their fearless, humble witness to the Living Christ, in Whom God is "reconciling the world unto himself." May their tribe increase.

In your January 8 issue, the letter concerning Cuba, from the pen of Amelia Mueller, is food for real thought. In 1937-38 I heard Major General Smedley D. Buttler speak several times. Among other things, he said, "When I retired from the marines, I decided to find out why I had taken them to South America. I thought I had taken them there to make the world safe for democracy. I was shocked to learn I had taken them there to make the American dollar safe for Wall Street."

Incidentally, we shall lose other countries in South America, Africa, and Asia to totalitarian communism, unless we let "justice roll down like the waters."

Many of us are praying for you, and thanking God for having our lives enriched by the many penetrating articles and editorials you send our way each week. May God bess you richly! *Carl J. Landes, Box 8112, Greensboro, N. C.*

BANKRUPT BUDGET

TO THE EDITOR: We have enjoyed the controversy in the letters column about modern art. Both sides have been ably defended. I would like to bring to our attention a different matter, which could in time cause dire consequences to our beloved country. It is the matter of unheard of spending, proposed by the President in his State of the Union Message to Congress, for defense and space programs.

These two items as proposed may well bankrupt the U.S.A. and one of them, space, brings us no credit. I do believe it is against God's will to try to conquer space. The Tower of Babel is an example. Would it not be wise if we would write to our representatives, senators, and congressmen protesting against these expenditures? *J. F. Sawatzky, 1617 North Poplar, Newton, Kan.*

Projects for Mennonite Men

AT THE BETHLEHEM CONFERENCE last August, the General Conference Mennonite Men adopted a budget of $15,000 for the next triennium. At this meeting the Men voted to support Boys League work in the amount of $1500, and a vocational trainee from South America in the amount of $1000. Other projects were to be studied and submitted by the executive council. H. A. Fast of the Board of Christian Service has suggested four projects to the council.

Mennonite Disaster Service

Mennonite Disaster Service has quickly caught the imagination of men in our brotherhood because it offered such meaningful opportunity to witness of Christian love to people hurt by disaster, natural or man-made. As a result, disaster units have sprung up spontaneously in almost all Mennonite communities. Generally they are inter-Mennonite in character.

There was no overall organization that could respond adequately to larger disasters that challenged the combined efforts of many local units. This need was carefully studied and subsequently a central office under MCC was set up to function as a Mennonite Disaster Service Section. Wayne Clemens serves as executive coordinator. The United States and Canada have been divided and organized into six regions. Under this new organization the spontaneity and quick mobility of the local unit is fully retained.

The financial support of this central office is prorated to various MCC constituent groups according to membership. The General Conference share is $2,000 for 1963.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE MEN

Paraguay Indian Resettlement

The Lengua and the Chulupi Indian tribes have for years lived in the immediate proximity of Mennonite villages in the Chaco settlement. Mennonites furnished them work in cultivation of soil and in planting and harvesting crops. Mennonites have mingled with them in work and in the villages. They have also proclaimed to them the gospel and have in recent years experienced the joy of seeing large masses of these Indians turn to Jesus.

Accepting the Christ proclaimed to them by Mennonites meant an abandoning of their old life and adopting the new life made real to them by Mennonite communities. This pressure for a settled life for themselves and their families has been going on for years but now has built up to such proportions that the resettling of these Indians in available nearby land complexes is no longer desirable option, but an urgent necessity.

Providing a settled existence for 4,000 Indians is an undertaking entirely beyond the resources of South American Mennonites and the Chaco Indians. It involves many factors other than a plot of ground, a modest house, and a few simple tools. Very soon there should also be schools, churches, additional medical services, etc. It is estimated that it would take about $300 merely to settle a family on land with simple accommodations.

East Harlem, New York

The Protestant Parish Youth Rehabilitation Program is a church-sponsored program in a badly overcrowded slum-type area of New Your City. It is a year-around program but the Board of Christian Service has assisted with summer service help when it could locate mature qualified young men. The summer months are crucial because young people out of school have time on their hands.

This work involves leaders in many social and recreational activities, personal relationships, and in counseling situations. Summer service personnel, therefore, need to be trained and mature. In many respects this is a most fruitful training and service opportunity for students in seminary. Seminary students need an opportunity to rebuild their finances for further study.

Mexico Public Health

The hospital and nursing service which we have helped to provide for Mennonites and Mexicans in the Cuauhtemoc, Mexico, area has been a wonderful opportunity to express Christian love. It has helped to lift the level of health and health care in the community and to establish relations of mutuality and friendship with people.

Mexico public health officials have appealed to us to help furnish qualified personnel to inaugurate an extended health service. This would involve furnishing a station wagon.

The executive committee would like to raise at least $10,000 in the next triennium for these four projects.

Wayne C. Lee

Rattletrap PRIDE

TM Ledford couldn't believe his es when he first saw the old truck c in front of the school building. Ten he wished he didn't have to belve them.

He had known his folks were pnning to drive over from Circletvn to visit him, but he hadn't expted them to drive right up to the sool building.

t had taken him a long time to wrk his way up the social ladder he in Elmwood High. In two mins that old truck out there could tr down what it had taken him mnths to build up.

t wasn't that he didn't want to s his parents. He had a million tngs to tell them. And they'd ben like it was the greatest thing in the world. They always took a gat interest in everything he did. That was the reason he was going to school here in Elmwood. Since th Ledford family was going to mve here before the school year ws over, they decided it would be bter for Tom to begin the school yr here. So Tom had come to Elmwood to stay with Uncle Henry until his parents moved here themselves.

"Going home now?" a girl asked behind Tom.

Tom turned. Gwen Parsell was smiling at him. He had walked her home several times lately, and apparently she was expecting him to now. But he couldn't go out there with Gwen, not with that old rattletrap truck there. His parents would call him over, and the instant Gwen saw that old truck his whole world would come crashing down.

"I thought I'd do a little work in the library upstairs before going home, Gwen," Tom said.

"I'll see you," Gwen said and went out the door.

Tom watched her go; then he went upstairs. Five minutes later when he came back down all the students were gone. The old rattletrap truck was still waiting. Now Tom ran out to it. After greeting his parents, he got in the truck, and Mr. Ledford started it.

"We were beginning to think you weren't at school today," Mrs. Ledford said. "How are you getting along?"

"Fine," Tom said enthusiastically. "I've got a swell bunch of friends. There's Herbert Brantley, the banker's son. And John Grove, the son of the county judge. And Shelby Waldron. His father owns a chain of hardware stores."

Mr. Ledford whistled. "Sounds like you're coming up in the world."

Tom smiled proudly. "I sure am. There are about a dozen of us who chum together. We're going to Marysville tonight to a roller skating party. Chartered a bus. Of course, I don't need to go," he added quickly as he saw their disappointment. "I didn't know you were coming today."

"Don't let us keep you home," Mrs. Ledford said.

"How's the trucking business, Dad?" asked Tom.

"You mean draying," Mr. Ledford said. "About as usual, I guess. I just hope I can work up as good a business here in Elmwood when we

It wasn't this old rattletrap truck that the gang had voted to be its sponsor.

move over next month."

Tom was silent, swallowing the lump in his throat. Draying was the word all right, not trucking. Tom's father made a living hauling things nobody else would touch. People called the drayman to haul away junk or to bring stoker coal for their furnaces. This old truck wasn't fit to be on the same street with decent cars.

He hated to use the word, but he was ashamed, ashamed that his father made a living driving this old pile of tin. He had told the others here at Elmwood High that his father was a trucker, which was the truth in one sense of the word, even if he didn't paint an accurate picture.

Tom had worked hard to get into the select circle that he now called his friends. But if they found out that his father drove this old rattletrap doing all the dirty jobs around town that no one else would do, it would be the finish for him.

"Can't you get a decent truck, Dad, before you move over here?" Tom asked.

"I'd like to," Mr. Ledford said. "Old Betsy has about had it."

"How about trying to get a good trucking job while you're at it?"

"What's wrong with draying?" Mr. Ledford asked. "It's an honest living, just as honest as banking or selling hardware. Lots of people won't do it, so the field isn't crowded."

Tom said no more. When the Ledfords moved to Elmwood a month from now, everyone would know. He'd better tell his friends before that. But how could he? He had worked so hard to get where he was.

That night Tom walked back to the school building to get on the chartered bus for Marysville, politely declining his father's offer to drive him over in the truck. When the bus pulled away, Tom tried to forget his worries and be as gay as the rest of the crowd. Then, less than a mile from town, a front tire on the bus exploded, sending the bus careening into the ditch.

There was complete confusion for a minute. Then the driver got the door open and everyone scrambled outside. It took only a couple of minutes to make sure no one was hurt. The only casualty was the bus with a ruined tire and a crumpled fender. It wouldn't be completing the trip to Marysville.

"I'll call Dad and have him spread the word," one boy said and ran toward a house a short distance away.

Tom soon decided he must have done a good job of broadcasting the news, for cars started streaming toward the disabled bus. At the tail end of the procession of cars, Tom saw his father's old truck. His spirits sank. Now he'd have to face it. And he hadn't even had a chance to prepare any of his friends for the shock.

After each parent had reassured himself that his offspring wasn't hurt, the confusion began to die down.

"How are we going to get to Marysville?" Herbert Brantley asked, looking at his father.

Feet shifted uncomfortably, but no one spoke. Tom was surprised. He had expected a half dozen offers from these parents, most of them with big cars, to take the group to the party. But no offers came.

Then Mr. Ledford stepped forward. Tom felt like crawling into a hole. "If you don't mind riding in an old rattletrap of a truck, I'll take you over," the man said.

Tom expected to see shock and embarrassment on the faces around him. But if there was any, he didn't detect it. Gwen spoke up first.

"That's a grand idea. We'll have a whale of a time riding in a truck. What do you say, kids?"

As the group chorused their approval, Gwen touched Tom's arm. "That's your father, isn't it? Won't you introduce him?"

Tom made the introduction brief. Then Mr. Ledford started the truck and the couples climbed aboard.

"Hang on," Mr. Ledford called.

"I thought your father was a regular trucker," one boy said as the truck rattled over the highway.

"Short hauls," Tom said, sure that everyone could see the embarrassed flush on his face even in the darkness.

"Didn't your dad have anything else to do tonight?" Gwen asked.

"He's visiting my uncle," Tom said.

"All my dad is doing is watching TV," one boy said. "He never does anything with me."

Tom listened as others made similar complaints. Finally Herbert Brantley turned to Tom. "Does your dad do things like this often?"

Tom nodded. "He's always done things with me. I figured every father did."

"You're lucky," Herbert said.

Tom was confused. But he didn't let his confusion keep him from enjoying the party. As far as he could see, the gang treated him just as they had before, unless they made a special effort to be *more* friendly. On the way home, Gwen asked Tom a question.

"Your folks will be moving here before very long, won't they?"

"Next month," Tom said.

"Do you think your father would consent to be our sponsor? We want some grownup to help us plan our outings and go along to oversee things. We talked about it at the party tonight. We want your Dad if he'll take the job."

Tom grinned. "He'll take it if I ask him to. He's always done things for me when he could."

"You must be proud of him."

"I guess I am," Tom said slowly "Real proud." Looking at the old truck, Tom was even proud of it. He had let it become a symbol of his father. It wasn't that at all.

It wasn't this old rattletrap truck that the gang had voted to be its sponsor. They could see righ through the draying job to the rea man doing the job. Tom—because of his pride—was only the one who had been blind.

YOUTH is sponsored by the Young People' Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

it's a PROBLEM

onna, I really wish you wouldn't with Judy so much."

'But Mother, what do you have ainst Judy? Just because a lot of l gossips are spreading stories out her is no sign we should believe them. Even if they were true, dy is fun to be with."

Donna's mother hung up the dish vel before replying. "It isn't just ssip, Donna. Your father saw dy and Marvin Olds driving ound at one this morning. You ow as well as I do that no self-pecting girl would go with Mar-. And certainly one is too late a teen-ager to be out."

'You've always taught us not to snobbish Mother. Besides aren't ristians supposed to love every-?"

Obvious Answer

here is no obvious answer to the ove story; the fact that it is com-ated gives indication that it is e to life. Both Donna and her ther are in some ways right and ome ways wrong.

onna is right in understanding t a Christian is to be a witness the way of love and that this never be done by being snob-n or isolating herself from all influences. Her attitude is wrong en she attempts to justify Judy her behavior.

ut look at her mother. Obvious-she was right in recognizing the ong and lasting influence of nds and that non-Christian as-ations may tend to give us non-istian values over a period of e. However, she is wrong in her diness to begin new gossip ut Judy.

ather than telling Donna, "I ly wish you wouldn't be with y so much," she might have at-pted to discover Donna's feelings ard Judy by asking: "Donna, do you find Judy as a friend? at are her values in life?" In way she might be able to help na see for herself the danger of associations. At the same time she could guide Donna in her responsibility as a Christian witness. *John Esau, pastor, Faith Church, Minneapolis, Minn.*

Check the Reports

Donna, it may be that your mother has been too hasty in judging Judy. Gossip is vicious and it is wrong to promote false reports. However, your mother may have information she doesn't care to reveal.

Perhaps you should suggest to your mother that she check out a few of the reports that are circulating. Remember that reports like this do not usually originate in a vacuum. Most of us earn our reputation.

You should also attempt to understand and appreciate your mother's concern. Good parents are always concerned. When children fail, parents often suffer most.

You likely have a pretty good idea about the actual character of Judy. Since "Judy is fun to be with," it may be difficult for you to face the facts. If it is likely that Judy's character is open to question, then you should take a careful look at your own spiritual resources. Do you have the character and strength to help Judy if she needs help? If Judy is going in the wrong direction and you are not able to help her, then you should be less intimate in your friendship. Why not be frank? Tell Judy what you like about her but raise questions about wrong practices. Check yourself to see that you are not showing a superior attitude. Continue to show interest in Judy, but don't compromise your principles. *Gideon G. Yoder, teacher, and pastor of Burrton Church, Burrton, Kan.*

Someone Will Be Influenced

If I were Donna I would remember the verse, 1 Cor. 10:13, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I would pray that the Lord would lead me in my relationship with Judy, that He would help me show her love, and that our association together would bring nothing but glory to His name.

If I were Donna's mother I would try to show my trust in my daughter, and add a gentle reminder that one of them is the stronger. Either Donna will influence Judy, or Judy will influence her. It's up to Donna to decide. And, of course, I would not forget to pray. *Mary Bentch, former teacher and mother of four, Versailles, Mo.*

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COVER
We're waiting for spring.

CONTRIBUTORS
John Howard Yoder, 347 W. Cleveland, Elkhart, Indiana, is administrative assistant for overseas mission of the Board of Missions and Charities and instructor at Mennonite Biblical Seminary. His article was published first in the "Gospel Herald."

Arnold Reimer lives at 41871 Road 52, Route 3, Reedley, Calif.

CREDITS
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COMMENT
The Sunday school lesson for March 3 deals with worship as does the devotional article, "Our Wooden Hands." How does our conduct in worship influence our witness? Do our attitudes toward other people reflect Christian concern?

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. 722 Main St., Newton, Kansas.

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EDITORIAL

World Day of Prayer comes up this Friday—the first Friday in Lent. This program is basically a women's project. It has been going on in various ways for seventy-five years. About 20,000 communities take part in it and services are held in 150 countries. In some villages and towns it is one of the few times that Protestants go into the church buildings of another group. It is good for people to pray and worship together. It should happen more often.

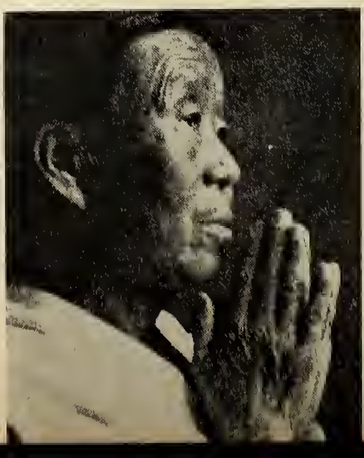
But in the World Day of Prayer, I find one sour note. It is a small one to be sure, but it is a symptom of a problem we have in our Protestant ecumenical relations (if anything is truly ecumenical when it is only Protestant). And that is there are two groups providing material for the World Day of Prayer exercises. There is no reason that there should not be a variety of programs to choose from. The problem is that the two differing materials become weapons to fight with, if not over.

The major supplier of material on the Day of Prayer is the United Church Women, 475 Riverside Drive, New York. Theme for 1963 is "More Than Conquerors," an idea taken from Romans 8:37. The basic service has been prepared by a group of Korean women, which emphasizes the effort to make this an experience with world dimensions. Posters promoting this service feature a Korean woman. Offerings received at these meetings are contributed to home and foreign missions sponsored by the National Council of Churches of Christ, of which the United Church Women is a department. Projects include twelve colleges for women in Asia and Africa and the migrant ministry in the United States.

A secondary source for material comes from the National Association of Evangelicals, Box 28, Wheaton, Illinois. Their theme is "Witness Unto Me" taking a cue from Acts 5:32. The program emphasizes the word of witness, the work of witness, and the walk of witness. The program was prepared by the association's president, Robert A. Cook. The theme is intended to be a follow up on the group's 1962 major program to "Return the Bible to the Heart of the Nation." Offerings are received at these meetings for the work of the association, although this is not a major source of revenue since the meetings sponsored probably number well under a thousand. The National Association of Evangelicals has provided material during recent years in response to requests from its member groups. Most of them were seeking an alternate to the material provided by the United Church Women.

This is all right in theory. What happens in practice is that the ladies sit down in a meeting to plan the program. One lady has one packet which she assumes is it. Along comes someone else with another batch. There is the possibility of a struggle and division. In spite of their popular reputation, women are probably able to solve these problems better than men. A compromise is sometimes worked out, or a decision made on the merits of the case. It can become a power struggle, though. The possible outcome of two interdenominational prayer services in a small village can happen.

Is a gentle question in order? I know it isn't a big issue, but I wonder whether the United Church Women (since they are bigger and older—in this business, of course) couldn't do something to straighten out this small confusion? The National Association of Evangelicals has a strong resolution on their willingness to enter into dialogue and discussion. I think they could extend it to include prayer. Common themes, if not common materials, could be the first aim. Joint projects like world relief or race relations might be a good idea too. It would be nice if on one day of the year we could get the supporters of both camps and all of us little people in the middle together to pray in the sanctuary without any bickering in the vestibule.



OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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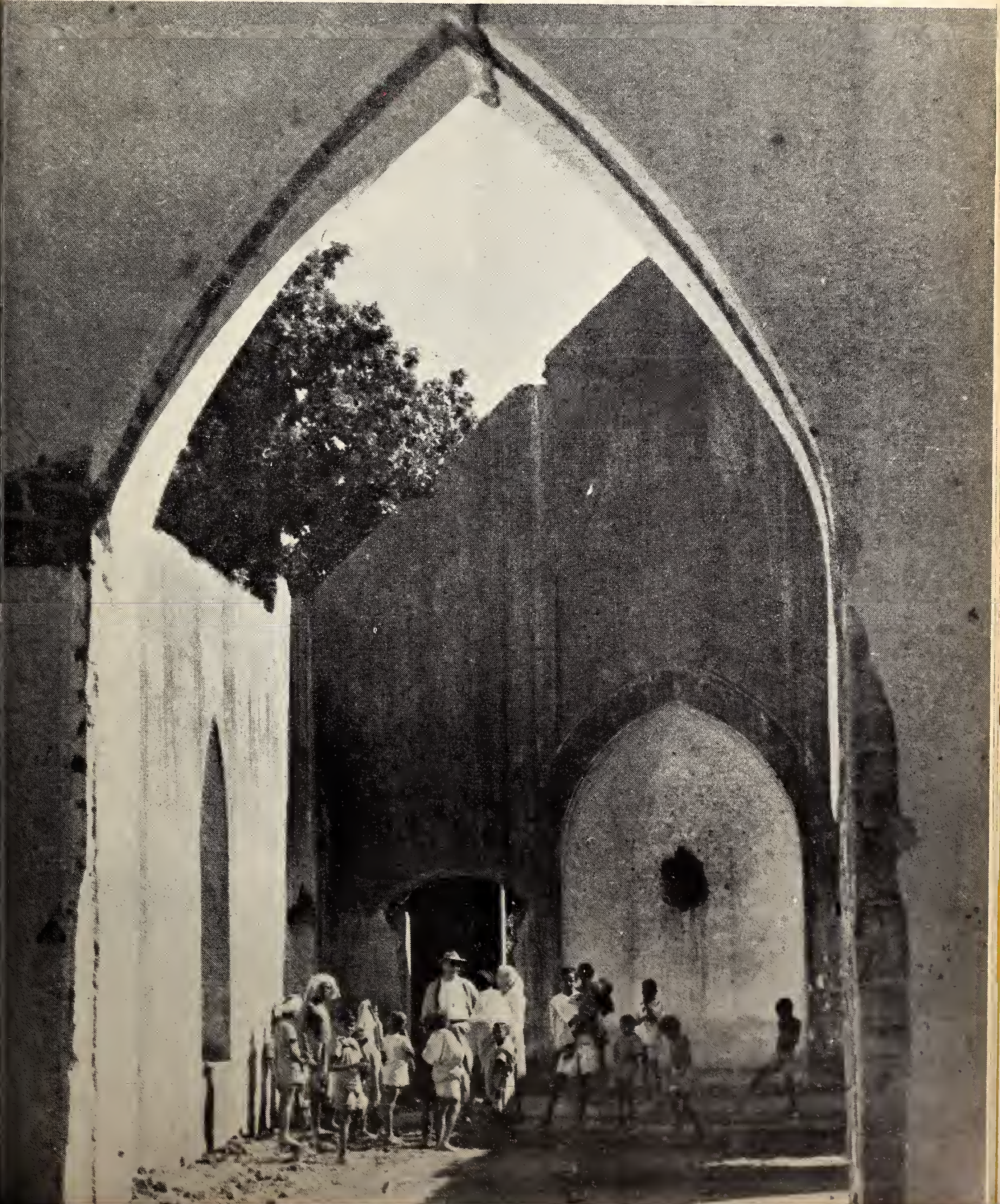
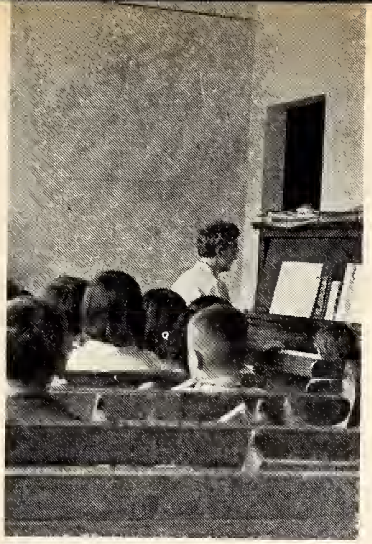


Orlando A. Waltner

The church needs missionaries who act on behalf of the church but not instead of the church.

Sent to the Frontier



The missionary call comes to every Christian.

The martyr witnesses not so much by his death as by the use of his life.

HAT ACTUALLY IS a missionary? Every
rson in confessing Christ becomes a par-
pant in Christ's mission to the world.
e body of believers makes up the church
ssionary. A church that is not engaged
or committed to God's redemptive con-
n is not really the church.

t is painful to think that in many re-
cts and in many places the church is
ifferent to Christ's mission. It has come
be an absolute, an idol, an end in itself
hout regard for its true nature as a
vant and witness to Jesus Christ.

'et let there be no mistake about this:
claim to be the church, no historical con-
uity, no unbroken tradition, no theological
hodoxy, no ecclesiastical unity, no politi-
power, no liturgical pageantry can be a
stitute for the church's missionary conse-
tion to the redemptive purpose of God in
rist Jesus. Regarding those churches that
call younger—such as churches of Asia
l Africa—but which in many instances
older than the churches of Europe and
rth America, no degree of autonomy, no
asure of harmony, no attainment of all
requisites of self-government and self-
port, and no primary concern for church
ture can be a substitute for a church's
ication to her missionary task. The
rches of Asia, Africa, and South America
n as they are missionized must engage
mission to the vast non-Christian popu-
on among which the churches find them-
ves. The moment the church in any of its determination begins to glory in anything that it is or claims to be and neglects its task of witness it falls short of being the real church.

The missionary call comes to every Christian. It is nothing else than the call to acknowledge Christ and to join the fellowship of His church. To this church and all its members the mission is given to tell every man that the God of our Lord Jesus Christ wills to enter into fellowship with all men and be Lord over all creation. "Through Him God planned to reconcile in His own person, as it were, everything on earth and everything in heaven by virtue of the sacrifice of the cross" (Colossians 1:20). This fundamental Christian call is the missionary call; there is no other and it comes from God.

It follows, therefore, that any assembled body of believers should be an assembly of missionaries.

But even within this assembly of missionaries is an order of missionaries. This group is composed of "missionaries sent to the frontiers." In the world are strategic places in which witness to Jesus Christ must be carried out. These places, because of geographical remoteness or the peculiar nature of the work involved, are not naturally available to every Christian. Unless the church sets aside and sends appointed missionaries, the gospel is not proclaimed in these strategic places.

That which distinguishes the missionary

sent from those not sent is that his fellow church members have shared with him their conviction, given under the inspiration of the Holy Spirit, that he must go to a particular frontier and that the church members will support him in this special task with their prayers, their fellowship, their counsel, and their financial resources. The one sent goes as one marked by confirmation of the Holy Spirit—a confirmation that his calling has been fitted to the right strategic frontier. His being sent does not make him a missionary. He is already a missionary before he is sent. In being sent the missionary is separated for particularized witness in particularized places.

The church needs for its life an order of missionaries sent, who act on behalf of the church but not instead of the church. The church needs this order of missionaries because of the church's commitment to the Saviour whose gospel is to be proclaimed to the ends of the earth and the end of time. This commitment cannot be expressed without persons.

Within our church conference the "orders of missionaries sent" includes 185 regularly appointed missionaries and twelve short-term workers or Missions-Pax personnel. Included are those newly appointed and ready to leave for fields of assignment. We thank God that you are distinctive people — distinctive not in the sense that you have been called to a higher calling than the rest of us, but that you have responded so nobly to the demands of your calling.

You are people of faith, hope, and love. We believe these three words describe your dedication, witness, and service.

People of Faith

You are people of faith. Your faith is more than confidence in the power of God to do mighty works. Your faith is essentially a commitment to God. It is a depth of discipleship because of which God is enabled to follow through with His redemptive concerns for the world. We have spoken of your sacrificial faith. We have named some of the sacrifices required in your assignments—giving up the comforts and conveniences of one's country and culture; separation from relatives, friends, and immediate family; giving up the opportunities of using special talents and skills; sacrificing health and strength in trying environments; and even losing your physical life, enduring death in your task.

But there is a more costly character of your faith. Your commitment enables you to give up these and many other things, but it makes possible a new dimension of freedom in Christian witness so radical that not only is death not foreign to it, but "dying daily" is the living character of it. The word describing this kind of faith is "martyrdom." Used in this way martyrdom does not refer to the missionary unlucky enough to be caught in the situation where he needs to die for a cause, but it refers to a witness that has already faced the extremity of death and is free in the face of it. We are reminded of Paul's words, "I die every day." Paul speaks of a dimension of his life; he does not speak of his death. He speaks of a living out of his vocation before the cross where in the death of Jesus Christ he saw his own death and in the resurrection of Jesus Christ he saw his new life and the power and strength of his witness. This daily humiliation, so profound that it means the death of all that we are or hope or plan, is the indispensable inner content of the life of witness. In it freedom and simple, strong, plain witness are possible. And this you, our fellow missionaries, have learned better than we. This is your faith. Martyrdom is a life—not simply a death. The martyr witnesses not so much by his death as by the use of his life. "To die daily" is demanded of any who follow Christ. It is the missionary sent who best exemplifies this life of faith committed.

People of Hope

Then, again, you are a people of hope. In the last two decades you have seen and experienced enough to know deep disappointment, heartbreaking discouragement, and painful defeat. China is still a harsh memory of reversals and loss. Congo is a more recent reminder that Christian witness always takes place in historical situations. And the historical situation may be cruel. Smashed printing presses, wrecked hospitals, and looted bungalows can disrupt a church's building program; but, the really bitter heartache comes from wrecked human relations because of which ill will and resentment make work difficult. Others of you have vivid memories of capable, highly trained, trusted Christian leaders succumbing to greed and power and in sin disqualifying themselves from leadership positions. Still others, after the first flush of success in establishing a church, have seen the greater number of Christian members swept into complacency and indifference to discipleship responsibilities. And perhaps most of you have looked to the churches of the West and longed for more evidence on our part of consistent and concerned prayer support. By the world's standard you are people who should have every reason to be downhearted and ready to quit, but you maintain your intercessory prayers in behalf of China. You return to Congo with new supplies and programs of work. You encourage the church of India in its training of leaders and responsibility of evangelism. And in Japan, Taiwan, Colombia, Brazil, Uruguay, Paraguay, Mexico, and among the Indian Americans, you continue to plead with people to accept the Lordship of Jesus Christ.

Missionaries sent have learned not to trust in the goodness of man. Consequently they are not overwhelmed by the shortcomings of man. Your hope rests in Jesus Christ the crucified and risen Lord himself. By Christ's advent, crucifixion, and resurrection the world has been reconstituted and the human situation has been re-defined. In Christ there is a new creation. Yours is a confident affirmation that God is faithful, that He will complete what He has begun. Yours is a con-

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ent expectation which waits for d's purpose to be fulfilled and ists God to move in His appoint- time and in His accepted way. this world in which Christ is ablishing His Kingdom, Christ's dship can be discerned by faith. ur hope waits for a fuller ex- ession of this Lordship among people to whom you are sent. is your confidence that the Christ o is to come and who will judge world is already the boundary yours and your people's lives. A v age has begun. It is your con- ence that God's power can draw n out of sin and establish him on ys of righteousness and truth. is your confidence that God's gdom shall "reign where'er the does his successive journeys 1."

ople of Love

ou are people of love. The full h meaning of Christian mission graphically communicated by ans of a classical but forgotten lical image. I refer to the image the servant. The servant image the essential image of the Chris- n religion. It is the image that ds the truest light on the mis- n which God set for himself in tory. It is the image that illum- s the mission of Israel as a peo- . It is the image that lights up mission of Jesus Christ himself well as the mission of Chris- ns, both individually and collec- ely.

n the Old Testament prophets, ests, and kings are called God's vants who do God's will and car- out His purposes. Israel as a ple was to fulfill its destiny un- God by being God's servant. iah writes, "He said to me, you my servant, Israel, in whom I l be glorified . . . I will give you a light to the nations, that my vation may reach to the end of earth." In the New Testament servant image is reflected in incarnation of God in Jesus ist. In the words of Paul, "Christ us . . . though he was in the m of God, did not think equality h God a thing to be grasped, emptied himself, taking the m of a servant." The Son of God ame a servant of God in order t He might fulfill the mission of l. In His ministry, Christ identi- himself with His Father in purpose when He said, "The Son of Man came not to be served but to serve, and to give His life a ransom for many." In the upper room on the night in which He was betrayed, Jesus asked for a towel and a basin of water. With His hands, to which the scepter of universal dominion belongs by right, Jesus did a servant's menial act. In the form of a servant He washed and dried the grimy feet of His disciples. The servant image may well be called a "bridge category." It serves to unveil the inmost nature and glowing passion of a God who, in order to fulfill His mission, took the form of a servant. And this can happen only when God is a God of love. The same image provides a pattern and norm whereby the church as a whole may learn how to fulfill its God-given mission.

The work of the missionary is subject to uncertainty and reversal as in China. A neighborhood Bible class once met in Taming, China.

The Towel and the Basin

You, the missionaries sent, are motivated by love for God and love for underprivileged, suffering, and sinful mankind. You have taken upon yourselves the role of a servant. The towel and basin of Jesus' day assume many forms in today's world of sin and misdeeds. But, it still requires love to use the towel and the basin in serving man in his hunger, ill health, illiteracy, social displacement, political subjection, societal tensions, and spiritual lostness. And from this you have not turned your lives. You are people of love.

Today we thank God for your lives of witness. When all things are shaken, when familiar landmarks of world mission are blotted out, when war and tumult engulf us, when all human pride and pretensions are humbled, you proclaim anew the reign of the crucified and ascended Lord Jesus Christ. You summon us to come forth from securities which are no more secure, and from boundaries of accepted duties too narrow for the Lord of all the people. You challenge your people and us to the task of bringing all things into captivity to Jesus Christ and of preparing the whole earth for the day of His coming. It is our prayer that God will continue to use your faith, hope, and love.

The Federal Council of Churches,
the nonresistant ethic,
and city life are all signs of dynamic

Tension in the General Conference

Leland Harder

The leadership of the General Conference Mennonite Church is in the hands neither of right wing conservatives nor of left wing innovators. I am speaking of the Conference as a whole, and not of districts in particular.

Moreover, I believe there are two types of motivation among our Conference leaders. One is a middle-of-the-road approach that recoils from tension and conflict. Some of our Conference leaders are elected to office because they are neutrals. They are peace-loving individuals who exemplify the *Stillen-im-Lande* Mennonite image. They represent a certain public image that the hesitancy to take sides is precisely what our Conference stands for.

But there is also the approach which Peter Berger calls alternation. He means that no labels such as "right wing" or "left wing" can contain all of the truth. The only legitimate road forward is one that recognizes the integrity of alternative stances.

Leaders of this stripe play a precarious role. As Berger points out, "The very awareness of alternation in this sense may well lead to a great hesitancy to jump anywhere at all." This leads to the middle-of-the-road approach. When alternation becomes routine, it quickly slips into a fearful neutralism. A neutralist stance can hardly be called Christian, in view of the transforming essence of the gospel, which is rooted in uninhibited commitment.

How, then, can an attitude of alternation turn a Christian leader into a courageous guide? On the assumption that alternation ceases at the point where leaders are yielded to the lordship of Christ, our ablest leaders have come to affirm that tension itself is a source of dynamic within the Conference.

In the light of its early documents, culminating in the first written constitution of 1896, the General Conference Mennonite Church started with two basic aims existing in dynamic tension. These can be labeled "mission in the world" and "opposition to the world."

The note of *assent* to the world in the first of these aims involved the affirmation that the world is the object of God's love and redemption. This made inevitable certain forms of accommodation to the social order. This meant adjustment to avoid conflict. It meant active cooperation based in an attitude of mutual interdependence.

The note of *dissent* to the world meant a deliberate separation from realms where the lordship of Christ was unrecognized. Suffice it to say that the "Go ye" and "Separate ye" motifs of Matthew 28:19 and 2 Corinthians 6:17 provided ample biblical justification for these two courses of action.

Federal Council of Churches

It was the attitude of assent that prompted the Conference to become a charter member of the Federal Council of Churches in 1908. As the editor of *The Mennonite* put it in his report of the first session of the Council (April 29, 1909), "The report on 'international relations' might safely be taken up by us as denominational literature since it defines a stand against war and for peace which we feel all Christians should show."

The "stand against war" was precisely one of the most conspicuous areas of tension between the dual attitudes of assent and dissent expressed by leaders of Conference. The onset of World War I and the entrance of the United States in 1917 were disillusioning experiences for them in view of their previous high hopes for peace. In its rapid enactment of conscription legislation the Congress made no provision for pacifists unwilling to accept military service. Many Mennonite conscientious objectors were arrested, imprisoned, and mistreated. Moreover, many congregations, especially those in which German was still the principal language of worship, suffered indignities at the hands of war-incited patriots.

But one of the biggest disappointments was the energetic promotion of the war effort by the Federal Council of Churches, with whom the Conference had thought to find unity. A statement issued by the Council in 1917 prayed for a fighting spirit and demanded justice first and then good will. It listed seventeen duties to which the church must be committed in war time, but not a word of the duty of the church to pray and work for peace. When the question of continued membership in the Council came up in the 1917 triennial session, the delegagates voted for withdrawal.

In his letter to the secretary of the Council, the president of the General Conference gave the following explanation: "Before the outbreak of the present world war our people had reason to be greatly encouraged in their historic attitude on this question by the emphasis given in the Federal Council. . . But all this, it was argued, had been cast overboard when the Council tacitly approved the entrance of our government upon the extensive scheme of military preparedness and later the entering of the nation into active participation in the war . . . . How could we longer walk with those who were so far from being one wth us in our convictions on so vital a question?" (See Conference Minutes, 1920, pp. 39-40.

The acts of joining and withdraw-
ig from the Federal Council repre-
ented, not *Stillen-im-Lande* neutral-
m, but courageous decisions borne
ut of some sense of a dynamic ten-
on between alternative courses of
ction. Of course, the step of with-
rawal resolved one tension only to
ubstitute another. If we participate
discriminately in all levels of ecu-
enicity, we may desert the norm
Christ over that of culture; but
we withdraw into closed ethnic
ommunities, "the torch of our
hristian faith will be taken from
s and given to those from all na-
ons and races who are willing to
o with Christ among the publicans
nd Samaritans and even to the
oney - changers on the hostile
rounds of the Jewish temple"
Elmer Neufeld, *Mennonite Quar-
rly Review,* April 1958).

ttitudes on Nonresistance

The attitude of the Conference
etween the two World Wars was
arked by three things. One was a
ecided pessimism regarding the
ossibility of Christianizing any
ranch of the social order as such.
s one leader put it, "It is utterly
eless for the Christian to attempt
impose upon an unregenerate
orld the righteousness of Christi-
nity, for the righteousness of
hristianity is a righteousness that
ust be born of God before it be-
omes acceptable. . . . Let the Chris-
an and the church use their ut-
ost diligence in their mission of
reparing a regenerated citizenship
r the new world age that is so
pidly approaching" (*The Menno-
te,* April 26, 1917).

The second attitude was a desire
develop new avenues of coopera-
on with other historic peace
urches and especially with other
anches of Mennonites. The most
portant product of this concern
as the organization of the Men-
onite Central Committee in 1920.

The third attitude grew out of the
nsion that was implicit in the com-
nation of the other two. The ethic
nonresistance is an "impossible
ssibility" for an unregenerate so-
ety, and yet its positive dimension
a peacemaking that, says Elmer
eufeld, "will appropriately find ex-
ession in actions that do have po-
ical relevance."

The theological resolution of this
nsion was a concern that the Conference expressed through its new Peace Committee in 1933, and which culminated in 1941 with the adoption of a formal statement defining the Conference position on war and peace. This position, it was asserted, is based in Christ and His teachings regarding the life of love and good will toward men, even enemies, and the renunciation of force and violence in settling disputes. War was designated as carnal sin and completely contrary to the teaching and spirit of Christ and the gospel. In the same breath, willingness was expressed to aid in the relief.

One cannot fail to note the attempt to resolve the tension between a mission in the world and an opposition to the world.

In the period between World War II and the present, the inevitable existence of a dynamic tension was recognized more clearly. The form it now took was a concerted attempt to reconcile the "Separate ye" of the peace position with the "Go ye" of the Great Commission. Typical of numerous statements emerging from post-war study conferences was the resolution which, three years after the adoption of the peace statement of 1941, stated: "We further acknowledge our common guilt of not having taught and lived more fully our Christian life as a way of peace and love and good will toward all, and so recommend that when the men are demobilized we engage in a service of humble penitence and prayer for the forgiveness of our common sins and rededicate ourselves to a more honest effort to follow the Prince of Peace and to spread His Gospel of Peace and love among all men" (Conference Minutes, 1945, p. 41).

This attitude was not just pious mouthing. The mandate of evangelism has been taken more seriously by Conference leaders in the past two decades than ever before. This was the period of urban church extension, and the recognition that the mobility of our people from farm to city was the opportunity to make dispersion the seed of the Church. It is not insignificant that scores of urban churches have petitioned Conference for reception into membership since 1941. Most of them exemplify in one way or another a new evangelistic thrust apart from the rural context of ethnic community.

Tension in City Life

But herein lies the latest tension of them all: the apparent incompatibility (to date) of urban extension and conscientious objection, and the evidence that our nonresistant ethic is deeply rooted in a rural life. The following table presents the percentage of conscripted members in military service and alternate service by rural-urban type of congregation for the entire General Conference in 1960:

	Men in Military Service	Men in Alternate Service
141 *Country Churches*	*43.3%*	*56.7%*
124 *Town Churches*	*60.5%*	*39.5%*
85 *City Churches*	*71.8%*	*28.2%*

It would appear that the more urban a Conference congregation, the less likely is a member to register as a war dissenter; and yet we have said that urban church extension is a forward evangelistic thrust. The dilemma is more generally recognized in the Conference today than in past generations; and yet since World War II, the dual aims in apparent contradiction have both been inculcated more vigorously than ever. The group's postwar introspection has led to renewed commitment to the ethic of nonresistance, and to the mandate to go into the world to spread the gospel. Although a tension exists between these two aims, the General Conference has not lost ground with either in the past two decades.

The tension which thus motivates the ablest leaders in our Conference today is not basically an incoherency of ideas or an ambiguity of norms. Unlike these types of conflict which can pull a group apart, a tension of the kind we have been discussing is a system of forces that tend to pull together. Although it is a system in which there is a pull and counterpull of opposing influences, its tendency is to counteract the threat of separation of parts that belong structurally together. From the evidence that has been analyzed, it would appear that this is the present state of affairs within the General Conference Mennonite Church — an inner tension which, while denoting that there is strain, also denotes that there is a common desire to move together toward deliberate and transformational resolution.

NEWS

First Inter-Mennonite Ministers Meeting

MINISTERS FROM EIGHT different Mennonite groups will meet in Chicago, May 7 to 9. Seventy-five to one hundred ministers are expected.

It will be the first time in Mennonite history for Mennonite ministers to gather for a fellowship meeting. There will be representation from all parts of the United States and Canada.

At this time, six conferences are actively participating. These are the (Old) Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, Evangelical Mennonite Brethren, Brethren in Christ, and the Evangelical Mennonite Conference. The Evangelical Mennonite Mission Church and the Church of God in Christ, Mennonite are also being invited.

The larger conferences will each be sending fifteen, the smaller ones ten. The planning committee has suggested that a cross-section of ministers from each conference attend. It is hoped that there will be ministers from larger and smaller churches, from city and rural churches, and from mission churches.

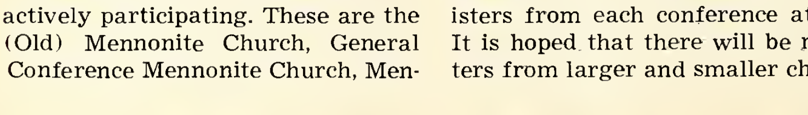
The theme of the ministers conference will be "Our Fellowship in the Ministry with Christ." The Letter to the Ephesians will be the foundation of the Bible study and discussion.

This will not be a decision-making conference. There will be no study papers. Fellowship will be the dominant note.

Stimulus for this conference came from the late Harold S. Bender, former president of the Mennonite World Conference. Initial plans were made at the World Conference session in Kitchener, Ontario, last August. There a committee was chosen for planning the conference Erland Waltner, Elkhart, Indiana was appointed chairman; Archie Penner, Iowa City, Iowa, secretary Nelson Kauffman, Elkhart, Indiana and Henry Dick of Shafter, California, are also members.

The General Conference will be represented at the conference by its officers: Walter Gering, president Elkhart, Indiana; Henry Poettcker vice-president, Winnipeg, Manitoba; and Harris Waltner, secretary Moundridge, Kansas. Also attending will be Orlando A. Waltner Newton, Kansas, the conference's executive secretary.

Each of the six district and regional conferences will send two ministers to attend. Names so far have been Ralph Weber, Moundridge, Kansas, and Elbert Koontz Hillsboro, Kansas, for the Western District; and George Kopper, Monroe, Washington, for the Pacific District.



EXCHANGE VISITOR CONFERENCE A mid-term conference for forty-one exchange visitors who are currently spending a year in America was held recently at the Oak Grove Church, West Liberty, Ohio. Speakers at the conference were Roy Umble, Goshen, Ind., Ray Bair, Elkhart, Ind., and Edward Stolzfus, West Liberty, Ohio. Following the conference the trainees moved to the homes of their new sponsors, where they will spend the second half of their year's visit in America. Addressing the group is Roy Umble.

VINNIPEG WRITERS CONFERENCE

n July, Mennonites will hold their
rst writers conference in Canada.
everal Mennonite groups will join
1 sponsoring this conference in
Vinnipeg, July 14-18.

Four lecture courses form the
eart of the conference. Subjects
or the courses are fiction, news and
rticles, poetry and devotional lit-
rature, and the elements of plain
riting.

Special feature of the conference
ill be afternoon seminars that will
iticize manuscripts submitted by
onferees. The seminars will be led
y a person with experience in this
eld.

The conference will open on Sun-
ay evening, July 14, and will close
hursday noon, July 18. Site for the
onference will be Canadian Menno-
ite Bible College, 600 University
oulevard, Tuxedo, Winnipeg 29.

Sponsors of the Conference are
e General Conference Mennonite
hurch, the Mennonite Brethren
hurch of Canada, Canadian Men-
onite Publishing Company, and
anadian Mennonite Bible College.
e General Conference Mennonite
hurch has sponsored or co-spon-
red earlier conferences in Goshen,
d. (1961) and Newton, Kan. (1959).

Registration is open to interested
rsons from Canada and the Unit-
States. Conferees do not need
be members of the Mennonite
urch. Registration is $5. Food
d lodging will be available on
e college campus at a nominal
st.

Lecturers and program people
ll be announced at a later date.
rther information is available
om Maynard Shelly, 722 Main St.,
ewton, Kan.; or H. T. Klassen,
Sterling Ave., Winnipeg, Man.

XMEN RETURN

ly two percent of the people of
est Pakistan are Christians. There
tension between India and Paki-
n regarding Kashmir. Young
ople are hesitant about taking in-
tive because they are subordi-
te to the oldest member of the
nily.

These are observations shared by
old Harder of Mountain Lake,
n., in an interview after com-
ting three years of service in
st Pakistan. He and Markus
ver of Scottdale, Pa., were pio-
rs in Mennonite Central Committee's first project there.

Reporting on the project, Harder said that they had been assigned to the Thal Desert, an area opened by the government only fifteen years ago. The government had promised to level the land for the new settlers, but had been unable to keep up. With equipment supplied by the West Pakistan Christian Council, the Paxmen took up the work of leveling land. The area is watered by the Indus River.

During the summer months, when the extreme heat prevented them from carrying on their regular work, Paxmen studied language, attended technical schools, or conducted boys' camps.

MENNONITES IN BOSTON

The Mennonite Congregation of Boston, organized in April, 1962, began the New Year with a new meeting place and a changed pattern of organization. Membership has increased to twenty-two, some of whom also maintain a relationship to "home" congregations. A number of others attend regularly.

After more than a year of meeting several times a month in private homes, the group has now initiated weekly Sunday evening meetings in the chapel of the First Congregational Church of Cambridge. The focus of most meetings is Bible study and discussion, with a period of worship and opportunity for congregational counsel.

In a December meeting, functional officers were selected. Lawrence Burkholder, of the Harvard Divinity School faculty, has been designated as elder and continues to have general spiritual oversight of the congregation. Robert Jungas, research fellow at Harvard Medical School, is deacon.

The function of minister, responsible for program and organization for witness and service, is carried by J. R. Burkholder, a doctoral candidate at Harvard University. Treasurer of the group is Owen Gingerich, of the Smithsonian Astrophysical Observatory and the Harvard science faculty.

The membership and activity of the Boston area group presents several unique aspects. Almost all the members are engaged in higher education, either as students or as teachers and scholars. Many are also active in the life of other church congregations, in addition to the Mennonite fellowship. Having come together from several Mennonite conference bodies into a new form of congregational responsibil-

DEMONSTRATION CLASS John Zacharias, Rosthern, Sask., is teaching a demonstration class at the Canadian Mennonite Bible College in Winnipeg. Each Tuesday evening Christian education students, under the direction of their instructor, Helmut Harder, take turns teaching a Sunday school class. A team of three demonstrates while the rest of the class observes. An evaluation period is held after the children are dismissed.

ity, the members of this young Christian community are seeking together for meaningful and relevant ways to express their faith.

PASTORAL CARE FOR MINISTERS

A new, one-year program of ministerial training has been established by the Department of Pastoral Care of Brook Lane Farm Hospital, Hagerstown, Md., in collaboration with the Washington County (Maryland) Council of Churches. This program is called "An Internship Year in Pastoral Care."

Under the direction of Chester A. Raber, Th.D., chaplain of Brook Lane Farm Hospital, the internship is to provide an opportunity for one year of intensive study and training in pastoral care for ministers. This is not primarily intended as a chaplaincy internship but it may be so adapted if the intern's vocational goal is the chaplaincy. The internship is intended to specifically further prepare a minister to fulfill his pastoral care and counseling ministries, and generally complement his total theological education. This program is intended as a complement to the standard theological curriculum and is not a substitute for it nor in opposition to it.

During the internship, the intern will work as a chaplain in several hospitals, collaborate with other professional people in the care of ill persons, assist in administrative planning, and carry out such other duties as may be in keeping with his ministry. An adequate stipend is available for this internship, and no other employment need be planned during this period.

The program will begin in the fall of 1963. A complete prospectus and description of the program, and application forms, are available from the Department of Pastoral Care, Brook Lane Farm Hospital, Route 5, Hagerstown, Md.

CANADIAN COLLEGE BUILDS

On January 25, the Board of Directors of Canadian Mennonite Bible College drew up final plans for the construction of two additional wings to the existing students' residence. The entire structure will provide accommodation for 114 single students, fourteen married couples, kitchen personnel, and house parents. The dining room and kitchen will accommodate up to 200 people. The $235,000 building is to be completed by January, 1964.

The Board acted further to introduce Sabbatical leaves for faculty members. Under this arrangement a faculty member may be released for further study after completing a seven year term.

CATHOLICS GROW IN CANADA

Canada's latest government census shows that the Roman Catholic Church has increased by two million members in the last ten years. Since 1931 they have doubled their membership which now stands at 8,342,826. This represents forty-six percent of the Canadian population. The Protestant count is also about forty-six percent.

It is quite possible that Canada will be over half Catholic in twenty years. Immigration has swelled Catholic rolls. This has been particularly true in Canada's major cities. In the last forty years the Catholic population in Toronto has increased seventy-nine percent. In Ontario, Hamilton has increased by seventy-five percent and London by 140 percent. In western Canada, the increases are: Winnipeg, fifty percent; Edmonton, 140 percent; Calgary, 180 percent; Vancouver, sixty percent.

In the United States, according to the 1963 *Yearbook of American Churches*, Roman Catholic membership is 42,876,665 as compared to a Protestant membership of 64,434,966. The United States makes no religious census, so that these figures are based on reports from the churches themselves. This probably makes the figures more conservative than the Canadian census. (For example, the Canadian census indicates a religious connection for all but four percent of the population; the *Yearbook* report for the United States covers only 63.4 percent of the population.) Accepting the *Yearbook* figures for the United States for comparison with Canada, this means that the Roman Catholics are 23.4 percent of the United States population and Protestants fifty-five percent.

Other figures from the Canada census list the United Church of Canada, 3,664,008 (20%); Anglican, 2,409,068 (13%); Presbyterian, 818,558 (4½%); Lutheran, 662,744 (3½%); Baptist, 593,553 (3.3%); Jews, 254,368 (1.4%); Eastern Orthodox, 239,766 (1.3%). The remaining three percent is divided between Ukranian Greek Catholics, Pentecostals, and Mennonites.

The 1951 Canadian Census listed Mennonites and Hutterites at 125,938 or less than one percent (0.9%) of the population. This includes children. Membership of the General Conference Mennonite Church in Canada is about 29,000, including children.

NOBEOKA CHURCH GROWING

While most churches report low attendance during the summer months, missionary George E. Janzen reports that "attendance at the Nobeoka (Japan) Church has consistently been double that of previous months." He reports further: "And the spirit of the group is a beautiful thing to behold. Christians are full of joy. They are bringing friends and relatives to the services. They take eager part in the meetings. They are looking for ways and means to express their salvation in practical things.

"Two weeks ago a group of young people, entirely on their own initiative, bought fruit and other items for a very needy family that has recently begun attending the meetings. The man of the house, who had been saved at our summer camp, was so overwhelmed by this expression of spontaneous love that he turned around and gave 1,000 yen ($2.80—a very large amount for him) as an offering to the church.

"Then the ladies' group got busy and went to his house (there are four small children and no mother) for an all-day cleaning operation . . . . Furthermore, they decided to do something like this at least once a month. The very next day a group from the church came to the house with ideas for a simple little church organization. Until now there has been none at all since the group was so young. Steadily increasing numbers has made it necessary. All this has been their own doing—nothing that a foreign missionary has handed down to them. All we have done so far is to preach the gospel.

"Attendance now averages 20-2 for our Sunday meetings, almost totally different audiences, one a young peoples' meeting, and the other, for all wishing to come."

CHURCH RECORD

ALENDAR

onferences

Apr. 16-19—Town and Country eminar, Elkhart, Ind.

Apr. 25-28—Central District, Waynd, Iowa

May 2-5—Eastern District Confernce

May 7-9—Inter-MennoniteMinisers Conference, YMCA, Chicago

June 6-9—Pacific District Confernce, Dallas, Ore.

June 20-23—Northern District Conerence, Carpenter, S. D.

July 14-18—Writers Conference, anadian Mennonite Bible College, innipeg

July 18-23—Canadian Conference, retna, Manitoba

Oct. 25-29—Western District Conerence, North Newton, Kan.

1965, July 10-16—General Confernce, Estes Park, Colo.

1967—Mennonite World Confernce

entral

Mar. 24-29—Lenten Services, Grace hurch, Pandora, Ohio. Verney Unh, speaker.

Mar. 24-31—Spring meetings, Ebezer Church, Bluffton, Ohio. Vern Duerksen, speaker.

Mar. 28—Bluffton College Choir ncert, Zion Church, Donnellson, wa.

Mar. 31-Apr. 4—Pre-Easter meetgs, Bethel Church, Pekin, Ill., H. Harder, speaker.

Apr. 11-14—Easter week-end serves, Zion Church, Donnellson, Iowa. J. Esau, speaker.

stern

Mar. 10-13 — Evangelism workshop, Souderton (Pa.) Church.

Northern

Mar. 28, 29 — Schmeckfest, Freeman Junior College Women's Auxiliary sponsors, Freeman, S. D.

Mar. 30—Northern District Retreat Workshop, Bethel Church, Mt. Lake, Minn.

Apr. 7-12 — Pre-Easter services, Bethel Church, Mt. Lake, Minn. Vernon Neufeld, speaker.

Apr. 9-12—Pre-Easter services, Salem Church, Freeman, S. D. Erland Waltner, speaker.

Pacific

Mar. 25-28 — Pre-Easter services, First Church, Aberdeen, Idaho, J. Herbert Fretz, speaker.

Western

Mar. 3-8—Spring meetings, Bethel Church, Inman, Kan. J. J. Esau, speaker.

Mar. 3, 10, 17, 24—School of Missions, Tabor Church, Newton, Kan.

Mar. 10-15—Spring services, Eden Church, Inola, Okla., Victor Sawatzky, speaker.

Mar. 10-15—Spring services, Deer Creek (Okla.) Church, Arnold Epp, speaker.

Mar. 19—Women's Spring Meetting, Emmaus, Whitewater, Kan.

Mar. 20—Bethel Deaconess Hospital Association, First Church, Newton, Kan.

Apr. 1-5 — Pre-Easter services, Hoffnungsau Church, Inman, Kan. Harold Thieszen, speaker.

Apr. 8-12 — Pre-Easter services, Grace Hill Church, Whitewater, Kan. O'Ray Graber, speaker.

Apr. 19-20 — Oklahoma Church Workers Conference, First Church, Clinton, Okla., Verney Unruh, speaker.

Apr. 21—Bethel College Choir at Tabor Church, Newton, Kan.

May 5—Mennonite Song Festival, Memorial Hall, North Newton, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Baccalaureate Service, Mennonite Biblical Seminary.

May 26—Commencement, Bethel College, Franklin Littell, speaker.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31—Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

WORKERS

Henry and Frieda Dick, Calgary, Alta., have been assigned by the Mennonite Central Committee to serve in Lubundai, Congo. Dick is a dentist.

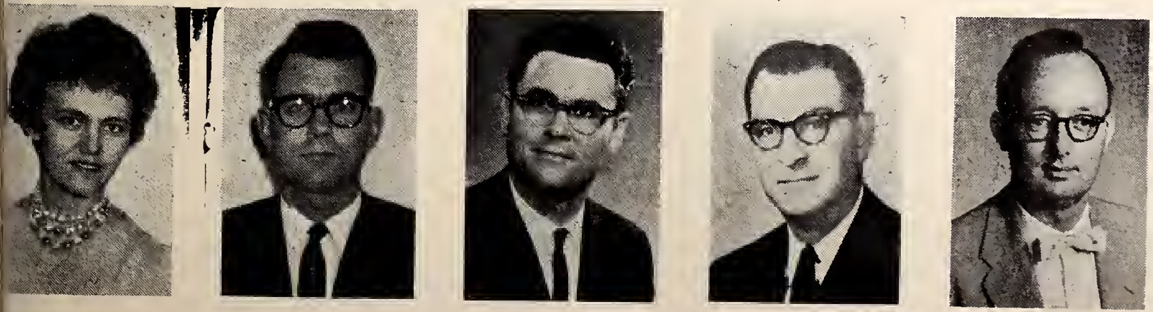
Mr. and Mrs. Martin Duerksen have been transferred from Argentina to Paraguay by the MCC. In Paraguay he will work in the development of the Voluntary Service and the promotion of peace interests in Latin America.

Pastor Homma, who has served the congregation in Miyazaki City, Japan, has moved to Tokyo because of his wife's ill health. This places major responsibility for the church on Missionary *Bernard Thiessen.*

Roy Just, Fresno, Calif., sociologist has been named president of Tabor College, Hillsboro, Kan., by the Mennonite Brethren Board of Education. He will take up his new duties with the beginning of the 1963 fall term. He is a 1947 graduate of Tabor and a native of Dinuba, Calif.

Donald G. Miller, president of Pittsburgh Theological Seminary, is the speaker for the Associated Mennonite Biblical Seminaries Lectureship. The lectures will be given Mar. 4 and 5 at Elkhart and Goshen, Ind. "Biblical Preaching" is

ieda Dick, Henry Dick. Roy Just. Donald G. Miller, Arnold M Wedel, (Workers)



this year's theme.

Arlo and Leontina Raid, Zion Church, Donnellson, Iowa, are spending six months in Voluntary Service at Mennonite Headquarters in Atlanta, Ga. Arlo is doing carpentry and other similar work at Good Will Industries. Leontina is cook and caretaker of the MCC House. Last year the Raids spent six months in Haiti.

Arnold M. Wedel, mathematics professor at Bethel College, has been granted a National Science Faculty Fellowship Award. He will study at Cornell University under the fellowship during the 1963-64 school term.

DEATHS

John Buller, First Church, Hillsboro, Kan., born July 5, 1887, and died Jan. 30.

Mrs. Bernard H. Schmidt, First Church, Newton, Kan., born April 6, 1889, in Asia, and died Jan. 28. Her husband, two children, and six step-children survive.

Tobias A. Nightengale, First Church, Halstead, Kan., born Oct. 27, 1876, and died Feb. 1. Ten children survive.

Adolph Gerhard Wiebe, First Church, Paso Robles, Calif., born Feb. 15, 1913, and died Jan. 24.

GIFTS

The Canadian Mennonite Bible College was the recipient of three bequests recently. Two were designated for the general fund: Fifty dollars from the estate of Ezra Funk, Drake, Sask., and $500 from the Johann Teichroeb Estate, Sask. A third bequest of $1600 was from the estate of A. G. Toews, Morden.

BAPTISMS

Four Japanese Christians were baptized in the Hyuga church in Japan. After the baptism a fellowship meal was held.

NEW ADDRESSES

Correction: Through a misinterpretation of a postal order, we listed some months ago a new address for Magdalen Friesen. Her address continues to be: 2711 Benham Ave., Elkhart, Ind.

ITINERATIONS

Jacob J. Enz, Eden Church, Moundridge, Kan., Feb. 10-15.

Verney Unruh, Hoffnungsau Church, Inman, Kan., Mar. 3.

Peter Voran, Bethel Church, Pekin, Ill., Mar. 10.

Harry Martens, to Eden Church, Inola, Okla., on Feb. 17.

LETTERS

SCORECARD

We acknowledge letters on the subject of art from the following: Mrs. Albert Harder, 924 E. 37, Topeka, Kan.; Henry Hege, 109 E. 7 St., Geary, Okla.

CIVILIAN INCOME TAX

To the Editor: Sometime ago I received the enclosed copy of "A Proposed Bill" from Franklin Zahn of Pomona, California, (836 South Hamilton Blvd.) concerning the establishment of "an alternative, peacemaking use of income taxes paid by individuals whose consciences do not permit them to give any kind of support to military preparations." Although this "Civilian Income Tax Act" prepared by the Pacific Yearly Meeting of Friends was intended for implementation during 1961 it has not yet become law because of much apathy among Christians as well as government reluctance to put such a law into effect. I believe it would not be out of order to suggest that this proposed bill be given wider circulation in some Mennonite publications. Perhaps *The Mennonite* would be as suitable as any. No doubt this could be done either as an enclosure or as a reprint, depending upon which procedure suits you best. *Don D. Kaufman, Djl. Pendjawi 48, Pati, Djawa, Indonesia.*

Further information on the Civilian Income Tax may be obtained from the Pacific Yearly Meeting of Friends, Box 61, Claremont, Calif.

THE TEACHING MINISTER

Dear Editor: I am writing in response to the recent article entitled: "The Minister Viewed from the Pew." (Feb. 5) The statistics given indicate that our people consider teaching as the least significant role of the ministry. It seems to me that this is quite appalling and I am wondering what the reason is. Is it because we as a church have no desire to learn or do we really have an anti-intellectual bias? On the other hand, does this indicate that we as ministers have not taken the initiative in a solid teaching ministry and thus our people expect nothing of us?

It has been said that the one justification for the paid ministry today is that of teaching. All other roles tend to view the minister as a professional religionist, a title which we certainly must avoid.

It seems quite evident that if we as a church are to go forward we must do a better job of teaching than has been true in the past. We certainly must go beyond the pious Sunday school stage when we simply repeat to each other what we already know.

A recent report in *Christian Century* quoted D. Elton Trueblood as saying that "if he were a minister he would place his major emphasis on teaching and would 'start an adult class in serious theological study and make it as tough as I knew how.' And he contended that teaching is so important that if necessary door-to-door visiting should be sacrificed in its favor."

We just received the last *Mennonite* (Feb. 12) with article on "Race Relations in Six Cities." Needless to say, the report which was given by Frank Epp in 1961 is by this time outdated [for Minneapolis]. Rather than the suburbs indicated, we have cast our lot with the inner city. The opportunities here for interracial witness are substantial. *John A. Esau, 2801-22 St., E., Minneapolis, Minn.*

Dear Editor: I have read with deep appreciation your two editorials on "witness" and "teach," [Jan. 22 and 29] and am looking forward for the next one on "build." Thank you for presenting worthwhile reading material every week. Keep it up. *John H. Neufeld, Bethel Bible Institute, Route 1, Abbotsford, B. C.*

TRACK
LOCATION 6

They Went to Atlanta

Vincent and Rosemarie Harding

It was a year ago when the call first for "climbers for a southern hill" went out from Atlanta. We had been in Atlanta five months then, and were just beginning to understand the basic elements of our ministry of reconciliation. By that time it seemed clear to us that we needed help. So, we called for climbers to come and join us in the trek up the southern hill. We needed fellow servants who would volunteer their lives in daily tasks of reconciling work. Two months later, through Mennonite Central Committee's Voluntary Service program, they began to arrive.

Pauline Sawatzky and Marnette Abrahams were first to arrive in May. They had both been raised among the Mennonites of Kansas and had attended Bethel College. Since the fall of 1961 they had been voluntary servants at the National Institutes of Health in Bethesda, Md. Now, they came to Atlanta, in search of new service, new adventure, new doors to be opened. On

YOUTH

the same evening Bill Cooper's bus pulled into the terminal. He had stopped off at Akron, Pa., but his journey had begun up in Toronto where he had been a student at the university for two years. Only recently committed to Christ he had stumbled—by a strange providence—onto the Mennonites. Now he was in Atlanta, too.

For a month they formed the vanguard of fellow climbers, sharing the house with us and with the many visitors who were constantly among us. Marnette worked with children in a day-care nursery; Bill befriended countless youngsters in a day camp and on the steps of Mennonite House; Pauline, meanwhile, found a desk and a typewriter in the office of Martin Luther King's Southern Christian Leadership Conference.

Then in June the pilgrimage of summer servants to Atlanta began. Carol Rick had just graduated from Goshen College and was a member of First Mennonite Church in Philadelphia. Bringing her skill as a nurse and her ever present laughter, she sat waiting for us in the Atlanta terminal station one evening.

Mary Bixler was not far behind, though her trip had begun from home in Elkhart, and her bus had come from Chicago. As she pulled into Atlanta and neared the terminal, Mary was frightened, for she wondered how she would greet us, especially Rose, her long-time friend. How would she greet us in the midst of the South's sadly divided life? The thought flickered faintly inside of us, too; but when we saw each other in the terminal, love overcame segregation, and she embraced and kissed without a second thought. More than a few persons, were obviously amazed, but we were glad for them.

As Curtis Burrell traveled by bus from St. Louis, there arose within him those strangely mixed thoughts that only a Negro can know as he travels south. Would he find a place to eat, a place to use a restroom? Would he be forced to the back of the bus? Would he be injured in any way before arriving? All went well, though, and by the time he came, Nancy Amstutz and Kay Schrag had already arrived by separate cars from Minnesota and Kansas. Only as the summer went on would they learn — and learn well — what Curtis' apprehensions really meant.

Liz Moore came, bringing her own apprehensions, for she was a Southern Baptist, and her denomination had often borne the criticism of being among the strongest supporters of segregation. Nevertheless, Liz came. She came because she sought a new way. It was not easy, though, and when Vincent met her at the Trailways terminal it was only then that she realized the Hardings were Negroes, and it took all of her strength to shake a Negro's hand in public for the first time; it took all of her composure to walk through the station with a Negro man. The new life was not easy, but she was determined to live it, for she knew it was the Christian life.

Before long, the rest of the group had arrived. Norma Dickson flew from California by way of New Orleans, wondering what these Mennonites would be like, (armed with pins in case she needed to do away with her buttons!). Jane Souder came from Earlham College by way of Souderton, Pa. Tina Redekopp made the long journey from British Columbia by plane, too, and Charles followed Mary's trail from Chicago by train.

After several days of orientation with the group that was to serve in Nashville, life at Mennonite House began in earnest. Soon we discovered that we were becoming a family. With the help of others, Bill and Vincent had built a great round table, and there the family's life centered. There we ate together, spilling over into long discussions. There we worshiped together. There we confessed our faults to one another, and sought to learn how really to bear each other's burdens. There we searched together in weekly study of the Bible.

The table was not ours alone, though. For it was shared with many guests—guests who came from as near as across the street and as far as Africa. Students, of every color came. Our neighbor, Coretta (Mrs. Martin L. King, Jr.) shared it too. Whites and Negroes, young and old, came together in a circle of unity, sharing with us the house of reconciliation.

There were also uninvited guests. We discovered before long that our phone was being tapped, and we took the opportunity to make good use of this unusual channel of witnessing. Guests from the police force regularly rode by or parked near enough to watch the house. However, we could never entice them to come in, nor could their presence tempt us to move away. For we had decided that it was right for Christians to live together wherever they might be, even if it went counter to the customs of the society. We were willing to pay whatever the price might be for that. However, we knew that phone tapping and police surveillance were unimportant prices, compared to what others had suffered.

For us the house was only the base of operations. We had come to offer to Atlanta not only the example of our life together in Mennonite House, but the meager gift of our individual lives in reconciling service throughout the city. Each morning the servants went out to their work. Two went as teachers to day-care nurseries. Two others taught in the vacation Bible school programs of several churches, (and their children were amazed when they heard that this Negro and his blond fellow servant were actually "brother and sister," and really lived together). Two members of the family walked from home to work in a girls' club in a low income housing project for Ne

Volunteers for service in Atlanta are found there the year round. If you are interested in spending a summer—or a longer period of time—in Atlanta write to Summer Service, Mennonite Committee, Akron, Pennsylvania.

roes. Another pair went by bus
ver to a Methodist-sponsored com-
ıunity center. At Goodwill Indus-
ries, Tina offered her loving service
o a class of mentally-retarded
oung adults who happened to be
vhite. Meanwhile, Mary stayed
ome to cook and care for the
ouse.

For those who went out, the
vork they met was not such as
ould be defined by a job descrip-
on. They went to teach, to lead, to
uide—all these—but primarily they
vent as servants of reconciliation
mong Negroes and whites. They
vent to befriend and to share. They
vent to offer some balm to those
hose wounds were so deep. They
vent to climb the hill, the steep hill.

On the streets of Atlanta, this fam-
y stopped traffic again and again,
r we were simply going against
ie grain of the Deep South's pat-
rn. Trusting, however, that we
ere in the grain of God's will, we
ntinued to walk and talk and
ugh. Most often we hardly heard
e occasional curses that were
rown our way. Such are the costs
loving, we thought.

At Koinonia farm in Americus,
a., we relived, through memories,
e embattled days of this Chris-
n community (persecuted not
ly because they dared believe that
rist had brought black and white
gether in His cross, but because
ey dared act on that belief). We
rked and worshiped and prayed
th them.

In Albany, we caught the spirit
a mass meeting. In a Georgia
ate park we caught the immedi-
e attention of a sheriff who told
with mixed feelings that he had
en sheriff there for thirty-five
ars and he hadn't seen anything
e us yet. (We live in hope that
will not have to wait another
rty-five years to see brothers
elling and playing together in
ity.)

Thus we lived, worked and played
til we could no longer escape the
gging reality: the summer's end
s drawing near. One by one the
nily's members had to leave. No
e wanted to go. Those of us who
would remain could hardly bear to see them go; and all of us were comforted only by the joy of what we had shared and by the hope that we would some day meet again, perhaps at Mennonite House.

When the time for partings came, Atlanta's terminals and airport shared a new experience. Here was this strange band of pilgrims of varying shades (almost everyone tried to see everyone else off) walking hand in hand, taking leave of each other with tears and kisses, sometimes singing "We Shall Overcome" as a parting song.

Perhaps the most meaningful departure of all came at the same bus terminal where Liz, the Souther Baptist, had arrived. In June she had hardly been able to bring herself to shake Vincent's hand or to be seen walking with him in public. That evening in August, as a crowd waited to board the bus, Liz embraced us.

It did not end there. For when Liz boarded the bus, not one man would even look at her as she struggled to put her suitcases on a rack, nor would they speak to her as she sat down. She had chosen to love the oppressed, counting the cost. There on that bus, in a small but meaningful way, she was paying it—with great joy.

Now the buses, cars, trains and planes begin to deliver their passengers to us again, as the year-round voluntary servants arrive. On World Communion Sunday the new and old members of the family shared with God and with each other in a time of confession, feet washing and partaking of the Lord's supper. None knew where the path would lead from that table. We only remembered where it had led from the first table in Jerusalem. However, we left it with a confidence that we would overcome, that we would overcome all of the powers of evil and fear and injustice which threaten to separate men from each other. Because of what God had done in Christ we knew that there was nothing that could separate us from Him and from each other, whatever our colors might be.

Meanwhile, the doors of Mennonite House continue to stand open to all who would share with us in this adventure of reconciliation, this experiment in peace.

JTH is sponsored by the Young People's
on of the General Conference Mennonite
rch. Editor, Elvera Baumgartner.

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COVER

Change is a part of life in the work of the church. This church building at Mouhadih, India, was abandoned for a site not subject to floods. The school in this same community was also moved.

CONTRIBUTORS

Orlando A. Waltner has been executive secretary of the General Conference Mennonite Church since November of last year. "Missionaries Sent to the Frontier" is an address he delivered to the Bethlehem session of General Conference last August while he was associate executive secretary of the Board of Missions. He served formerly as a missionary to India.

Leland Harder is professor of practical theology at Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart, Ind.

Vincent and Rosemarie Harding are leaders of the MCC unit in Atlanta, Ga.

CREDITS
Cover, S. F. Pannabecker; 146, Lean V. Kofod, Box 86, Woodmere, N. Y.; 157, Pennsylvania Railroad; 146, Augusto Schmidt in India before her retirement; 147, Janet Soldner in Colombia; Roland Brown in Taiwan.

COMMENT

"The Son of man also came not to be served but to serve and to give His life as a ransom for many," is the theme verse for our March 5 Sunday school lesson. Our first article, "Sent to the Frontiers" is a good commentary on this verse.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

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EDITORIAL

Last summer I sat for one hour under the trees in a Trappist monastery. It was the end of a pilgrimage for me. I had come to meet a friend whom I had met before only through his writings and what people said about him. He was Thomas Merton. Since 1941 he has been a Trappist monk. Coming from Protestant background, he found Christ in the Roman Catholic Church. He found purpose for his life in the severe discipline of the Trappists. For twenty-one years he has lived a life of contemplation and prayer in a monastery in the hills of Kentucky. He has been isolated from the world, yet few people have witnessed so vigorously to the world as he has. He is certainly one of his church's leading pacifists.

It was our common concern for peace that brought us together. He had never met a Mennonite before. I had never met a Trappist monk before. As we talked of the world's need for Christ, we learned from each other. I am sure I learned more than he.

We spoke about understanding between Protestants and Catholics. H spoke about his church's forthcoming Vatican Council. He said that som people expected great things from the council. It would give answer t problems and tell people where to move, they thought. But Merton dis agreed. The answers have to come from people as they meet together Unity cannot come from the top. It must come from the hearts an desires of people.

In an earnest discussion like this, I came to realize that in spite of th apparent wide gulf between Catholics and Protestants, at the core of ou spirits, we pray the same prayers. I looked about the monastery commu nity. It is basically a rural village with a large dairy farm, a church, an a library. To see young monks in their farm clothes reminded me of Mennonite village in Kansas. The young boys in their eagerness to lear the monastic life captured my attention. Had they been Mennonites the would be Paxmen.

But here they were, building a community of prayer and obedience t God. Their way is not our way, but we have much in common. W believe in obedience too—at least, our tradition of church discipline cal us to this obedience. Their obedience is rigorous with silence, fasting, an prayer. They take a vow of poverty. Their property is at the disposal the community. We hold onto our property, but our historic teaching sti places it at the disposal of the community. The monks take a vow chastity, and at this point we differ. The church fathers of the middle ag were concerned about the misuse of sex. So the monks took a strong stan against it in the form of celibacy. When the Mennonite church saw t light of day in Switzerland four hundred years ago the problem w militarism. It was this problem that absorbed the attention of our spi itual ancestors. So we went the way of nonresistance rather than celibac

The Trappist responds to the call of Christ by building a community prayer in the physical wilderness. Mennonites respond in much the san way. Our community of obedience may not be in a real wilderness, b the spiritual wilderness is all about us. Who has the most difficult jo That is not ours to say. Ours is hard enough.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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78:11 MARCH 12, 1963

Paul Loeffler

The Layman in a Secular Job Overseas Is a missionary with a new look

More citizens of the nominally Christian countries are residing in "non-Christian countries" than ever before. Clearly this should be the great striking force of the Christian cause.

Thus Bishop Stephen Neill sums up the role of the Christian layman abroad in world mission today. While Christians are gradually becoming a minority, while the strength of the Western based missionary outreach is diminishing and while doors are closing for the old type of organized mission work, the missionary witness of laymen abroad represents a vast new opportunity and a widening task for the church.

New and Unparalleled

Life Magazine estimates that about two million Americans were working abroad in 1958. Up to 2,000 German technicians have been involved in the construction of the Rourkela steel plant in northeast India.

At the same time there is a continuous stream of Puerto Ricans flowing into New York; West Indians, Pakistanis, and Indians into England. Denmark welcomes each year several hundred participants from Asia, Africa, and Latin America to specialist courses under the United Nations technical assistance program. A rising flow of people is criss-crossing the world today.

I hesitate to use words like *new* and *unparalleled* (frequently misused as they are). But it is difficult to talk about this movement without using both. This is not only a numerical climax to the movement of people across the face of the earth, which Vasco da Gama started in the sixteenth century. This is new in a double sense: there have never before been such great numbers and such a variety of people involved.

Technicians, engineers, skilled workers, scientists, lecturers, teachers, doctors, nurses, businessmen, administrators, experts in all subjects, students, youths, in short everyone who seriously desires to go abroad can find a job or an opportunity for overseas service. There have never existed before so many points of contact between people of different nations and religions.

Many barriers which separated the West from people in Asia or Africa have broken down. Close cooperation with people is the very condition of employment in most cases.

Besides the common professional jargon, the use of English as *lingua franca* throughout the world and an ever more unifying pattern of civilization provide a new framework for communication and contact. It reminds us of the situatic
in the old Roman Empire of tl
first century when the Christia
faith spread following the roa
and the network of cultural e
changes connecting this Empir
At that time Christianity sprea
chiefly through the missionary w
ness of laymen.

Certainly many Christians goi
abroad have only a loose conta
with the church and a broken rel
tionship to their faith particular
if they come from the West. B
there must be others: committ
laymen, loyal members of the
churches, Christians living in the
faith. What is their role in wor
mission?

There has always been an i
portant role for laymen in missio
By laymen we mean those goi
abroad in a "secular" capacity. T
Protestant missionary moveme
owes much to such Christians w
have neither been sent nor be
paid by a missionary society. W
it not a German watchmaker w
evangelized in East Java befo
any organized missionary work w
heard of? Was it not an Engli
shipwright who prepared the w
for missionaries in Jamaica? W
it not an African slave who broug
the gospel to Sierra Leone?

The growth of Christianity
South India—and indeed beyond
has to a considerable extent be

rthered by the immigration of
amil speaking Christians and
hristians of the Tinnevelly area.
oth groups were forced by eco-
omic pressure to leave their home
llages and to emigrate to other
gions of India (Genesis 12:1).
here they formed an evangelizing
icleus in their new neighborhood.

More recently Sir Kenneth Grubb,
r instance, established a small
ale Christian business exchange
d appointment bureau in London.
hrough contacts with businessmen
ainly in Latin America he was
gularly advised on vacancies in
cal branches of British firms. In
itain Sir Kenneth passed on the
formation to training centers and
her places where Christians with
propriate qualifications were
ailable. In this way he placed
any keen Christians in key posts
erseas.

New mission fields are now
ierging at a breathtaking rate in
four corners of the world. The flow of people in one or the other direction indicates a frontier situation.

Uprooted People Everywhere

Take for instance the Indo-German steel project in Rourkela, in northeast India. In the heart of a rural district which has not changed for the last 3,000 years one of the most modern steel plants in the world has been built. Around it extends a completely new township designed on the drawing board. First, foreign technicians pour in; then they are replaced by Indians from all parts of the country.

The labor force is largely local, recruited from villages of the neighborhood. However, the people of all shades drawn together here have something in common. They have all been uprooted in every sense of the word. They are now exposed to a new, bewildering situation: the caste system which is still the backbone of Indian rural society crumbles. Familiar customs and religious habits become meaningless. The old social and family system breaks down.

Instead the structures and powers of a technological world dominate life, enforcing new rhythms, new relationships, a new understanding of one's purpose in life, and a radical questioning of old standards and beliefs. If there are Christians in this situation, as in Rourkela, they are quite unprepared for the challenge and therefore equally bewildered.

Laymen in Key Positions

Now here is a missionary task among people living in a world to which the gospel has not yet been made relevant. It is a situation into which Christ's visible presence has not yet been translated. And there are more than half a dozen industrial projects of this kind under construction in India alone, not to speak of other Asian countries.

e layman abroad can help Africans penetrate industry and science with the Christian message.

Jim Yoder, Berne, Ind., with his family lives in Bogota, where he is a teacher in the English school. He has contact with the Christian witness in that city, and is of service to the Mennonite mission in Colombia.

Or take two illustrations from Africa. There industry has built new cities. For Africans who have been driven into these cities there is a complete breakdown of their old world, represented by tribal society and the joint family which had previously given strength and steadiness to their total existence. The missionary task here is to communicate a new Christian meaning of family and of one's place in society. The light and peace and salvation of Christ must be brought to people in the midst of their perplexities.

Similarly the drive for education embraces the whole continent. What is at stake is more than a passing on of knowledge. Africans have to come to terms with a scientific and technological understanding of life and world, which originated in the secular or atheistic West. To preach the gospel in this situation means to work out its claims on this contemporary world, for the individual in his personal life, as well as for his relationships in modern society.

This is close to what seems to be one of the prominent missionary tasks in Europe and North America itself. For have we in the West really penetrated industry and science with the Christian message?

All these new tasks in mission throughout the world have one common characteristic: they put laymen in the key position. None of these challenges can be met without the missionary witness of Christians who go right into these situations.

This does not mean the end of the ministry of professional missionaries. On the contrary, increasing numbers will be needed in the future to follow up the work of laymen to deepen the understanding of the Christian faith and to help build up a church.

But the spearhead of Christian missionary presence is the layman. Only a Christian scientist or technician can relate his faith to a scientific and technological world. Only the Christian in a secular job who lives in the situation itself can reach people in similar situations, identifying himself with their lives.

Cells of Christian Presence

A few people with vision have started pioneering endeavors which provide preparation courses for Christian laymen going abroad. There are the *Werkmissionar* (industrial workers') courses in Basel, the program of Oversea Service in Britain, the work of the *Kerk Overzee* in Holland, of the *Arbeitsgemeinschaft für Dienste in Uebersee* in Germany, the Institute of Overseas Churchmanship and the Layman International Scheme in the United States, to name only some of the more prominent. Other programs like the Oversea Registers of various national student Christian movements attempt to interest Christians for service abroad, to assist them through vocational guidance and—as the case of the Overseas Fellowship of the Church of Scotland or the Associate Scheme of the London Missionary Society —to help them to become integrated into the life and witness of the churches in the receiving country.

But much more needs to be done (quite apart from strengthening and extending the already existing programs): More laymen must be challenged to regard going abroad as their missionary calling. It is a shocking experience to see that there was hardly a handful of committed laymen among the 2,000 Germans in Rourkela. Churches have not yet begun to educate their laymen for mission and evangelism. To take an appointment overseas at one of the strategic frontiers between belief and unbelief, to go abroad deliberately for Christ's sake has not yet been understood to be a particular Christian vocation.

Such laymen must receive better equipment for their tasks. Since more than a personal witness through the quality of one's work and relationship at home and on the job is required, laymen must be able to understand and to interpret the ferment of complex situations, must have a sound biblical knowledge, and must learn how to communicate their faith to other people of different background. Obviously not every layman going abroad can be expected to take training. Many go for a brief period or are assigned to a post which will give them little opportunity for missionary witness. But we need more laymen providing missionary leadership, equipped to guide other laymen and to gather frontier groups around them, who might form active missionary cells of Christian presence in an unevangelized situation.

Laymen abroad need fellowship and association on an international and ecumenical basis. Nothing short of a joint witness by laymen from the country itself together with laymen from other nations and denominations will do. As the machines in an Indian steel plant and the people who work with them come from all parts of the world, so is the very nature of the challenge in these new mission fields of a universal character. Only the undivided and unpartitioned reality of Christ can redeem people who live under conditions of this kind.

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Voluntary Service Grows Up

Old and New Questions About a Growing Witness

gar Stoesz

A Church of the Brethren leader says that he feels voluntary service is one of the most significant developments in his church during his lifetime. This statement applies to the Mennonite church also. Since its beginning in 1946, over 1,600 years and approximately 2,800 summers have been contributed through the Mennonite Central Committee's voluntary service program. An even larger number of young people have served in one of the several conference sponsored programs. A large percentage of our homes and almost all of our congregations have been directly touched by voluntary service.

It is difficult for us today to realize that voluntary service was not immediately looked upon with unreserved favor. Some were skeptical and raised numerous basic questions.

Do you mean that we are going to allow inexperienced young people to represent our church to the world? This responsibility had traditionally been given to professionals who were older and more experienced. One of the valuable lessons we learned from Civilian Public Service was that young people could, with proper guidance, be trusted to represent the church to a curious and at times hostile world.

The discovery was an exciting one for youth and church leaders alike. Here was a program of, for, and by young people. In voluntary service young people had found an outlet for their energy and imagination. They responded in unexpected numbers. Here was a cause they could support enthusiastically. The church had found a new mission and resource. Church and Christian life responsibility took on new meaning to its members.

How do you expect to finance such a program? Then, as now, it appeared the church had assumed maximum obligation. Here is where Civilian Public Service taught us another lesson. We had learned that young people can live on an allowance of ten to fifteen dollars per month when maintenance and travel have been provided. Even these costs are frequently offset by the agency employing the volunteer. Some years elapsed before a satisfactory pattern of financing voluntary service emerged, but today the program is largely self-supporting. In voluntary service the church has found a way to expand its work at comparatively small cost.

You mean you are going to work for nothing? This question has been asked of many who enter service. One of the greatest benefits the Mennonite church has received from voluntary service has been its quiet but effective witness against the problem of materialism which is as old as the church itself. As young people have served without pay, they have experienced a deeper and more meaningful philosophy of life. They leave taking the benefits of this experience with them to their homes and churches.

You surely don't expect these young people, often unmarried, to live together in one house? To the skeptics this arrangement seemed unthinkable. However, the experience of living together in small units of generally from four to eight members has proven to be one of the most valuable dimensions of

Many who have attended college feel the educational value of a term of voluntary service is equivalent to an equal period spent in school.

the voluntary service experience. Young people are required to assume responsibilities which had previously been borne by older and more experienced people. Units function as miniature congregations with an appointed leader and each member assumes a part of the responsibility. They plan their own activities, manage their own budgets, and arrange their own work. Here is a program intended for young people, involving young people, and directed by young people.

Attracting young people into service projects will interrupt their education! This was the fear of many, and in particular our college leaders. They were afraid underclassmen would drop out and never complete school. On the contrary it has been learned that a voluntary service experience can contribute greatly to the educational process. A significant number of volunteers who enter service with no intention of a college education change their mind and enroll after they terminate from voluntary service. Many who have attended college feel the educational value of a term of voluntary service is equivalent to an equal period spent in school.

These are some of the questions that were being asked ten to fifteen years ago. Experience has provided the answer. Whereas in 1946 voluntary service was an experiment, today it has proven value. In a sense it has come of age.

But this may also be its most crucial hour. Today we need to ask a new set of questions. Does voluntary service still "fire the imagination" of our youth? Do the projects speak to contemporary needs? Is voluntary service still fresh, alert, creative, responsive? Or has it, like so many programs before it, become staid? Are our college leaders still concerned with voluntary service or have these two programs, which are so influential to our future church, grown apart to the point where they are hardly aware of each other? The answer to some of these questions is yes.

To use a familiar phrase, "How do we get voluntary service on the move?" How do we keep the revolution alive? I would offer several observations.

Voluntary service is in constant danger of losing contact with its constituency. This possibility exists in every continuing program but particularly on one which has participants with short tenure. The challenge of voluntary service requires constant reinterpretation and promotion. Each year a new group of young people grow into eligibility. The challenge of voluntary service must always be before them in a fresh and appealing form. The job is never completed.

From the very beginning the goal of voluntary service has been to provide a service opportunity for any and all properly motivated Christian young people, regardless of level of formal training. Voluntary service should never be a program for professionals. But are we really giving all of youth an equal chance?

When the 1-W program began it was hoped that a majority of the young men would enter church related projects, something which was not possible in Civilian Public Service. In 1962 only one-third of our 1-W men are serving in church-related assignments. The percentage does not appear to be increasing.

In spite of the compulsion of Selective Service, women are clearly in the majority in voluntary service. Why have we failed to challenge men more effectively?

A major reason, in my opinion, is associated with the fact that a large percentage of voluntary service projects do not produce callouses. We are still serving a rural constituency where the majority of our men prefer physical, outdoor work. Men have not found ample outlet for this preference in voluntary service and therefore, as a second choice, they have gravitated to the cities where, all too often, we have looked on them as problems.

Whereas initially 1-W men resisted hospital work, today, as an outgrowth of necessity, they have accepted it as a fact of life. I did not realize the extent of this fact until I heard a young man say that he just could not tolerate the smell of ether or the sight of blood and therefore concluded that he could not enter 1-W: he would need to go to the army.

I am concerned over the lack of coordination and even awareness which exists between voluntary service and our colleges. The voluntary service experience has significant education value. On the other hand, there is no place where more young people are congregated than on our college campuses. It is of utmost importance that there be close coordination between the two. College campuses need to have a strong service emphasis. Students and student counselors need to be aware of the opportunities which exist in voluntary service.

Have we begun to take voluntary service for granted financially? Frequent references were made to voluntary service when it had developed a sizable deficit. Gradually voluntary service has, probably of necessity, developed a philosophy of financing which makes it largely self-supporting. In many ways this is desirable but we must still remember the present-day truth of the Bible verse, "Where your treasure is, there will your heart be also."

We must also take recognition of the fact that a self-supporting voluntary service program cannot involve itself with the greatest social needs because such programs are limited in their resources and cannot make a donation for voluntary service maintenance. In order for voluntary service to operate effectively and meet urgent needs, and to keep it in the forefront of our minds, it will continue to require subsidy. It may even be that future events will require us to designate a greater percentage of our budget to voluntary service. But what better investment could the church make than to make it possible for its young people to contribute themselves to the needs of our day?

Young people living and working together in small groups learn the lessons of leadership.

If voluntary service is to attract more men, it needs more outdoor and muscular projects.

NEWS

Algerian Villagers Learn to Help Themselves

Geoffrey Murray, a World Council writer reports on his visit to a Mennonite service unit in Algeria.

ON THE EXPOSED PLATEAU fifty miles south of Constantine, a team of thirteen Mennonites, young men and women from the United States, Canada, and Holland, are bringing self-help to the people of Henchir Toumghani whose need is desperate.

It is winter now in the village. Snow falls frequently and a piercing wind whistles across the exposed uplands. For this is not a Mediterranean climate, balmy and warm, but one more akin to that of Northern Europe.

The change is explained by the height at which the village stands. Henchir Toumghani is at an altitude of more than 3,000 feet above sea level and there are no trees to offer windbreaks against the freezing gales.

With the backing of the local authorities, the Mennonite team has

Alvin Friesen, Dinuba, Calif., watches an Algerian remove the signs of civil war.

ioved into a farmhouse and taken ver a cluster of modern buildings ft behind by the French who, since lgeria gained independence, have ne back to Europe.

The team, led by Alvin Friesen of inuba, California, is starting a monstration farm to introduce im- oved farming methods to the vill- gers. They have a tractor, some nimals, and modern strains of eds and with these they hope to now how to step up the standards farming locally. They plan also initiate a big poultry project. ilhelm Peters, a trained agricul- ralist from Mission City, B. C., in charge of the farm.

At the same time, Lies Dirkmaat, om the Netherlands, and Marian ostetler, from Ohio, have opened the school, and are giving twen- -four girls their first lessons in rench and sewing.

Lies and Marian are also teaching others and brides-to-be how to can d preserve food, home economics, d child care.

Peter Neufeldt, from Laird, Sas- tchewan, has started a milk sta- on and is daily distributing milk an average of more than 100 vill- e children, including those under hool age.

Curiously, although the boys ink the milk with gusto, the girls e much more shy and have to be couraged to take more than sips.

Mrs. Elizabeth Peters, R.N., from ission City, B.C., has joined the am and will care for the sick.

The team is also taking part in a forestation project locally which part of a huge program which lls for the planting of at least ,000,000 eucalyptus, cypress and ne trees in the departments ounties) of Constantine and Batna 1964.

All these team activities are being vetailed into the total program the Christian committee for Serv- in Algeria with which the Men- nite Central Committee is cooper- ing.

The Christian Committee for rvice is an independent, interna- nal body in which seventeen urches and church organizations e represented. These include the nnonite Central Committee, the orld Council of Churches, Church orld Service, the Brethren Service mmission, and others.

It was formed so that a united Christian witness could be given to the Algerians. The government of the new country, though secular, has the characteristics of Islam and wished to deal simply with the church of Jesus Christ, rather than many different kinds of Christians.

MDS AFTER TEN YEARS William T. Snyder, executive secretary of the Mennonite Central Committee addressed the annual meeting of Mennonite Disaster Service in Hillsboro, Kansas, on February 14 and 15. MDS developed first as local units as far back as 1952, with a young married couple's Sunday school picnic concerned with helping others in need. Then came the national organization and finally the international organization in 1962. MDS has local units from the East Coast to the West Coast and from the Gulf of Mexico to Canada to help in reconstructing and salvaging of damaged possessions in times of local disaster. MDS units have helped during time of disaster in British Honduras.

The authorities have asked the Christian Committee to be responsible for the two million people who live in Constantine and Batna departments. Of these, it is officially said that 1,300,000 are "in total need" without jobs, money, or adequate clothing because of the ravages of eight years of warfare and political upheaval.

Algeria as a whole is estimated to have a population of five million potential workers, but of these only 900,000 have jobs. Thus, more than eighty percent of the people are wholly unemployed.

One of the ways in which the Christian Committee is setting about meeting this situation is through its reforestation program. This is currently providing work for 12,000 workers who receive their wages in the form of food. As each worker has an average of five dependents, this means that 72,000 men, women, and children are being fed who would be starving.

It is planned to increase the number of people who will benefit from the forestry program to 93,000 during the next few weeks.

The Christian Committee is also providing emergency relief and is undertaking a health program in the scattered villages of the *bled* (waste lands), educational activities, and social services.

All this calls for a budget of $1,200,000 to support the work throughout 1963. The World Council of Churches has appealed to congregations to subscribe this money. It has also asked the churches to find at least 650,000 blankets, 1,300 tons of clothing, and immense quantities of food to keep necessitous people alive throughout the winter until the next harvest can be reaped.

"We have found wonderful friendliness on the part of all the Algerians we have met," Alvin Friesen told me when I visited Henchir Toumghani recently. "They have made us at home in the village."

Marian Hostetler broke in to say that they visit women in their homes every day to encourage them to send their children to school and to come to the social center.

"Every day we return from these visits with our hands full of eggs that the people have pressed upon us," she told me. "They are all extraordinarily kind and cooperative."

Our greatest needs are for lesson books in French and illustrated with lots of pictures, and for sewing kits for the women."

THE MENNONITE IMAGE IN URBAN AMERICA was discussed by these men at the City Church Seminar, Fresno, Calif., Jan. 23, 24. Taking part were: Richard Showalter, psychologist, Seventh Street Church, Upland, Calif.; John Kreider, pastor, Faith Church, Downey, Calif.; Nobel Sack, pastor, Alberta Community Church, Portland, Ore.; Lyman Hofstetter, pastor, Bethany Community Church, Santa Fe Springs, Calif.; Elmer Martens, Butler Avenue Church, Fresno. The Seminar was an inter-Mennonite study sponsored by the ministers of the Los Angeles area. Featured speaker was Paul Peachey, Washington, D. C., who reported on his research, "Mennonites and the Urban Church Struggle."

BLUFFTON TEACHES SELLING

The establishment of a sales seminar is a new phase of the Bluffton College Business Management Laboratory for the second semester. Howard Raid is head of the business administration department.

Norman Triplett, vice president in charge of sales at Triplett Electrical Instrument Company, Bluffton, Ohio, conducts this seminar. Triplett received the first award ever offered for the outstanding salesman in electronics industry. He has also been engaged in the conducting of a number of sales seminars throughout the country.

The first meeting of the seminar, held February 12, dealt with the general field of selling, providing the student with an opportunity to consider selling as a profession or also to view it within the context of the total economy.

PRIMARY S. S. MATERIALS

The German translation of primary teachers manuals in the Living Faith Graded Sunday School Series was completed this February. While in English there is only one manual for each year in the three-year cycle, in German there are twelve—one for each quarter. This was done to make it possible to get material ready for use by Sunday schools at the beginning of each quarter.

The translations were made by Anneliese Dyck Birky. Printing of the manuals has been done up to the current quarter and will continue until the project is complete. Work is now being done on the translation of teachers manuals for the junior and intermediate classes. The first quarter in each is expected to be ready for use when the new Sunday school year begins in October.

Translation of the pupils quarterlies was finished earlier. They are available in German for primary, junior, and intermediate classes. These translations were made by Henry Wall, Cornelia Lehn, and Anneliese Birky.

Other translations in the Living Faith Sunday School materials are for kindergarten classes. Leaflets are available in Kindergarten I and Kindergarten II. The teachers manuals have not been translated to date.

Mennonite Publication Office distributes these German materials to Sunday schools in South America and to some in Canada.

INTER-MENNONITE MISSIONS

Four Mennonite conferences in Paraguay are planning a united missions outreach. Delegates from General Conference churches, Evangelical Mennonite Brethren, the Menno Colony, and the (Old) Mennonite Church met in Asuncion on January 24 for discussion and planning. They elected a missions committee and anppointed Bruno Epp executive secretary.

According to Henry Dueck of Asuncion, "this already is an answer to the continuation of the mission work at the leper station." Earlier, missions was a part of the Vermittlungskomitee (Coordinating Committee), which has many other responsibilities in the work of the church in South America.

MIGRATION OPPORTUNITIES

Since the beginning of World Refugee Year, July 1, 1959, many countries have taken a more liberal approach to immigration. As a result, 7000 migration opportunities have been made available—4000 for handicapped persons and 3000 for their families—to persons who earlier were not admitted.

Immigration laws in most countries place definite restrictions on handicapped persons. Since United Nations-sponsored Refugee Year, persons with tuberculosis and physical disabilities and some with penal records have been admitted to countries that formerly barred their entrance. Many of these people had not only physical disabilities, but many were suffering morally from long years in camps cut off from normal life. Belgium, Denmark, France, Norway, Sweden, Switzerland, and the United Kingdom have adopted special immigration schemes.

F. A. S. Jensen, psychiatric and medical doctor and an experienced officer of the Australian Overseas Migration Service, was lent to the United Nations High Commissioner for Refugees by the Australian government to examine each individua case and assess the chance of successful re-establishment of such immigrants within the framework of a special action that would take into account specific handicaps, be they physical, social, or mental. According to Jensen, the success as a migrant is determined by the refugee's state of mind rather than his actua handicap. Results of his survey of cases in at least seven countries are published by the United Nation High Commissioner for Refugee in "Opening Doors," a Special Report Presenting a Cross Section of International Experience in Resettlement of Handicapped Refugees. Authorities in several countries expressed astonishment at the speed with which handicapped refugee are able to make good.

CHURCH RECORD

NERATIONS

Andrew R. Shelly, Warden, Ritz-
le, and Newport, Wash., Mar. 3-8;
d Lame Deer and Glendive, Mont.,
ar. 10.

LENDAR

nferences

Apr. 16-19—Town and Country
minar, Elkhart, Ind.

Apr. 25-28—Central District, Way-
nd, Iowa

May 2-5—Eastern District Confer-
ce

May 7-9—Inter-Mennonite Minis-
's Conference, YMCA, Chicago

June 6-9—Pacific District Confer-
ce, Dallas, Ore.

une 20-23—Northern District Con-
ence, Carpenter, S. D.

July 14-18—Writers Conference,
nadian Mennonite Bible College,
nnipeg

July 18-23—Canadian Conference,
etna, Manitoba

Oct. 25-29—Western District Con-
ence, North Newton, Kan.

965, July 10-16—General Confer-
ce, Estes Park, Colo.

967—Mennonite World Confer-
ce

ntral

Mar. 24-29—Lenten Services, Grace
urch, Pandora, Ohio. Verney Un-
ı, speaker.

Mar. 24-31—Spring meetings, Eb-
zer Church, Bluffton, Ohio. Ver-
ı Duerksen, speaker.

Mar. 28—Bluffton College Choir
ncert, Zion Church, Donnellson,
va.

Mar. 31-Apr. 4—Pre-Easter meet-
s, Bethel Church, Pekin, Ill., H.
Harder, speaker.

pr. 11-14—Easter week-end serv-
s, Zion Church, Donnellson, Iowa.
. Esau, speaker.

stern

Mar. 10-13 — Evangelism work-
p, Souderton (Pa.) Church.

pril 7-17—"New Life Meetings,"
t Swamp Church, Quakertown,
Wilbert Regier, speaker.

rthern

Mar. 28, 29 — Schmeckfest, Free-
n Junior College Women's Auxiliary sponsors, Freeman, S. D.

Mar. 30—Northern District Retreat Workshop, Bethel Church, Mt. Lake, Minn.

Apr. 7-12 — Pre-Easter services, Bethel Church, Mt. Lake, Minn. Vernon Neufeld, speaker.

Apr. 9-12—Pre-Easter services, Salem Church, Freeman, S. D. Erland Waltner, speaker.

Pacific

Mar. 25-28 — Pre-Easter services, First Church, Aberdeen, Idaho, J. Herbert Fretz, speaker.

Western

Mar. 3, 10, 17, 24—School of Missions, Tabor Church, Newton, Kan.

Mar. 10-15—Spring services, Eden Church, Inola, Okla., Victor Sawatzky, speaker.

Mar. 10-15—Spring services, Deer Creek (Okla.) Church, Arnold Epp, speaker.

Mar. 10-15 — Revival meetings, Herold Church, Cordell, Okla., Ben Rahn, speaker.

Mar. 19—Women's Spring Meetting, Emmaus, Whitewater, Kan.

Mar. 20—Bethel Deaconess Hospital Association, First Church, Newton, Kan.

Mar. 23—Western District Vacation Bible School Workshop, First Church of Christian and West Zion, Moundridge, Kan.

Mar. 31-Apr. 5—Pre-Easter services, First Church, Ransom, Kan. John Thiessen, speaker.

Apr. 1-5 — Pre-Easter services, Hoffnungsau Church, Inman, Kan. Harold Thieszen, speaker.

Apr. 8-10—Pre-Easter services, Arvada (Colo.) Church. Arnold Nickel, speaker.

Apr. 8-12 — Pre-Easter services, Grace Hill Church, Whitewater, Kan. O'Ray Graber, speaker.

Apr. 19-20 — Oklahoma Church Workers Conference, First Church, Clinton, Okla., Verney Unruh, speaker.

Apr. 21—Bethel College Choir at Tabor Church, Newton, Kan.

May 5—Mennonite Song Festival, Memorial Hall, North Newton, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Baccalaureate Service, Mennonite Biblical Seminary.

May 26—Commencement, Bethel College, Franklin Littell, speaker.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31—Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

NEW ADDRESSES

Africa

Levi Keidel, B.P. 900, Liproka, Luluabourg via Leopoldville, Congo

Charles E. Sprunger, % J. Dyck, Gungu via Kikwit via Leopoldville, Congo

Asia

Abe Cummings, Mission Home, Basti, U.P., India

Mrs. Robert Kampars, Village Jitgarh, P.O. Khera, via Choharpur, Dist. Dehra Dun., U.P., India

Melva Lehman, Champa, M.P., India

California

Elmwood W. Dyck, 206 Bonita, Ridgecrest

Donald S. Goering, 7395 Emily Lane, Downey

Gertrude Krehbiel, 240-14 St., Santa Monica

Viola Montgomery, 365 Neptune, Niponna

George Reeser, 709 W. Camilla, Whittier

Mrs. Margaret Koehn Revell, 2404 Marina Circle, Apt. 2, Rancho Cordova

Velma Teichroew, 522 B-Center, Watsonville

Florida

Leroy R. Albright, 7991-52 Lane N., Pinellas Park

John A. Harder, Clermont

Mrs. Clara Miller, 35 N. Goodrich Ave., Sarasota

R. M. Stemen, Aloha Trailer City, Sarasota

Indiana

Ruth Conway, 310 W. Main St., Cambridge City

Darrell Fast, 3003 Benham Ave., Elkhart

Marvin Roth, Rt. 1, Box 344, Elkhart

Donald Wismer, 353 W. Cleveland, Elkhart

Kenneth Worden, Rt. 1, Grabill

MINISTERS

Walter Sprunger, Dalton, Ohio, will become the summer assistant pastor at First Church, Aberdeen, Idaho. He is a second year student at Mennonite Biblical Seminary in Elkhart, Ind.

Abe Wiebe, Freeman, S. D., instructor at Freeman Junior College, will become the interim pastor of Bethel Church, Marion, S. D. August Ewert, Macksburg, Iowa, will become the pastor in August.

DEATHS

Mrs. Dietrick J. Buller, Bethel Church, Mt. Lake, Minn., born May 23, 1896, and died Jan. 20. She is survived by her husband and three sons.

Estelle Camp, First Church, Summerfield, Ill., born Dec. 29, 1893, and died Jan. 4.

Emma Lydia Krebill, Zion Church, Donnellson, Iowa, born Aug. 14, 1887, and died Dec. 7.

Samuel Nafziger, Calvary Church, Washington, Ill., born May 23, 1877, and died Feb. 15. His wife, three sons, and one daughter survive.

Mrs. Jonath J. Preheim, Salem Church, Freeman, S. D., born Nov. 16, 1890, died Feb. 12.

Maria Toevs, Hoffnungsau Church, Inman, Kan., born Jan. 23, 1873, in South Russia and died Dec. 27.

Lydia Auernheimer Baer, First Church, Halstead, Kan., born Jan. 24, 1887, and died Feb. 19. Four grandchildren survive.

Dan Harms, Grace Hill Church, Whitewater, Kan., born 1897, and died Feb. 13. His wife and two sons survive.

John F. Schmidt, Goessel (Kan.) Church, born May 25, 1890, and died Feb. 17. His widow, a son, a daughter, and three stepchildren survive.

LETTERS

REVEREND PLEASE

Dear Brother Shelly: I like your paper which I read from cover [to cover]. I beg to differ with the letter of "No Reverend Please." I have many friends that have labored faithfully and long and have well earned the little prefix, "Rev." which I would not want to deny them of. And as to who could merit it, a person that gives his life and his all so that he can preach the gospel of our Blessed Lord and minister to the spiritual needs of the souls of men is not a common man but a new creature in Christ Jesus. Let us help him as such. *S. J. Blough, Middlebury, Ind.*

METHODIST HEAT ON 1-Ws

To the Editor: The Mennonite 1-W program is indeed under fire, and I would like to personally add some Methodist heat.

During the fall of 1961, I moved to Chicago from a distant city to work on an independent 1-W assignment. At that time, I had no close friends in Chicago, and was living alone in a rented apartment. I heard from a clergyman acquaintance that a considerable number of Mennonite 1-Ws assigned to Evanston Hospital were living at the Hendry House, and I visited the dormitory in hopes of meeting some people of like mind.

The first time that I visited the Hendry House, I met some of the older and more mature 1-Ws who were quite sincere and invited me to join them. I was impressed and deeply appreciated their hospitality.

Due to the heavy responsibilities of my job as editor for a national agency in the Chicago loop, it was several months before I returned to renew the relationship. I was then over twenty-one. In the meantime, my earlier friends had completed their 1-W assignments and returned to Kansas. There was a "new generation" at the Hendry House.

In the following months, I visited the Hendry House several times and found myself an outsider viewed with hostility. Only a few of the 1-Ws made the slightest effort to be friendly, and that was generally limited to an offer to play pool.

On one occasion we discussed salaries, and when some of them became aware that I was earning more than they were, they became childishly jealous. The fact that I am almost a college graduate, have studied my vocation overseas in several European countries—including the Soviet Union, and engaged in such research for two years to obtain my job apparently meant nothing to them.

Another evening, I brought with me to the Hendry House a letter of commendation from the White House concerning my contribution to the national effort during the Berlin Crisis. I returned later to my auto (an old 1958 model) to find the right rear tire totally deflated. The valve cap had been removed—clearly indicating a juvenile prank.

Muriel Thiessen wrote in *The Mennonite* on February 5 [p. 93] that "a lot of fellows enter service too young." I would add that most of the 1-Ws I met at the Hendry House were green punks that probably belonged home with their mothers. Most of them acted more like spoiled brats and juvenile delinquents than Men of Peace.

Due to overwhelming pressures on me (the Department of Justice Hearing and what-not) and lack of local support, I was eventually forced to resign my job in downtown Chicago. Had I received even minimum assistance from the 1-Ws at the Hendry House, my situation could have been radically altered.

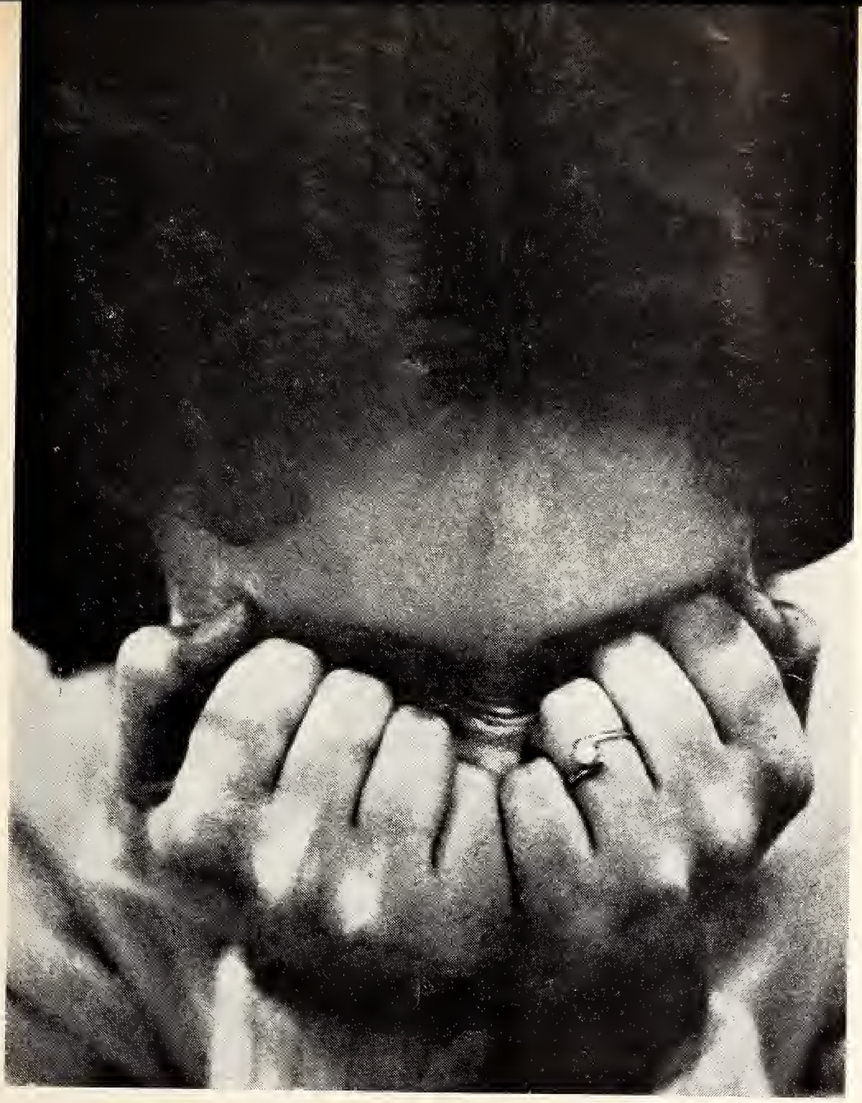
Having personally viewed what your 1-Ws are "saying to the world," I have a little more than base contempt for what you Mennonites allowed to exist at the Hendry House.

It's time your leaders took a good look at what you are holding out to the world in Evanston. There is . . . little your 1-Ws are saying that adds to the witness of a historic peace church. *Ronald W. Nelson, 3504 Beldare Ave., Cincinnati 20, Ohio*

UNFORTUNATE NAMES

Dear Sir: Just a few comments: I am very pleased with the photographs, poetry and art work used in *The Mennonite*. Modern art can convey a message with more emphasis than words at times. I like the distribution of space to the various departments—gives us a well-rounded magazine.

One criticism—I too was disturbed by the "Slave Auction" of the young people. The idea is good—but the name very unfortunate. Even in this country "slave" has a very unsavory connotation, especially applied to girls. I know this is not apt to enter the minds of young people but could very easily be associated with it by others. I hope other groups of youth will not apply this title to their services. *Mrs. Claude True, Lebanon, Ill.*



a student's prayer

Make me uncomfortable, O God.
Make me uncomfortable about what I'm doing with the mind
you have given me . . . about studying too little and too sloppily
. . . about memorizing facts rather than seeking Truth and
Knowledge . . . about working for grades rather than
for the excitement of learning.
Make me uncomfortable about my future hopes . . . about wanting
college as a means toward gaining a better paying job,
more security and social prestige rather than toward
fulfilling your highest purpose for me.

Disturb me, O God.
Until I sense that my true calling as a student is . . .
To grow into the broadest, deepest, most vital person possible
To seize now this awesome opportunity for searching out wisdom
To find joy in reading and grappling and grasping
To live richly and responsibly
To do my part to help create a better world
To be constantly grateful for the capacity, creativity, and courage
that are given to me . . . freely . . . by Thee. Amen.

Kay Lorans

We Met in Chicago

Elvera Baumgartner

YOUTH

SITTING AROUND THE rectangular table in the Lincoln room of the YMCA Hotel in Chicago on February 18 and 19 were Marvin Zehr, Glenn Baughman, Hugo Peters, Larry Kehler, Anna Marie Peterson, Marvin and Ruthann Dirks, Jacob T. Friesen, and I. It was the first YPU cabinet meeting for some of us.

Have you ever wondered what your YPU officers are like and what they talk about at these meetings? I certainly have. I wish you could have been there to gather your own impressions. Since you weren't may I give mine.

Meet Your Leaders

The agenda was presented by the YPU president, Marvin Zehr. Marvin is the assistant pastor of First Church, Berne, Indiana. His term as president ends in 1964. He has blonde hair, a crew cut, and a football player's build. After the meeting adjourned Tuesday he spent his time before the 6 o'clock train looking for a gift for Jeannie, his wife. The gift had to fit both Jeannie and a minister's pocketbook! Not only is he proud of his family but he is also proud of his young people in Berne and the entire Conference. In fact, love and concern for all YPU members and people who should be YPU members is an evident characteristic of all the cabinet members.

In 1964 Glen Baughman, now vice-president, will become president of the YPU. Tall, dark haired, and quiet speaking Glenn graduated from Bluffton College in January. His home is in Iowa. He will spend the next two years working in the business office at the Mennonite Central Committee headquarters in Akron, Pa. This will be his period of 1-W service. Glenn is looking forward to associating with a youth group in Pennsylvania during his stay there.

Also tall but with blonde hair was Hugo Peters, a student at Canadian Mennonite Bible College in Winnipeg, Manitoba. He is the recently elected Faith and Life Chairman. His term expires in 1965. Willingness to serve became an obvious characteristic of Hugo when he accepted the no small job of writing next year's prayer calendar.

A Canadian working in the United States is the Fellowship Chairman, Larry Kehler. His term expires in November 1963. Larry works for information service at MCC in Akron, Pa. He is the father of two children. Recently Larry became the youth sponsor at Bethel Church, Lancaster, Pa.

Red-haired and friendly, Anna Marie Peterson is the Service Chairman. Like Glenn she also comes from Iowa. She is now teaching fourteen super-active Negro kindergartners in Atlanta, Georgia. This alone would be a job but having student kindergarten teachers observe her at work makes it even more so. The Quaker church, where many of the Mennonite House family in Atlanta attend church, has no youth group as such. The experience she is getting, however, will make Anna Marie valuable to a youth group when she comes in personal contact with one again.

Marvin and Ruthann Dirks arrived in Chicago a bit tired but very excited over their visit to Pacific District youth fellowships which they just completed. A bout with the flu bug couldn't even dampen their enthusiasm over their trip, over their job, and over life in general. Marv shared with the cabinet some of their observations. You will learn more about this trip later in the Youth Page. Because Mary Ratzlaff, Yankton, S. D., resigned as secretary-treasurer, Ruthann took down the pages and pages of minutes.

Jacob T. Friesen sat at the table as Youth Advisor. He is the pastor of First Church, Bluffton, Ohio. Jake's ever present wisdom and wit were appreciated by all. He has had wide experience in youth work in his own church and as a speaker in many other churches and retreats. A very busy man, Jake is never too busy for young people.

Now that you have a sketch of all the cabinet members but me—I'm sketchless—let me share with you some of the subjects we discussed.

These Things Were Discussed

Here are some of the things your YPU officers feel you would like to see on the youth page. If they are wrong why don't you tell both them and me! 1. More articles written by young people themselves. 2. News of Conference YPU projects. 3. Subjects such as "What does it mean to be a Christian," stewardship, etc. discussed. 4. Shorter articles. 5. Information on program helps, books for youth libraries, etc.

Discussion was held as to how the YPU meetings in the local church, at rallies, and during conferences can be improved. Work was begun on the youth meetings at the 1965 General Conference in Estes Park, Colorado. You won't want to miss a meeting. It's going to be different than the usual four hour business only period.

A session was held on program helps. It was the feeling that perhaps one fault of these helps is that they are written with too large a group in mind. The average YPU group has from eight to twenty members according to the information sheets you have sent in.

It was decided to wait till the council meeting in November to elect a secretary-treasurer. The job itself was defined more clearly.

Discussion was held on the missions projects. You will hear more about these later.

The cabinet decided to hold the 1963 council meeting at the YMCA Hotel in Chicago in November.

We Talked About You

These and other things were discussed around the rectangular table in the Lincoln room and over the breakfast, dinner, and supper tables ut above all you were discussed. you ever get the idea that the PU exists just to be existing I hope u can also sit in on one of these eetings someday. Your officers e most of all interested in you. ey want the YPU to be an avee through which you can grow your Christian experience. They nt the YPU to provide Christian fellowship among the youth in your own church and with others. They want the YPU to be a training organization where you learn to share with others your faith and where you learn to be good leaders and followers.

This is a terrific job. After the cabinet meeting in Chicago I became convinced the job will be done.

outh American Workshop

rty-seven young people, coming om as far as Sao Paulo, Brazil, ontevideo, Uruguay, and Fernim, Paraguay, gathered on Januy 16 for a four-day workshop. For e first time young people from urches in three countries of South nerica were making this contact th each other.

The meeting place was the agriltural school of the Brazilian govnment at Foz do Iguagu, which d been given to the group with extra cost. Thirty-two of the ung people came from Sao Paulo, ritiba and Witmarsum. Traveling a big bus the group had brought th them groceries and other pplies. The cooking was divided nong the twenty girl participants th the boys chipping in. The ather during the workshop was ry favorable, not so sultry as is ry often the case in Iguagu in nmer.

The time was spent in Bible study, ture and discussion, singing, eet meetings, excursions and busiss. The South American Youth nmittee, composed of members m all countries involved, was sponsor of the workshop. Parpants traveled mainly on their n expense, although some had financial backing of their rches.

n three sessions the group dwelt Matthew 7 during which time ee main themes were discussed: ging, prayer and false prophets. lectures concentrated on such jects as: content and form of devotional part of our young people's work; training our young people to Christian service; and social life in our communities. Reports were heard from each of the fifteen groups. There was much individual and group singing and at least three times the group made excursions to the falls, the international bridge and other renowned places on the Parana and Iguacu rivers. Twice the whole group went out to conduct street meetings. At the closing exercises testimonies were heard from a number of the participants.

The group expressed the willingness and necessity for a repeat workshop as soon as possible, perhaps next year. Also at the business session the South American Young People's Committee was supported by the assembly in such endeavors as:

1. Active support of the *Jugendbrief*—the letter that ties Mennonite Youth for Christ together.
2. The establishment of a Young People's treasury, each group donating ten percent of its annual income to this cause.
3. The publishing of a youth manual.
4. Contribution of articles and reports to our South American papers, *Bibel und Pflug* and *Mennoblatt*.
5. Sending of youth delegates to the Gartental, Uruguay, South America, Conference in 1964.
6. Exchange of workers at our annual retreats.
7. The appointment of an assistant South America youth worker.

Participants and the committee feel that this workshop was worth the effort put into it, and trust that similar workshops on an international scale will be held from time to time.

ITH is sponsored by the Young People's n of the General Conference Mennonite ch. Editor, Elvera Baumgartner.

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COVER

Voluntary service often takes young people to places of real human need.

CONTRIBUTORS

Edgar Stoesz, Mountain Lake, Minn., is director of Voluntary Service for the Mennonite Central Committee.

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COMMENT

Our discussion of the March 12 Sunday school lesson "Freedom Under Christ's Authority" will raise questions about the nature of our Christian witness. So do our two articles on laymen abroad and voluntary service. Luke 6:46: "Why do you call me, 'Lord, Lord,' and not do what I tell you?"

THE MENNONITE

Editor: Maynord Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art Director: Robert W. Regier. Business Manager: Walter D. Unrau. Circulation secretary: Morilyn Kaufman. 722 Main St., Newton, Kansas.

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EDITORIAL

I wonder whether there is anything in our culture that is a greater stench in the nostrils of God (Amos 4:10, Joel 2:20) than religious (socalled) radio programs.

If I have a choice between listening to jazz and a gravel voice belting out the Bible, I never flip a coin. Why? I prefer something that is neutral to something that is anti-Christian—especially when it claims to be serving in the name of Christ. Yes, there are some exceptions. I'll mention them later, after I've let off my steam.

My first dish of "wrath crispies" goes to the man who dares to call himself "your radio pastor." How dare he? I never joined a radio church, and I never intend to. This, of course, is the kind of fellow who never mentions the church unless he has something bad to say about it. He runs down the church and his leaders. (So today, I'm taking some of that equal time.) And he wants to be a radio pastor! Yes, he wants his own comfortable church—a radio church with one-way communication. He talks. He defines pure doctrine—all by himself.

And so the man that criticizes the church, sets up the worst kind of false church. It is the kind of church in which no one has to be responsible to anyone else. This form of religion calls on people to tear down the churches rather than build them up. This, of course, is a comfortable kind of religion—all play and no work. It gives you such a nice reason for being an un-nice person—it is the other people who are bad. No need to be involved in the messy work of trying to get along with cranky people. It supplies a good excuse for criticizing the churches and for staying away from them. After all, the voice on the radio said something about the churches that didn't sound good.

But I can endure criticism of the churches. They deserve criticism — though in reasonable amounts, please. But the man who blames the churches for preaching what he supposes is false doctrine, and then turns around to preach a more false gospel—what does he deserve? A hating cup, perhaps?

The gospel of most radio preachers is usually "badspel." Franklin H. Littell, speaking about one of the anti-church groups, in this case the self-styled Christian anticommunists, said that these folks have "replaced the Good News that all is being made new with the bad news that everything must stay the way it is." I wish I had said that.

Many of the radio preachers are easy to listen to. (Why doesn't our preacher preach like that?) They appeal to our fears. We don't like change. And they tell us that we don't have to change. (But the Bible says, "Repent.") Let's go back to the old time religion (though there never was their kind of old time religion—praise God!). This keeps us facing ourselves, but true repentance can only begin here.

Radio religion at even its mediocre best is usually rather thin gruel. It is a watered down religion that makes religion a matter of words. Therefore, a person or a thing is religious if it makes religious sounds. If you want a Christian pencil or a salt shaker, put a Bible verse on it. Ridiculous? But this forms our judgment about life. Put Bible verses, religious words, and religious-sounding music around a harangue and it is a sermon. Put a lot of religious trash on a radio station and you have a religious broadcasting station.

So much for the buckshot blast. Let me narrow the target. Yes, there are some good religious broadcasts. How can we tell which they are (or aren't)? By and large they are those associated with a particular denomination or groups of denominations. But even here, few are doing a really good job because they often allow the independent and irresponsible broadcasters to set the standard for them. Even here they follow the pattern that a thing is religious if it makes enough religious noises. And even the better broadcasters stumble on the doctrine of the church. Their understanding of their role seldom comes through clearly. I suspect that it is weak in many cases. Most methods used by the better broadcasters are quite limited in doing what they profess most loudly as their aim. They seldom reach the unsaved, because they seldom begin with an understanding of the unsaved.

Yes, I know that in spite of all our bungling, God does bless. God uses the foolish things of this world to accomplish His work. And I am sure that some people are even helped by the rantings of the worst religious radio racketeers. For God surely turns the wrath of men to His praise (Psa. 76:10). But do we have to have so much on the radio? And if there is so much, do we have to listen to it?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

78: 12 MARCH 19, 1963

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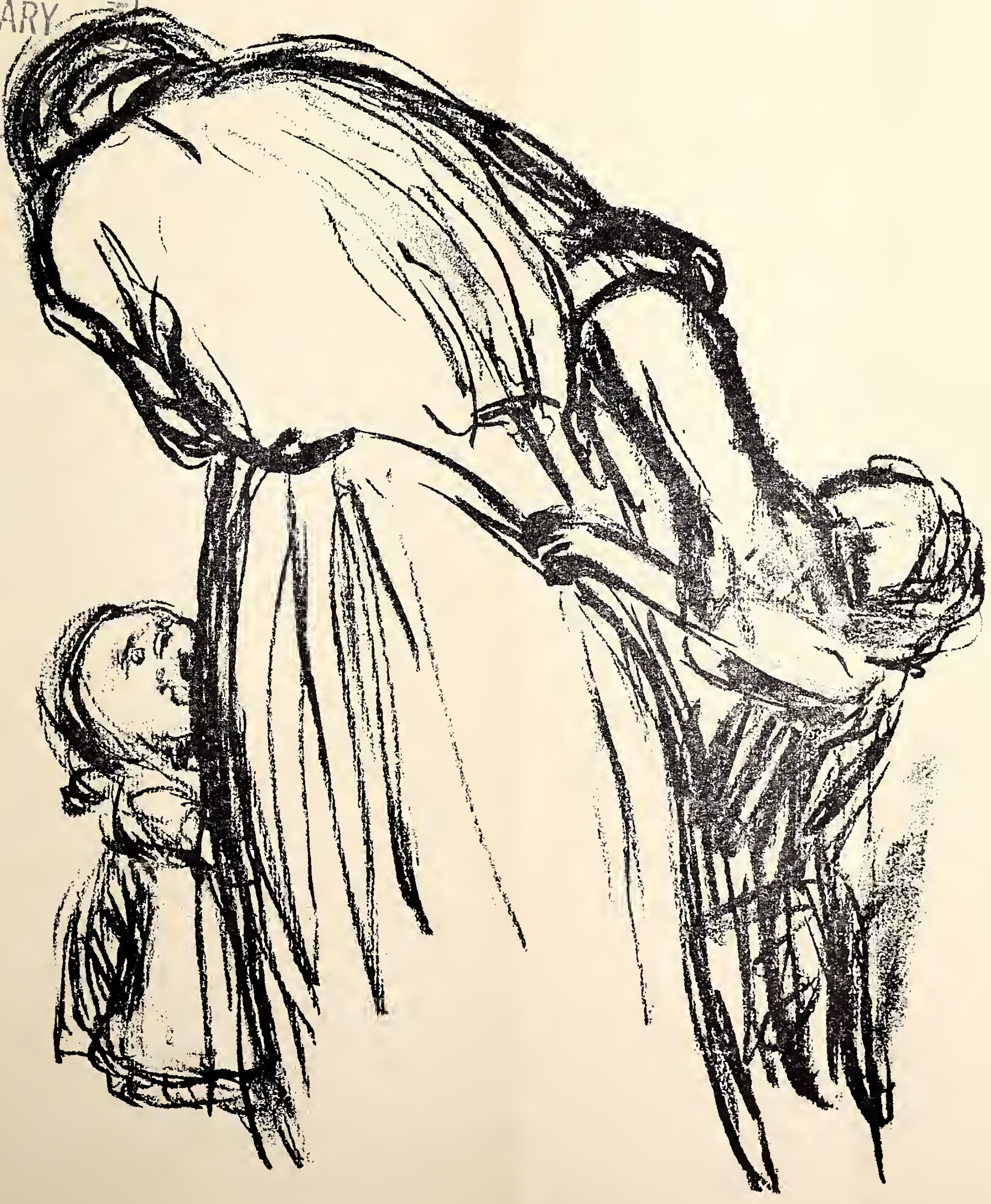

Bread!

He Was a Loud Pilgrim from a Quiet Town

The Two Lives of a Salesman

Lee Eitzen

THIS MIDWEST MENNONITE showed the halting difference. A plain walk, toeing in. Outwardly, hesitant toward the distant USA—the USA furiously selling, building, and cutting up the land.

Here in his hometown, Mountain Lake, Minnesota, was thick English speech in German word order. Here was a solemn way of life; sometimes tomfoolery or dirty stories or cornet bands and banners, sure, but all in the light of orderly, quiet Sundays.

When Isaac (Zeke) Wiebe (pronounced *Weeb*) sauntered off the train, set down his satchels and lit a cigar, he told of a different world.

He was a salesman, a Yankee by now. Once a year we saw him, knew again his cocksure words and walk, and then he was gone. For Zeke Wiebe in his easiest days, the days of Coolidge and Lindbergh, the Christian way was cut off with a sharp line from the slick talk, two-tone shoes, and high hopes for tall buildings. That was true for any smalltown American. But for the son of immigrant Bible-pacifists? A plain-folk farmer? Twice as sharp. And in the *selling* game!

One day, just before our day of a Roman Catholic president, he was to die, leaving nothing much in a canvas bag and a cardboard box. But he also left his name under the big title of a small booklet. Nine hundred copies of a useless, rambling, awkwardly worded pamphlet; nevertheless, a wonderful, courageous creed quite ahead of his time. As a former high-type salesman working the school territory, Zeke had a view unpopular among his Bible-belt brethren. He went far beyond his last nickel to dictate words that didn't hit print until he was buried.

Isaac Wiebe, Christian, former representative of Encyclopedia Britannica, Incorporated, did not want

ligion taught in the public schools of his time!

Zeke (he called himself Ike in the outside world) ay never have seen the play *Death of a Salesman,* which Willy Loman lives for "personality" and dies double shame. Zeke's own life as a snappy dresser the big town is hidden in his own solitude, lost in e echo of nights when a fading steam wail and the me Santa Fe sounded exciting and strange. But ke asked himself about selling and truth, and when talked, talked fast and hard, he had real ideas out it.

Today we still wonder about the American salesman a moral man. The easy margin and the smooth y have angered many a young man who then turned jobs where you don't sell your persuasiveness too ectly.

What is a fair picture of the man who sells? Here s Zeke who said what he meant. He lived when ving an American Protestant Christ might mean unding your salesmanship. It might mean your llingness to sound like a good guy to have around atever the situation, to close the deal no matter at—this ability might have to suffer.

Zeke knew the ways and he remembered names. *Your name Swerenson? Say, I know a fella down in Tulsa name of Swerenson. Has a jewelry store. Real swell fella. Relative of yours?*

Another friend, another contact. Only there was a difference. Zeke was a certain kind of man who said things and was willing to pay for saying them.

You tend to remember Zeke in a finely checkered suit, perhaps as one of the first to tell you how tough a sharkskin suit is, and to look classy telling it. But he was not always so. As a boy, he was known as a plodder, and he thought he got the butt of things. On his father's farm, he resented the way his father hit his name oftener when he woke the boys, calling in Low German, "Boys, get once up! *Isaac,* George, Claus, *Isaac,* Frank, *Isaac!*"

Later, in the village school, the fellows picked on him. He didn't finish high school, even after going to Mechanic Arts in St. Paul on his own. He lost a sweetheart and never became involved again. Not that he couldn't have been. He had a handsome face and a rich baritone voice to go with a fine manner.

The fine manner was marred, though, by his fidgeting. In a town, a room, or a parlor chair, he would constantly move about; if seated, lurching and squirming. His opinions as American traveler would begin with a dart look about, lick of lips, fingers up before face, and "Well now, I'll *tell* ya," and the torrent was on—loud.

When he was older and deaf, he once talked so hard (about his "soft line" on Communism) on a Minneapolis street car that his young friend, a well-mannered pastor, was embarrassed among the strangers. He always embarrassed by loud talking in his later days.

Second Generation Mennonites

In a picturesque style, Lee Eitzen interprets the oddities and profundities of one second-generation Mennonite who moved out into the world and quite deliberately rejected his ethnic heritage in pursuit of the American dream. No doubt many readers of *The Mennonite* will wonder why this profile was published in our Conference paper. Is it only the portrait of a single idiosyncratic individual for whom town and country Mennonitism went sour and for whom a free enterprise political system became the means of escape? What significance does it have in relation to the objectives and norms of our church?

We live in a time when the mobility that was unique in the life of Zeke Wiebe has become the common experience of hundreds of members of our Conference. We live in a time when the *ethnic* definition of a Mennonite and the *religious* definition have got to be untangled if our church is to survive as a particular witness within the family of churches and world. We live in a time when the third and fourth and nth generation have the opportunity and resources to reclaim the faith of our fathers in a way that was not true of Zeke Wiebe and his second generation of birthright Mennonites. I believe Lee Eitzen's article can help us to understand this phenomenon more clearly.

In the sociology of religion there is a "law" attributed to Marcus L. Hanson that reads as follows: "What the son wishes to forget, the grandson wishes to remember."

The sons and daughters of Mennonite immigrants to this country were really in a difficult position. They were marginal persons, too foreign for the encroaching world and too American for the first generation in the home community. They were forced to live in two worlds without belonging fully to either. This leads to rootlessness, which is the inevitable source of despair.

Zeke Wiebe licked this problem by a feat of no small proportion. He mastered the ways of the world. Every person needs to belong. He requires ar
object for self-identification and socia
location. Zeke found his referenc
group, and it was none other than th
total country of his parent's choice. Th
fact that he discerned the hand of Go
in the founding of this nation mad
this identification easier, but the fac
that he finally "made things right wit
his Master" indicated that his new iden
tification with the American dream wa
not ultimately satisfying (or perhap
that his old identification with th
church back home was not entirely fo
gotten).

We who are members of the nt
generation do not suffer from Zeke
handicaps. Our speech neither betray
a foreign background to the world no
renders us outcasts in our home churcl
Still, we too need an ultimately satisf
ing object for self-identification; and f
many of us who are living out in th
cities of our land, this object has b
come by rediscovery and choice th
"faith of our fathers." *Leland Harder*

He never had a wife to tell him.

In his move from the farmyard to the office, he was among the first to personify the daily struggle between the faith of his fathers and the American dream. His people claimed quietness and humility, but his work demanded getting there first and being in the know. Selling seems a logical choice, looking back, because he liked people and talk; he was interested in the outside world and—frankly—he had to get away from the family.

It must have taken something out of a man to hold his two lives together in those days. The teaching of his people held knowledge of martyrs through three emigrations. It was absolutely against soldiering and for the inner change in a man. They saw life as tenders of fields, whether in Old Judaea or New America, and thought much about life's known ending. On the other hand, the teaching of Wiebe's new towns and trade seemed toward fighting down the prairie, making life faster, softer, but full of pep. *A life that is great, a market on every Main Street with a Great White Way and I'll tell you a grand opening at the new Movie Palace next Saturday night!*

*On top of that, most of the steeples from Omaha to Fort Worth, where worship in English gets full credit, also cover prayers on behalf of Grant, Lee, and Pershing; Wall Street and war! They stand for Christian women who bob their hair and maybe even pla
cards. That long, drawn-out joke at home abo
heaven, how there'll be "also a few Mennonites"; wh
SAID that? Jake Sawatsky. Men's ready-to-wea
S'good question. You gonna be right-or-else? Or
the majority? Or maybe just good? But who* can *b
You simply have to fit things together somehow?*

And then the public schools themselves. Zeke so
reference books for schools and for a while for docto
*But still, all the education talk doesn't square with t
gospel. How do you raise all those youngsters in t
nurture of the Lord when their schoolteacher, putti
ideas in their heads all day, might be a Mormon or
Seventh-day Adventist or even a Roman Catholi*

The questions eventually pierced his light-heart
moralism. His cousin John Warkentin, a Minneapo
electrical engineer, writes: "I recall him in my bo
hood days as quite the man-about-town type. Dapp
jaunty, and always well dressed; flashy neckties a
colorful vests, with his white sailor hat cocked well
the side of his head. Mother, speaking with him
Low German, once asked him, "Isaac, when are y
going to quit smoking?"

"He encountered with, 'When I have this ci
smoked up.' But after a moment, 'until I the n
one light!' Then followed what seems to me now
almost ribald burst of laughter.

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"He was always full of merriment and congeniality, but as years went by, as he told me, he could not go on as he had been. At the South Side Mission in Minneapolis, where a cousin worked, he testified he made things right with his Master and turned over a new leaf. He was just as carefree, but the swagger was gone and he would account for an action or belief with 'I feel I am a better witness.' "

He had always spoken out strongly, *for* cities which had good, moderate-priced hotels, *against* high-pressure evangelism or selling. But at this point a conviction entered his way. Also, whether for sparse home ties, or type of work, or growing ailments, his centers moved from the lower to the upper Midwest. Soon he spoke of tough jobs selling "blind" by phone all day. Regardless, he still had contagious enthusiasm, spoke eagerly of the interests of young people, and of his own new plans "when I feel better."

Then one day in Milwaukee, John Warkentin's brother George received a call from General Hospital. Isaac Wiebe—stroke—arms paralyzed. George Warkentin found Zeke's things, mostly soup cans and crackers, in a cheap room, and helped get him to Minneapolis.

Zeke's mission church was now an arm of his boyhood church (Mennonite Brethren) and there he was briefly janitor in exchange for a room. Soon this attempt had to end, and he lived in several shoddy rest homes in the city, swinging in and out of bed with leg force, scolding senile roommates, asking cousin George to bathe him and firmly telling him how. He spurned talk of the new rest home in his native village and did not complain of his lot. He weakened and died, and was buried from his boyhood church in Mountian Lake, in July, 1959. His final possessions were merely a boxful and a bagful, except perhaps for some stray pieces of furniture.

We do not know how Isaac Wiebe the Christian viewed the jaunty manner of Ike Wiebe the salesman. We do know that in the moralistic faith he knew, that was where he changed when he took a stand. Perhaps this pioneer from the old faith to the new lingo was saying *No* to the big god Progress and his little requirements. Who can say?

After Wiebe's burial came the pathetic surprise. His sister, Mrs. A. A. Klaassen of Mountain Lake, revealed that in his final year Zeke had been writing a book. In the rest homes, a niece would take dictation and type a manuscript. Zeke gathered a few hundred dollars (some of it solicited), arranged for printing, and put off specific questions with "You'll read it when I'm gone."

Few have and probably few will. It is a gray book in cheap, job-printing format, but bearing names and facts remarkable for an unschooled man. The cover wording has a handbill style and claims considerably too much:

RELIGIOUS LIBERTY ESTABLISHED
IN THE U.S.A.
MEET
BENJAMIN FRANKLIN, JAMES MADISON
HORACE MANN, ROBERT RAIKES
AND OTHERS
ALL IN ONE STORY

A discussion on: Religion in the Public Schools,
the Holy Bible, the United States Constitution,
and also the Development of the United States
Secular Educational System.

A street in Mountain Lake: Here was a solemn way of life.

The horizons he explored were being changed at a new pace by all the uncomfortable Americans like him.

The flyleaf has a dedicatory thanks to God for the religious liberty provisions of the Constitution, a Psalm, and the entry "Ike Wiebe, Editor." The last page lists five suggested readings, mostly reputable. Zeke not only read in the books he sold; he apparently used libraries.

The sixteen pages of fine print, in spite of poor punctuation and expressions like "our young folks," would probably have earned Zeke a decent grade in history in a college course. However, the intensity of his remarks on pluralism in action (his time was not blessed with the term), not to mention his surprising foresight, would be rare in a college boy.

He begins with lengthy quotations from the apostle Paul, switches to American history, and places side by side Franklin's Deist statements and Christ's words in a bold way only recently done by American theologians. Then he attempts that uneasy thing, a religious view of American history. He proceeds from the matter of prayer at the Constitutional Convention to illustrations of contrasting religious minorities in community, and into the touchy problem of the nature of a high school baccalaureate.

The closing paragraph has provincial but allowable statements about "prayers of godly people in 1787," about released time, and combines "for doctrine, for reproof," "Christian Schools and Colleges," and "radio and television" in an awkward omnibus of phrases in King James rhythm.

Nevertheless, no one can help being stirred knowing about him and reading sentences like these: "But in appraising the United States Constitution, we must come to one conclusion. Our great omnipotent and omniscient God, in His unbounded mercy towards us, saw to it that no atheistic nor agnostic nor legalistic, arrogant, spiritually blind nor morally corrupt religious hierarchy could impose its will on the American people through governmental establishment." Or: "Let us thank God that we have courts that know how to read and interpret the United States Constitution."

In the new American turn toward real freedom for real worship out of real choice and desire, Zeke Wiebe seems far from wrong. He would probably look askance at compulsory prayers from secular boards. As American skeptics, Christians, and Jews share more understanding of each other, they must expect a stronger personal investment from those who identify with a faith at all. Crutches of public and political statements will seem increasingly weak, except from church groups with deeds somewhere near their words.

Two statements from the new-found voice of religion in safeguarded higher education hardly contradict our humble salesman's credo. One is from Harvard Roman Catholic professor: ". . . in order t understand the religious state of the modern world we must recognize the existence of two contrary tenden cies. On the one hand the standards of the religiou minority have been steadily rising, while at the sam time the general level of religious practice among th majority of nominal Christians has been rapidly sink ing. Therefore the general tendency is for moder Western Society to become increasingly pagan while a the same time Christianity considered as a minorit religion retains and perhaps even increases its vitalit and its internal strength" (Christopher Dawson i *The Crisis of Western Education,* Sheed and Ward)

The other is in a new religious history by Frankli H. Littell, a Methodist from the University of Chicag an authority on Christianity under dictatorships an also on the Mennonite church. Littell says the neces sity to declare one's own faith is a new high in huma religious arrangements, until now overlooked by churc historians with old European thinking. The few earl American Christians sought to found their own variou new forms of state churches here, he claims, and the footings are all around us.

A balanced structure of respected freedoms for genu ine commitment is only now arising: "Over a centu ago the great scholar Philip Schaff expressed in pr phetic words the special potential of the America religious setting. 'The glory of America is a free Chri tianity, independent of the secular government, an supported by the voluntary contribution of a free pe ple. This is one of the greatest facts in modern histor Schaff, whose education and extraordinary percepti as church historian made him one of the ablest inte preters of European and American religious life, look to the day when the American potential would understood and realized . . . to this day its implicatio have neither been fully realized or even accepte (*From State Church to Pluralism,* Doubleday).

Isaac Wiebe's pamphlets, nine hundred of the lying useless in a family box, only hint of a life th was as valiant as many which may be more proper honored by plaque or footnote.

The horizons he explored were being changed at new pace by all the uncomfortable Americans li him, by all their mingled muscles and accents, the paved roads, sprouting buildings, and overhead wir Among men, this swaggering Yankee with a Lo Dutch heart was more alone than we can ever kno because his few kinsmen were still bunched in th village or two. His solitude must have been grea because he saw so far beyond his trudging task.

But he knew his greater home; his struggling book proclaims it. He was not lost among smoky dep and dusty hotels. Zeke Wiebe, the pacing talker, ceived rare sight. He could drop his grip in a barr room and see past the dangling bulb, past the lon blinking of neon sign, beyond time of earth and sp of suns, into the promised light.

NEWS

Nurse Faces Health Threat in Bolivia

Mary Ann Epp, a nurse from Newton, Kan., on assignment from Mennonite Central Committee in Bolivia since last fall reports on medical work in Bolivia.

The small village of Tres Palmas is located fifteen miles from the city of Santa Cruz, Bolivia. You might travel these last fifteen miles over rough, rutty, and sandy roads by jeep "taxi" or by tractor and wagon of one of our colonists.

The hot wind from the north is our constant companion. It shifts drifts of sand from one place to the other day by day. If you look at some of the people we work with each day you might feel their existence is about as futile as the drifting sand. They seem to be pushed along day by day, sometimes by good and sometimes by bad influence. They seem to have little or no initiative to help themselves improve. The native Bolivians seem to be almost completely victims of circumstance.

Originally Mennonite Central Committee came into this area to aid the Mennonites from Paraguay who had settled here. These people seem to be doing quite well. They are able to help thmselves. But they still need assistance. Our medical aid to them is still important since it gives them care they would have to be without.

But the work among the Bolivians is perhaps the most important aspect of our work. It not only gives them the help they so badly need; it also gives us the opportunity of being an influence of good in their lives. This service is the chance for us to become acquainted with them and opens many other areas of service as well as witnessing for Christ to them. Their confidence is easily won because they are very grateful for any help they receive.

Nevertheless, the work with these people does not always run smoothly. It takes much patience not to become annoyed at the many little superstitions and some of their knowledge of half-truths concerning illnesses or drugs. This involves a good deal of our time to educate and explain to them clearly as we proceed with treatments. Another problem is to get them to see the necessity of finishing a treatment. Frequently a course of several days of medicine is necessary for an infection or illness. If they feel much improved after one day, they may

Native Bolivians have a futile existence. They are the victims of circumstance.

not return. Sometimes no harm is done, but frequently they return with a relapse about a week later that requires much more treatment and also makes it more severe for them.

We have the usual rounds of injections or medicine distribution for upper respiratory infections and intestinal disturbances. Most of the latter are caused by parasites. The diet of most of these people is so inadequate that malnutrition, especially for the children, makes them ripe for an infection to set in.

The next big problem is the lack of sanitation. Water supply is probably the basis of this problem. Usually they get water out of puddles standing in the ground. They use this for drinking, washing, and any other need for water. The animals probably have already used this same water. Boiling the water for their own consumption is not thought of unless they happen to be a family who has been instructed by us or some other source, but these are few. When these puddles are not available because of dry weather, they must come for water. Many walk miles every day with just a crock that they are able to carry on their heads to get water from our well or from neighbors who have wells.

Our clinic building also contains several patient rooms so that we are able to keep patients overnight. This is mostly for maternity care. The mothers usually stay for three days after delivery if everything goes well.

Another area of activity for us is food distribution. So far we have had to limit our supply of powdered milk or produce to Mennonite families. We would desperately like to get more of a supply so that we could get some of the much needed milk into the poor Bolivian homes also. We have not been able to get permission from the government to allow our shipments to come into the country duty free.

Pray with us concerning the need of a vehicle for our use. We need one primarily for ambulance purposes but also for hauling. I have almost been desperate for a vehicle several times in my short stay here. The wagon and tractor can be very slow and tiresome to get patients into the hospital or to the doctor, especially if they are seriously ill.

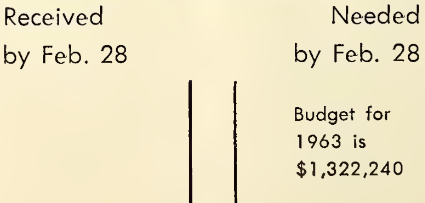
CHRISTMAS IN JAPAN The main emphasis at Christmas in Nebeoka City, Japa was on evangelism. George Janzen reports that the group pictured represent about one-half of those who attended. The young people were so inspired by th meeting that weeks later they decided to organize and call themselves "Th Immanuel Group."

1-W ORIENTATION PLANNED

An orientation school for men planning to enter 1-W service is scheduled to be held in the Newton, Kan., area on April 22-26. There will be five evening sessions.

The school is planned primarily for those within driving distance, though others may also register, according to Vern Preheim, director of 1-W. Inquiries should be directed to the 1-W director, Board of Christian Service, 722 Main Street, Newton, Kan.

CONFERENCE TREASURER'S REPORT



Last year $180,263 was received during the first two months at Central Office in support of the General Conference program. This year $170,356 was received during th same period. Needless to say, i this trend continues, drastic cu tailment of program in some area will become essential before ver long. We have seen some of th fruits of our labors. Dare we giv less support than we have given

Your comments relative to th way in which we have been repor ing on Conference financial matte during the last year or two are ver much welcomed. We would urg you to feel free to communica your concerns. *Wm. L. Friese*
Conference Treasurer.

BOOKSTORE SALES IN 1962

General Conference bookstores so books and Sunday school suppli for $181,196 in 1962. This is an i crease of 11.7 percent over the pr vious year. Each of the three boo stores registered an increase sales: Berne, Indiana, $52,298, a increase of 2.3 percent; Newto Kansas, $59,719, an increase of 1 percent; and Rosthern, Saskatc wan, $69,179, an increase of 1 percent.

ARIZONA PRAYER SERVICES

Christians on the Arizona reserv tion have caught the ecumenic spirit. Once every month Hopi a white Baptists and Mennonites me for a day of prayer and fellowsh In February the meeting took pla at a Baptist mission church at S ond Mesa. Fellowship was enjoy through prayer in the afterno and a meal in the evening.

CHURCH RECORD

CALENDAR

Conferences

Apr. 16-19—Town and Country Seminar, Elkhart, Ind.

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18—Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Oct. 25-29—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference

Central

Mar. 24-29—Spiritual Life Emphasis Week, First Church, Normal, Ill. Lotus Troyer, speaker.

Mar. 24-29—Lenten Services, Grace Church, Pandora, Ohio. Verney Unruh, speaker.

Mar. 24-31—Spring meetings, Ebenezer Church, Bluffton, Ohio. Vernon Duerksen, speaker.

Mar. 28—Bluffton College Choir concert, Zion Church, Donnellson, Iowa.

Mar. 31-Apr. 4—Pre-Easter meetngs, Bethel Church, Pekin, Ill., H. N. Harder, speaker.

Apr. 11-14—Easter week-end servces, Zion Church, Donnellson, Iowa. . J. Esau, speaker.

Eastern

April 7-17—"New Life Meetings," East Swamp Church, Quakertown, Pa. Wilbert Regier, speaker.

Northern

Mar. 28, 29 — Schmeckfest, Freeman Junior College Women's Auxiliary sponsors, Freeman, S. D.

Mar. 30—Northern District Retreat Workshop, Bethel Church, Mt. Lake, Minn.

Mar. 31-Apr. 5—Lenten services, First Church, Madrid, Neb. Leo Miller, speaker.

Apr. 7-12 — Pre-Easter services, Bethel Church, Mt. Lake, Minn. Vernon Neufeld, speaker.

Apr. 9-12—Pre-Easter services, Salem Church, Freeman, S. D. Erland Waltner, speaker.

Pacific

Mar. 25-28 — Pre-Easter services, First Church, Aberdeen, Idaho, J. Herbert Fretz, speaker.

Western

Mar. 3, 10, 17, 24—School of Missions, Tabor Church, Newton, Kan.
Mar. 17—Peace Institute, Eden Church, McPherson, Kan. Dan West, speaker.

Mar. 20—Bethel Deaconess Hospital Association, First Church, Newton, Kan.

Mar. 23—Western District Vacation Bible School Workshop, First Church of Christian and West Zion, Moundridge, Kan.

Mar. 31-Apr. 5—Special meetings, Zion Church, Elbing, Kan. Albert Epp, speaker.

Mar. 31-Apr. 5—Pre-Easter services, First Church, Ransom, Kan. John Thiessen, speaker.

Apr. 1-5 — Pre-Easter services, Hoffnungsau Church, Inman, Kan. Harold Thieszen, speaker.

Apr. 7-10—Holy Week Services, Buhler (Kan.) Church, Russell Mast, speaker.

Apr. 8-10—Pre-Easter services, Arvada (Colo.) Church. Arnold Nickel, speaker.

Apr. 8-12 — Pre-Easter services, Grace Hill Church, Whitewater, Kan. O'Ray Graber, speaker.

Apr. 19-20 — Oklahoma Church Workers Conference, First Church, Clinton, Okla., Verney Unruh, speaker.

Apr. 21—Bethel College Choir at Tabor Church, Newton, Kan.

May 5—Mennonite Song Festival, Memorial Hall, North Newton, Kan.

June 9—Dedication of new church building and Eightieth Anniversary of the congregation, Zion Church, Elbing, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Baccalaureate Service, Mennonite Biblical Seminary.

May 26—Commencement, Bethel College, Franklin Littell, speaker.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31—Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

DEATHS

Frances Conrad, Wayland (Iowa) Church, born Jan. 16, 1897, and died Feb. 17.

Mrs. John (Della) Christner, Wayland (Iowa) Church, born April 20, 1887, and died Feb. 28. One daughter survives.

George Ensz, First Church, Monroe, Wash., born April 16, 1898, and died Feb. 21.

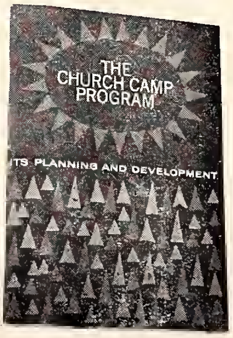
Karl Elton Krehbiel, Deer Creek (Okla.) Church, born on Feb. 3, 1951, and died Feb. 18.

Bill Williams, Zion Arapaho Church, Canton, Okla., died Jan. 25. He was a leader and lay minister of the Indian Church in Oklahoma.

WORKERS

Leonore Friesen, North Newton, Kan., and *Esther Patkau,* Hanley, Sask., will sail aboard the S/S

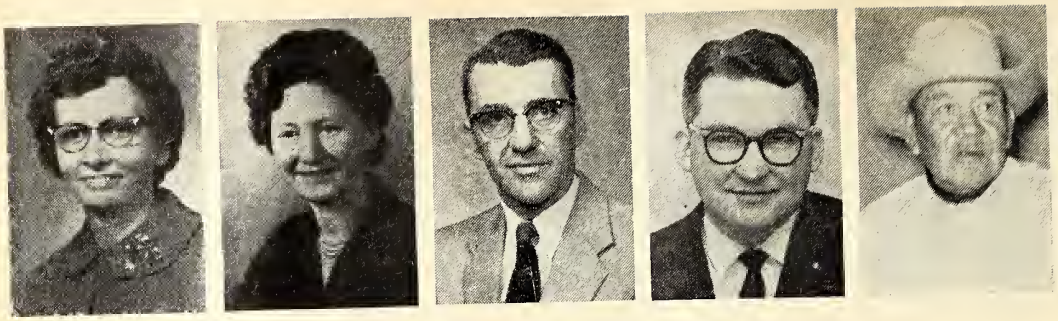
The Church Camp Program



In camp young people find Christ and His way of life. Camp leaders need this help to train workers and plan a program. *By Betty van der Smissen.* $1.50

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas



Leonore Friesen, Esther Patkau, Orlando Waltner, Bernie Wiebe (Workers), Bill Williams (Deaths).

Oriana for Japan on March 29. They will begin their third term of service there. Leonore will be involved mainly in women's and children's work and general evangelism and Esther will have charge of literature distribution.

Levi Keidel reports several of his book routes have had to be discontinued because of fighting in the Bakwanga area of the Congo. The routes will be resumed as soon as travel is again permitted.

Elvera Neufeld, Winnipeg, Man., began a period of voluntary service in Chicago on Feb. 24. She will be a nurses aid at LaRabida Sanatorium.

Myron and Birdie Preheim Paine, Salem Church, Freeman, S.D., have been accepted by International Voluntary Service. They will work in rural development in Laos.

Orlando Waltner will become Secretary of Ministerial Placement on April 1. This position will be included in his current post as executive secretary of the General Conference. The secretary of ministerial placement helps district conferences and individual congregations to secure pastors as well as helping available pastors find a suitable church.

Bernie Wiebe, Albion, Ind., has been named dean of students for Mennonite Collegiate Institute, Gretna, Manitoba, beginning next fall. He is a senior at Mennonite Biblical Seminary, Elkhart, Ind.

Heinrich Wiens, Fernheim Colony, Paraguay, has been invited to Canada as a trainee for ten months. His sponsors are the men of the Bethel Church, Winnipeg, Man. For six years Wiens has been studying bookkeeping and accounting in Asuncion. He will be studying the credit union procedure and policy in Canada as further training. He plans to return to Paraguay after ten months to become the bookkeeper for the Fernheim Colony Co-op.

MARRIAGES

Gerald Friesen, Bethel Church Mt. Lake, Minn., to *Sally Zehner* Baptist Church, Whittier, Calif., o Nov. 15.

Shirley Goertzen, Bethel Church Mt. Lake, Minn., to *Marvin Thie zen,* Bethesda Church, Henderso Neb., on Dec. 28.

Sarah Kratz and *John W. Ar* both of Grace Church, Lansdal Pa., on Dec. 28.

John Kulp, Grace Church, Lan dale, Pa., and *Janice Barr,* Comm nity Dutch Reformed Church, Clea water, Fla., on Jan. 19.

Loren Pauls, Hoffnungsau Churc Inman, Kan., and *Janet Brisco* First Christian Church, Hutchinso Kan., on Feb. 3.

Harry Dale Voth, First Churc Moundridge, Kan., and *Catheri Agnes Heagney,* Our Lady of P petual Help Church, Downey, Cali on January 26, 1963.

LETTERS

PRAYER TOGETHERNESS

Dear Brother Shelly: I found your interesting editorial in the Feb. 26 issue of The Mennonite and was reminded of the observance of this day [World Day of Prayer] in India. It must have been somewhere in the 1930's when I first found out there was such a day. I remember the thrill it gave me to know that on that day women all over the world who had come to a living faith in Christ were reading the *same* scripture portion and following the same topics for prayer as we in the Korba church were doing.

In many of our Indian churches men asked to be a part of this praying group and in some places three services were held on the Day of Prayer. The men joined us at the sunrise service. How long was this day of prayer? Starting with a sunrise service in Japan and closing with an evening service on the western coast of U.S.A. made a thirty-six hour day. My heart thrilled to the togetherness of the day. In your editorial you suggest that "There is no reason that there should not be a variety of programs to choose from." To me that would take away from the togetherness of the observance.

After coming back to U.S.A. I learned that there was another program put out by the N.A.E. and that the theme and scriptural basis are entirely separate from the original program put out by the Women's organization. To me this was a great disappointment becau e we were no longer lined up with t e women of the world. If the Eva gelicals did not like the empha s in the Women's organization p gram material, they could ha e taken the same Scripture passa s and emphasized what they felt v s not receiving due emphasis. In t t way there would still have been a feeling of togetherness with e world organization. *Christ a Duerksen,* 345 - 13 *St., Paso Rob s, Calif.*

DISTURBING TREND

Dear Sir: For some time I h ve been disturbed by the trend of he articles appearing in *The Me o- nite.* I no longer wish to rec ve *The Mennonite.* Please take y name off the mailing list. *Moun in Lake, Minn.*

dropout

Elizabeth Eicher

IT WAS HER FIRST DAY on the job. She could hardly believe that she, Jane Walker, was actually working and earning money instead of wasting her time in high school. Last Friday at this time she was in civics class listening to Mr. Hawthorne drone on about the Bull Moose Party. Now, she was behind the salad counter in the best cafeteria in town, earning money.

She had dreamed of this day for so long, ever since Paula had quit school and got a good job. Paula Meyers was still her best friend; Jane felt grateful for her friendship.

"Keep the rows filled up," the supervisor said sharply behind her. "You've got three empty spaces."

"Yes, ma'am," she said, startled from her dream, and quickly replaced the empty spaces with grated carrot, cole slaw, and congealed ruit plates.

"And don't dribble the dressing over the edge of the plate!"

Jane flushed. It made her nervous o have the supervisor watching her, ut she recognized the necessity. Ordinarily a counter girl had a few ays' training beforehand, then went on duty under the tutelage of n established counter girl. But The aptain needed her services immediately. She'd try not to let the supervisor's presence rattle her; she'd think instead of the money.

It was wonderful to be working, aving the cash to spend whenever she saw an adorable blouse or skirt. Of course, she didn't have any money yet; this was her first day. But she'd seen how wonderful it was from Paula's experience.

Her parents had objected. They expected her to get a fine education, graduate from high school. They seemed to have forgotten they had not finished high school themselves.

"You don't understand, Mom, Dad," she explained patiently, "all these months are time wasted."

"But when you graduate," Mom protested, "you sit up on the platform, show people how smart you are, maybe make a speech."

"Not me, Mom. I wouldn't be a speaker." She made B minuses and C's. "Besides, I won't graduate for three semesters."

"It don't seem so long," Dad said.

She made a face. "A year and a half is forever. What good does it do—all this studying about things you never need to know? The Bull Moose Party, for instance."

Dad frowned. "Them Communists?"

"No. It's way back in American history. See what I mean? We're living now, not way back there among people you never heard of."

"It don't seem right somehow, your quitting school."

YOUTH

"I have to quit sometime."

"You'll miss the kids."

"We'll still be friends. It's sort of childish to keep on going to school when a person is grown. Look at the head start I'll have over them. By graduation time I'll be making lots of money, and they will just be looking around for jobs. They won't know the first thing about getting a job. People like Paula and me, we'll have all the good jobs."

They gave in. After all, they wanted her to be happy, and she wasn't happy going to school. She was a smart girl, and if she thought it was best to quit, well—

She hadn't announced her intentions at school. She would have been sent to the dean of girls, just as though she were a disciplinary problem. Miss Evans would have given her a long lecture on the value of education. To Miss Evans, the highest pinnacle in life was winning a high school diploma.

The first day on the job was over. It had seemed long, but that was understandable. She was behind the counter from eleven to two, from five to eight. It was the time between two and five that was bothersome, but she would become accustomed to the odd schedule.

At two o'clock she'd gone over to the Big Store, anxious to tell Paula her experience. But Paula worked in the stockroom, and it seemed as difficult to get into as a bank vault.

"Is it important?" a middle-aged woman with snapping, black eyes demanded. "Do you have a message for her? I'll deliver it."

Jane sighed. "No, no message. I'll wait."

The black eyes pierced her. "Miss Meyers is at work. On the job is no time for schoolgirl conversation."

The color rose in her cheeks. "I'm not a schoolgirl."

The woman wasn't impressed. "That's too bad. You should be."

It was humiliating, and she could scarcely wait to tell Paula. Paula only shrugged. "Oh, her. Nobody pays any attention to her. Tell me about your day. Did you get any big tips?"

"Behind the counter, you don't."

"That's so. Too bad." Paula fluffed out her fine blonde hair. "I'm thinking of getting a red outfit. I tried some on during lunch time."

"I thought it was blue."

"Oh, I've got the blue on lay away. I put a dollar down last week. I'm thinking of the red now."

"Two new outfits at once. Paula, you're the luckiest thing. I envy you."

"You don't need to, Honey. You'll be doing the same, soon as you get your pay check. Oh, Janie, it's wonderful to go in and buy anything you choose!"

Things went more easily the next day at The Captain. She went window shopping between two and five o'clock. After this week she needn't confine herself to looking, she'd have money.

She did miss the crowd, Danny especially. Danny had taken her out on a few dates. She didn't have a steady boy friend. Now she wasn't in the places the crowd frequented. She was free at eight, but somehow by the time she'd gone home and changed into a dress, it was too late to start somewhere on the chance that she'd see someone from the crowd.

Paula didn't seem to mind not seeing the crowd, but Paula had Tony. He was eighteen and he'd been working two years. He thought school kids were juvenile.

Friday was payday. Jane found it harder than usual to keep her mind on cole slaw. She wouldn't receive a full week's pay, of course, but next Friday and every Friday thereafter, she would. Her eyes were bright with hope.

The manager handed out the envelopes. Jane was the last. She tore the envelope open, drew out the green slip and the pink card. The green slip was the check. There were a lot of deductions, it seemed. She glanced at the pink card. "Termination of employment"—what did it mean?

"I . . . I don't understand," she quavered.

"What don't you understand?"

"It says I'm—" she couldn't say "fired." "I've only been here three days and . . . ."

"Oh, you're the salad girl. You were taking Connie's place. Why, you were only temporary, Miss Walker. The regular girl was in the hospital, and the assistant, Connie, was off a few days. But she'll be back tomorrow."

"Oh." She stared at the pink card. Temporary. No one had told her. Now, her job was over.

She couldn't go home, tell Mom and Dad that her brave new venture had ended so disastrously. Like a hurt animal, she wanted to hide away. But first she would tell Paula. She dropped a dime in the pay phone.

Paula came on the line, sounding impatient, "What is it, Jane? I'm trying to get my hair up."

"I have to see you."

"What for? What about?"

"I have to see you, Paula. Tonight."

"Well, all right."

Paula had succeeded in achieving the elaborate coiffure by the time Jane arrived. "Come on upstairs, but I'm expecting Tony any minute so make it short," she said ungraciously.

Once in Paula's room, Jane handed the pink card wordlessly to her friend. Paula glanced at it. "Oh," she said flatly. "It didn't last long, did it?"

"Only three days. They said I was temporary . . . I hadn't known . . ."

"Don't look so tragic. You didn't do anything to get fired."

"But I don't have a job!"

"What of it? Get another. Employers are crying for help."

"I was so happy," she mourned.

"My goodness! What you need is a little morale boosting. Get a new hat, some shoes—the Big Store has darling bags on sale this week. Then, when you're on top again, go job hunting. The employment office finds you jobs free. And you can say you've had job experience, too; you worked at The Captain."

"You think so?"

"I know so. You didn't want to push salad plates all your life, did you?"

Paula was probably right. She'd take Paula's advice.

The stores were crowded on Sat urday. She bought one of the dar ling bags, paying cash so she coul take it with her. The cardigan, th cute dress, and the sandals she re luctantly bought on lay away. N one else could buy them, and a soon as she had her next pay chec she would see about finishing th payment.

She had an uneasy twinge at th thought of her next pay check where was it coming from, an when? Well, she'd not worry abou that. It was nearly noon, too lat to go to the employment office. Sh would go there first thing Monda morning. Besides, she needed a fre day.

On Monday she was assigned Mr. Ames, the interviewer. She too an instant dislike to him. H glanced at her application blan "Dropout, aren't you?"

She stiffened. "I was a junior."

"Dropout," he repeated, and ma a mark on her application. " training or experience, then."

"I have had experience."

"Where?"

"Captain's cafeteria. It was at t salad counter."

"How long?"

"Well, three days." It sound an awfully short time.

"Three days! That's your enti work experience? No on-the-job cational training?" He shook head. "You kids. The least could do is finish high school."

She refrained from agrument. could mess up her chances for job. He talked as crazy as De Evans, thinking a high school ploma meant everything.

"Well, there's mighty little o for you dropouts. Big Store ne a stock girl. Give this card to personnel manager there."

After that it was easy. Bef noon she was at work in the st room, not the same one as Pa but in the kitchenwares and ho hold furnishings section. She a smock to wear over her street dress, a booklet about the Big Store's policies, and Mrs. Bolling for a boss.

The next few days sped by. By skipping lunch, she could go shopping. It was wonderful to make purchases on lay away—and there was the ten percent discount for employees, too.

One day she met Marge and Ann from her class who were on vocational training. They typed. They knew absolutely nothing about stock room operations. Jane couldn't help feeling superior.

Since she'd left school, she hadn't seen Danny. She missed him. It was Marge who mentioned the party on the coming Friday night. "I've got a new dress," she confided.

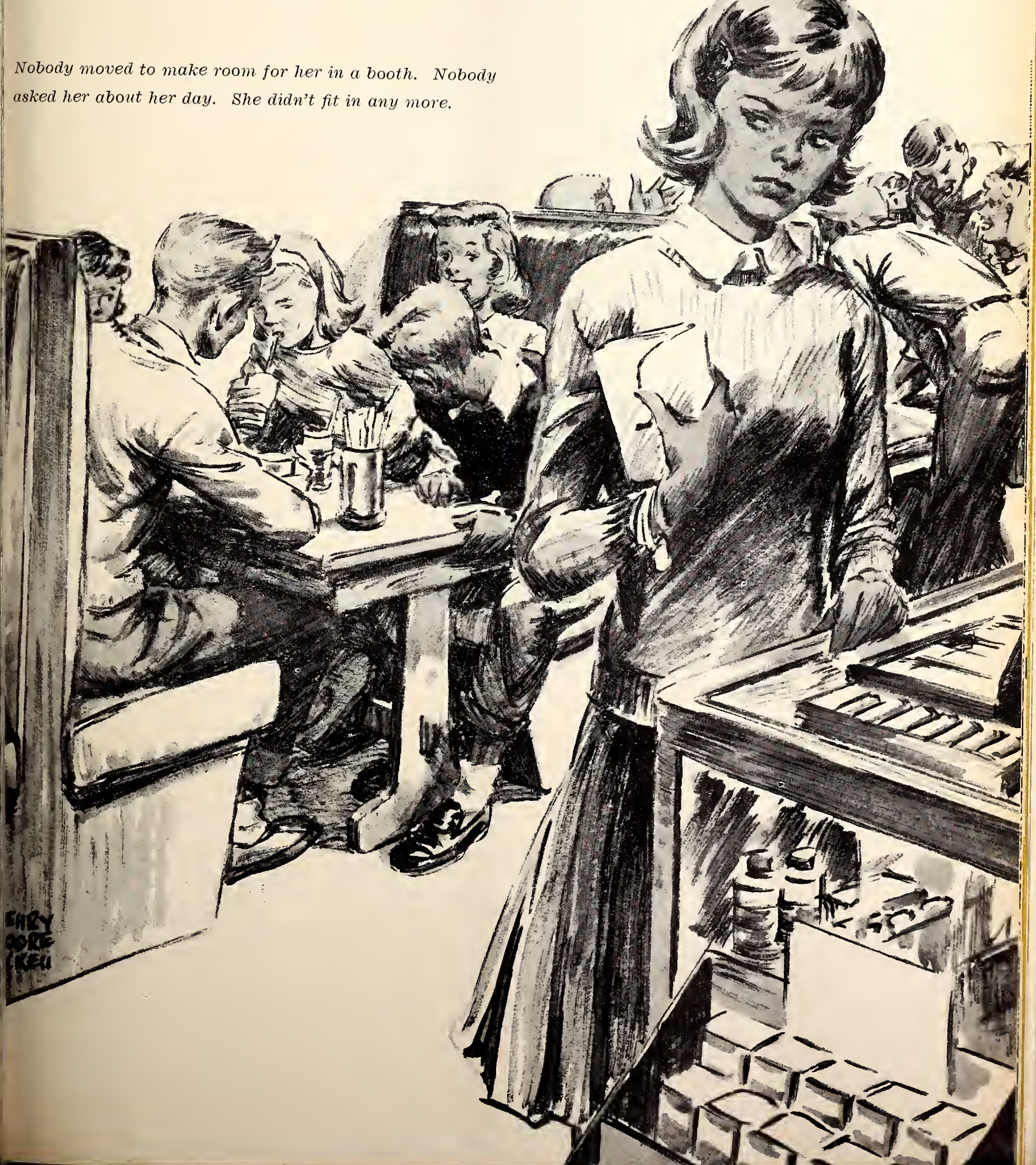
"I've got to wear an old one," Ann mourned. "You should see Kitty King's. It's an original—I forget whose."

"She and Danny look well together," Marge said.

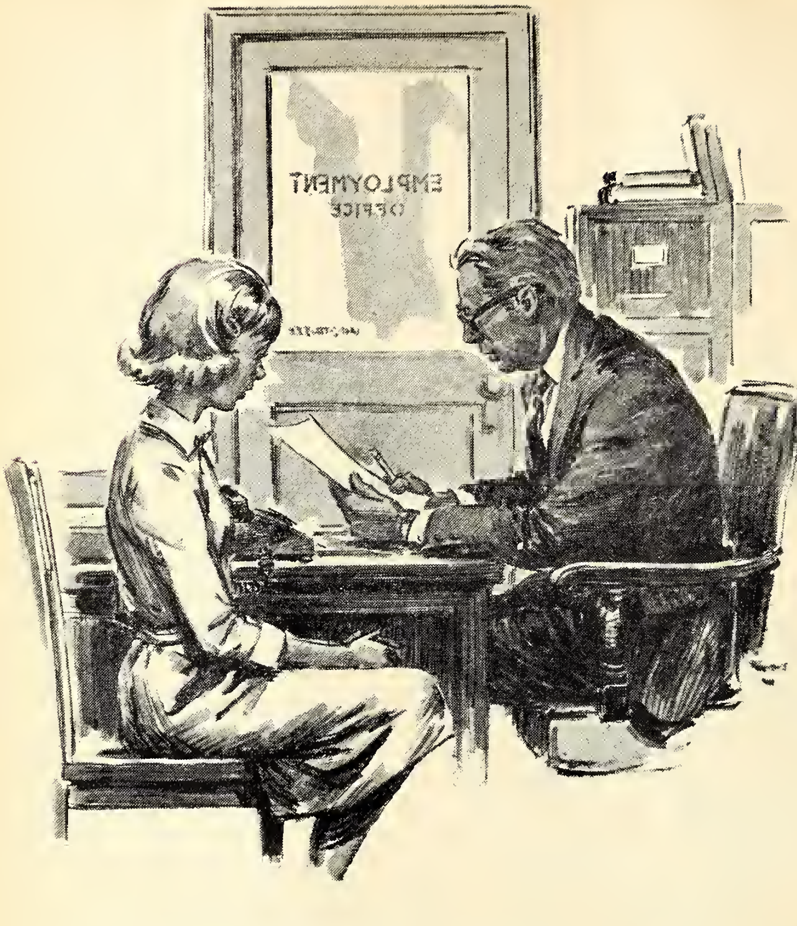
"Danny?" Jane asked.

"He's taking her. They've had three dates in ten days. It must be serious."

"Oh," Jane said. She made some excuse to walk on. Danny was tak-



Nobody moved to make room for her in a booth. Nobody asked her about her day. She didn't fit in any more.



"Dropout," he repeated, and made a mark on her application. "No training or experience then."

ing Kitty King. That hurt. She was still smarting with the pain of it when she met Paula for lunch. "Danny didn't even ask me," she wailed.

"Don't be silly. Only high school kids can go."

"They say he's dated her three times already."

"What of it? You're out in the big world, not fenced into a high school play pen. There are dozens of fellas you can date now. Real spenders, too." Abruptly Paula changed the subject. "There are the most darling skirts coming out on sale next week."

Jane let her prattle on about the skirts, but her thoughts were back in the high school corridors, watching Danny pass, saying "Hi," casually, letting him sling her books onto his own.

"You buy yourself a bracelet or something, boost your morale," Paula advised. Well, maybe Paula was right.

When pay day arrived, she paid a dollar on this account, a dollar on that one. It was surprising how little cash was left. But, of course, the circumstances were unusual; once she had these accounts paid, there would be nothing to buy, except spring and fall outfits, Christmas presents, an Easter suit, and gifts. When all her lay away accounts were paid, it would be time to make the next purchases.

She was very thoughtful that evening. In her mind she went over the employees: Mrs. Bolling, her supervisor; Miss Lentz, the top-ranked clerk; Mrs. Higgins. Miss Lentz wasn't too good; she didn't know where to find the rubber bathmats. Mrs. Higgins was the buyer and practically never came near the department.

Jane frowned. She was as good a Miss Lentz. She was ready for advancement, really needed the extra salary to pay off her debts, but she wouldn't mention that. Mrs. Bolling would see that Jane was a bright energetic girl who was going places not content to spend her life a stock room girl. She would have serious talk with Mrs. Bolling i the morning.

At Jane's question, Mrs. Bollin gave her an odd look. "What's o your mind, Miss Walker?"

"I'm serious about getting ahead, Jane said, striving to sound mature

"Well?" She was noncommittal.

"I'm really interested in advancment." It was more difficult tha she'd expected. "I'd like to be clerk—"

"You just began last week."

"I know, but I've learned a lo I know where things are . . . eve Miss Lentz doesn't know where th rubber bathmats are. . . ."

Mrs. Bolling suddenly seem nine feet tall. "Miss Lentz's duti are much more important than knowledge of where stock is store She is a valuable employee; she had special training in merchanding, in addition to majoring in buness in college."

"Oh."

"You youngsters are all alike. A month, and you think you could e a buyer; years elapse before a clerk becomes a buyer. A comple knowledge of merchandise and mrchandising is required. All you thik of is your pay check. You did't even finish high school, did you"

"No, but—"

"So you think you can outdo e pros. If you really want to advane, go back and finish high school, tn get technical training, learn soething, and stick to it. Then tlk about advancement."

Angry tears filled her eyes, ut she blinked them away. Mrs. Bolg was mean. She was hipped on finhing high school like Dean Evns and Mr. Ames. They loved to preh. Jane went back to pasting pce tags on barbecue forks.

She was too upset to stay hne that evening. She dressed carefly, as though it were a special cte. There was no place to go but he drugstore. The crowd was tre. They said "Hi, Jane," "Hi, Caer Girl," and went back to their onversation. Nobody moved to make room for her in a crowded booth; nobody asked her about her day. She didn't fit in any more.

She hung about uneasily until the crowd got up and left the store. There was still one boy sitting alone in a booth and brooding over a small Coke glass. She recognized him as a former student. After a few moments she walked slowly toward him.

"May I sit down?"

"Help yourself." His dark eyes looked up briefly, dropped again.

"That crowd doesn't know what work means."

"Huh?"

"The high school gang. They're not like us—knowing what it means to earn money."

"Yeah," he sighed. "They're lucky."

"What?"

"Lucky. The favored few. Do I have to spell it out for you? Sorry. Don't know what got into me—yes, I do, too. But no reason to take it out on you."

"That's all right. I understand. I had a hard day, too." Suddenly she found herself babbling about her talk with Mrs. Bolling.

"I'll bet I can tell you exactly what she said. 'You dropouts, you're all alike. Go back to school. Learn something.' "

"I know. I've heard it from my bosses. Even in the garage, and the guy never finished the eighth grade himself. Finish high school, get a diploma. That diploma is the most important piece of paper in a guy's life when he's trying to get a job."

"But it's so silly. History, biology, all that stuff."

"That's what I thought, too. Silly. Now, I don't know."

She gazed at him. "You don't know?"

"Yeah. Maybe they're right. People like us—we never get a chance t the good jobs. Unskilled; that's ur title."

"But you're wrong! Look at your oss. He got somewhere."

"That was twenty-five years ago. hings are different now. Anyway, e's not in the big money. I don't now—I've been thinking. Maybe ll go to night classes, graduate. It'd take two years, but it might pay."

"Oh."

He stood up. "Think I'll go talk with a guy who's going to night school now. So long, kid. Luck to you."

"Thanks," she said dully, "luck to you, too."

She sat gazing sightlessly at the table top. He was a dropout, too, and talking about going back to school. Oh, he was wrong! Dropouts could advance. They got a head start over the on-the-job training kids. Anyway, what good was a diploma, a piece of paper that nobody looked at a second time?

He needed someone like Paula to boost his morale. "Get a new hat, a necklace. Get another job—there are dozens of jobs," she could hear Paula talking blithely now. But the new hats and necklaces and all the other purchases Jane had made—most of them were still on lay away, still unpaid for. And the jobs she'd found so far—salad counter girl, stock room girl—well, they weren't really interesting.

But you had to start at the bottom even the on-the-job kids did. But they started higher. They were chosen for classes at the store, given opportunities to learn and advance. People like Paula and herself weren't offered the same opportunities.

She'd thought working would be such fun. It wasn't nearly as much fun as being in school. There were the parties and the boys and, well, even the classwork wasn't too bad. It was better than pasting tags all day long on kitchenwares.

In one and a half years she'd be graduated—if she went back now. She'd been a dropout less than two weeks. She could make up the work. She'd lose all the lovely things she had on lay away because she could not pay the balance.

Maybe next semester she could take on-the-job training, be a favored one. Then in June she'd have the piece of paper that somehow unlocked doors otherwise closed to her and other dropouts.

She smiled suddenly. She'd phone Mrs. Bolling Monday she wouldn't be in any more; and then she'd rush to classes and maybe, just maybe, Danny'd carry her books home that afternoon.

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COVER

World Freedom from Hunger Week began March 17 with a day of prayer for the hungry and for the work of the United Nation's Food and Agricultural Organization which is sponsoring the world-wide observance. This week is midway in the five-year World Freedom from Hunger campaign, begun in 1960.

Kathe Kollwitz's drawing, "Bread!" expresses the pain that hunger brings.

CONTRIBUTORS

Lee Eitzen, 13265 Birwood, Detroit, is a high school teacher in music with previous experience in radio broadcasting. A native of Mountain Lake, Minn., he is now a member of a Lutheran church.

Leland Harder is professor of practical theology at Mennonite Biblical Seminary, Elkhart, Ind.

Martin Niemoeller, the German pastor who dared to stand against Hitler ("The Mennonite," July 24, 1962, page 466), is one of the presidents of the World Council of Churches.

CREDITS

Cover, Galerie St. Etinne; 181, Bethel College Historical Library.

COMMENT

In the lesson for next Sunday, "Why Men Resist Christ" we will discuss the demands of life in this world and the life of faith. This was the same problem which Zeke Wiebe faced in "The Two Lives of a Salesman."

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art Director: Robert W. Regier. Business Manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman. 722 Main St., Newton, Kansas.

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a prayer for the hungry

Martin Niemoeller

Almighty God, whose blessed Son had compassion on the multitudes when they were hungry and gave them to eat and who has promised thy blessing upon those who give food to the least of thy children, hear our prayers this day for the hungry in the world of our times. ¶ We are mindful that all men can only live—as we do—through thy grace and if they are granted the daily bread for which our Lord Jesus Christ has taught us to pray. In penitence we confess that enjoying thy bounty and grace we think too often of ourselves and forget the multitude that have nothing and starve. ¶ So we pray that thy love may awaken in us the response of love and charity that we may recognize him who is hungry as being thyself seeking our devotion. Teach us that, even in plenty and abundance, we are poor without thee and that as we owe our life to thee we cannot live it without sharing with them who are in need. ¶ Help us therefore to a sacrifice of service. Bless the plans and operations of the Food and Agricultural Organization and the Freedom from Hunger Campaign and the churches' cooperation in it, lead men into constructive brotherhood and give to thy children that new earth in which men shall hunger no more. ¶ Through Jesus Christ our Lord, Amen.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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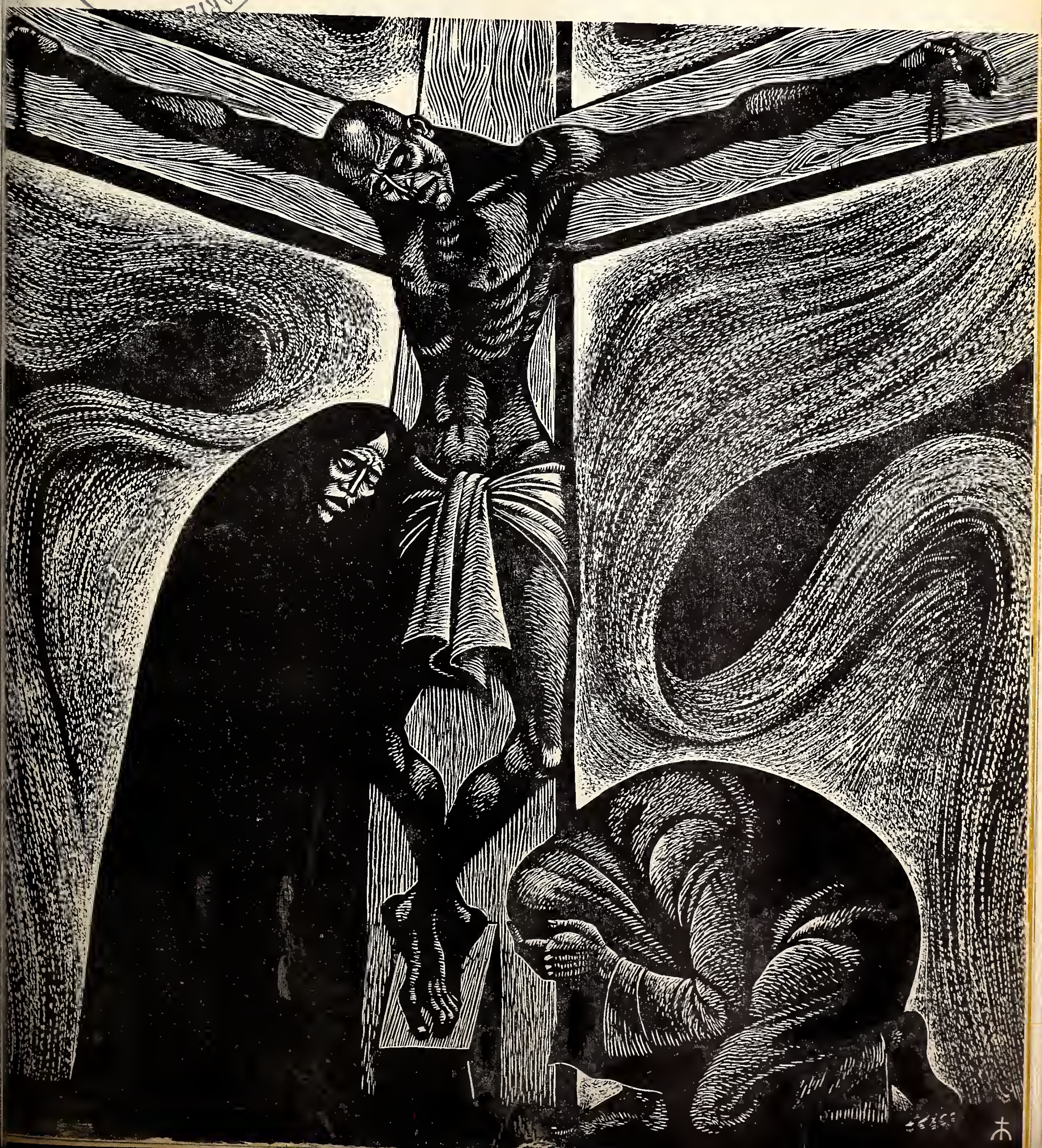

James Hastings Nichol

PROTESTANT REPORT on the Second Vatican Council

The Second Vatican Council began meeting in Vatican City on October 11, 1962. It adjourned on December 8 after eight weeks to resume meeting again in September. This historic council of the Roman Catholic Church was attended by almost forty non-Catholic observers. Recently one of these observers shared his observations with Bethel College (North Newton, Kan.) students and teachers. Following is an abbreviated transcript of that report and the discussion that followed.

Some of you may have seen the issue of *Time* magazine which made Pope John XXIII the Man of the Year. This I suppose is on the strength of the council and what the editors of *Time* think its significance is. This council involves probably half the people that call themselves Christian in the world.

And it is in Roman Catholic understanding an occasion which is so watched over by the Holy Spirit that whatever decision this council makes will be preserved from error and can and should be treated the way they treat the Bible.

There have been only about twenty councils like this in all church history. The first one—if you do not count the meeting of the Apostles as described in Acts—would be the council held at Nicea called by the emperor Constantine at the beginning of the fourth century. This is the one that first began to draw up a creed for the whole Christian church.

Since that time there have been nearly twenty others which the Roman Catholic Church acknowledges as valid councils—only two since the Reformation. One came at the Reformation itself to express the reaction of the Catholic Church to the proposals of the reformers. This was the council of Trent. That one went on for something like eighteen years—not continuously, but in groups of sessions. The decrees of the council of Trent tell the Roman Catholic what the official answer of the church is with regard to all these points raised by the reformers: the relation of Scripture to the teaching of the church, the matter of justification by faith, questions of the sacraments—sacrament of penance, the mass, baptism. Everything that had been challenged by the reformers was now officially decided by the Roman Catholic Church gathered in council in such a way as to show where the reformers are wrong.

Since then there has only been one other council, that of the Vatican which was called in 1869, not quite a hundred years ago. It was broken up when the Franco-Prussian War broke out. The council had to be called off so that the various bishops could go back to their home countries in the war.

Many people thought there would never be another one. Because it was this first Vatican Council which laid down the doctrine of the infallibility of the Pope, that when the Pope speaks in his official capacity—of course not when he expresses an opinion on a horse race—but in his official capacity as teacher of the Roman Catholic Church—on matters of faith and morals is infallible. When he acts in this way he is preserved by the Holy Spirit from any error.

If you have an infallible pope why do you need any more councils? The Pope can decide it all by himself without calling a council, according to this doctrine. So many thought we won't have any more.

But the present Pope decided all by himself, we'll have a council—somewhat to the dismay of many of his officials at the Vatican, the men who conduct the various boards an bureaus which make up what the call the Roman Curia.

Most councils from the very firs one had been organized when ther was some controversy in the churc Constantine, the Emperor, called th first one because they were havin a big theological row. There were group of people in the church wh were raising questions about th divinity of Jesus Christ, so-calle Arians. One of the main jobs of th council was to settle this theologic controversy. And this has been tr of most of the councils.

But this one, says the Pope, isn against anybody, or anything. It not out to condemn anything. Th one is not to be primarily a do trinal council at all. It's to be a pa toral council. It's to concern itse with the pastoral mission of t church—the church's task to prese the faith to the world. And in th connection it's to bring the chur up to date.

And then he added another pu pose which is I suppose the ch reason why I'm here talking to y about it. He said, this council a is to be ecumenical.

This Pope is more interested non-Roman Catholics than any Po has been since the Reformati He has been more generous a gracious in the way he talks them and he is really concerned eliminate at least all unnecess bases of tension and disagreem between Roman Catholics and n Roman Catholics who also c themselves Christian. So to amazement of his assistants he nounced that he wanted non-Rom Catholic visitors invited to this co cil to see what was going on.

There are so many Protest churches, of course, you couldn't p sibly ask for one from each chu there wouldn't be room enough

The Second Vatican Council met in St. Peter's Basilica in Rome.

t. Peter's, but you can get a kind
' representation if you pick out
ıe big denominational families. I
as one of three from the World
lliance of Reformed and Presby-
rian churches. Out of this you got
me forty non-Roman Catholic
ıests at the council. A little over
n were from the churches of the
ıst. Two came from Soviet Rus-
ı, from the Orthodox church of
ıssia. There were also two Rus-
ın Orthodox from the exiled white
Russians. There were a couple of Egyptians, somebody from Abyssinia.

Nearly thirty Protestants—a few of them invited personally who were known to have a particular interest as Protestants in Roman Catholicism. For example, there were two Protestant monks there. You may know this Protestant community in France, the so-called Taizé Brothers, who wear a garb. They looked as handsome as anybody at the solemn opening with long flowing white robes. They participated fully in the mass, they said all the responses and they knelt and went through all the prescribed gestures in the mass. In their own worship in their monastery they follow a service which is very close to the Roman Catholic service. They regard it as their vocation in a way to try to bring about better understanding between Protestants and Catholics.

The Pope said, these observers were not to be stuck in a corner somewhere. When the council met they were to have good seats.

So they gave us the best seats in the house, right in the middle of St. Peter's Basilica. We were closer to the Pope himself when he opened the council than the Cardinals were. We were given the official documents which the Fathers were discussing.

We heard the speeches — three hours of Latin speeches a day, five days a week for two months. This was sometimes not the most exciting thing in the world.

But there were some very interesting and exciting things. The Pope went way out of his way to be gracious to us. He held a private audience for these observers. Forty men—that's a lot of people—we sat in a big semi-circle, and he went around the room and shook hands with everybody. Well, the Orthodox didn't shake hands. They all knelt down and kissed his ring, they knew how you do these things, but we Protestants just shook hands.

He was breaking all kinds of protocol. Of course, he shouldn't have had any of these heretics in there anyway, according to Roman Catholic views. He had a big throne at the end of the room but he didn't sit on that. He had to bring in a chair at floor level so he could be down with the rest of us. This has been the attitude that he has taken personally all through this. He's a very warm, outgoing, likable human being and I guess he cut some corners.

We were not merely observers. They had a special commission—a secretariat they called it—that was supposed to deal with the guests. This secretariat arranged a conference for us once a week at which they would bring in some expert—perhaps somebody who had worked on the drafting commission of whatever proposed draft was then under discussion. This man would explain how this thing came to be put in this way and what its intention was, and reasons for this and that. And then we would ask questions. We were urged not merely to ask questions for information but to express reactions. So you had quite different types of Protestants expressing judgments on what they thought of what was being said. They told us that these comments were being taken back to the working commissions. It seemed to me that you could practically say we were unofficially consultants. They wanted to know how we thought the people of our churches would react to this or that kind of statement. And they were making every effort to put Roman Catholic doctrine in a way which would not be offensive.

In two months of speeches—of course, I didn't understand everything, I'll concede this freely. There's a lot of difference between different types of Latin as spoken by English, American, Spaniards, Portuguese, and so forth—but of what I understood I didn't hear in two months a single reference which was calculated to affront or humiliate Protestants. Whatever the Fathers thought about Protestants or Eastern Orthodox they were going way out of their way to be courteous and to avoid any unnecessary difficulties.

I'm sure that for the great majority this ecumenical attitude, which on the instructions of the Pope they have now adopted, was really a matter of tactics—underneath it all, the problems still remained.

But this isn't all the story. I think that the one thing that impressed me most at the council was to discover that there is in the Roman Catholic Church a genuine ecumenical movement. That is, there is a group of men who are profoundly convinced that it is part of the faith that Christians should be so unified that their unity will be a witness to the world of the power of God in them. And that there is an obligation on all of us in our several denominations to rethink and restudy all our traditional attitudes toward each other to see how much of this is based on history which no longer applies and how much is absolutely essential to the truth of the gospel.

I was profoundly impressed with the intellectual and spiritual maturity, self-control and breadth of at least a group of Roman Catholic theologians and bishops who are the spearhead of the ecumenical movement in the Roman Catholic Church and to whom the Pope is giving all the rope in the world.

One of the startling things about the council is the change in the status of some of the new theological tendencies in the church. At the council there were a whole lot of *periti* (expert advisors). Among them you had the best brains in the Roman Catholic Church, the theologians, the scholars, the writers. The bishops would have various unofficial meetings in afternoons or evenings apart from the regular sessions and they would ask this or that man to lecture on some subject that was under discussion. It was very startling to see who was asked and who was heard with the most interest. I got the impression that the men who were getting the most lively hearing were the men who had been publicly spanked quite recently as being dangerously far out. Some disciplinary regulations had been applied to them because it was felt that they were too liberal, too experimental, too dangerous in various respects. And these are the men who all of a sudden over night were getting the hearing of the council, were being asked to lecture to various groups of bishops. And now the bishops are going home all over the world with long lists of books by various people that they are going to read up on, filled with ideas. Some of them never heard any of this before — new biblical scholarship, new theological thought, new work in church history, the whole range of ecumenical problems—so that you can say the whole episcopate of the Roman Catholic Church has had a kind of theological refresher course.

Most of these men are getting
along in years. They've been very
busy in practical matters, they have
not studied and kept up with new
currents of thought—probably have
not read much since 1920 or 1925
And now they are introduced to th
best of what the younger minds ca
do. And I am sure this is going t
have an enormous influence on th
whole outlook of the Roman Catho
lic Church for the rest of this ger
eration while these men are alive

I understand that liturgical re
forms were approved like changin
the mass from Latin to the lan
guage of the country. Is this some
thing that the average layman ha
been waiting for?

This varies a great deal. In som
countries especially Germany, th
Netherlands, Belgium, France, th
laymen have wanted this for a lon
time and the bishops have gone pre
ty far. I heard bishops from Austr
and from South Germany sayin
that since they had had more ar
more of the liturgy in German, a
tendance had increased. Where b
fore people just listened and didr
know what the words meant —
wasn't any of their business real
to take part in it. But now they ha
learned what the thing says, wh
it means and they go now to ta
part in a common service of w
ship. They sing the hymns and he
the scriptures in German too.

This is not too widespread in t
states. There are a few periodica
and you'll find scattered "liturgica
parishes about. But I suppose t
average American parish has do
very little about this and probab
the average American bishop has
been much interested.

How does the Catholic harmon
the authority of the Bible with t

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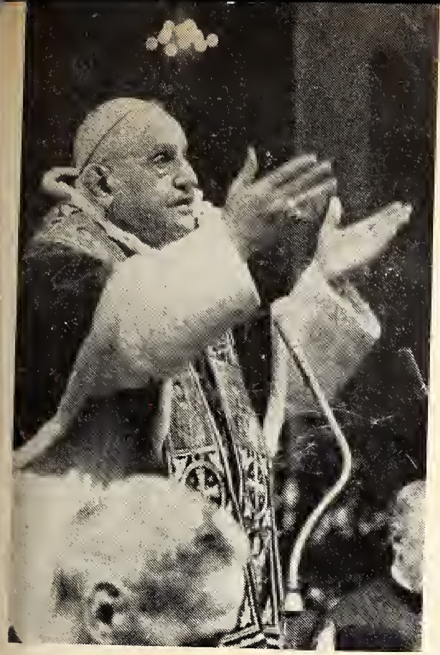

Pope John XXIII, an unusual man.

authority of the early church fathers? The impression I get is that the Catholic Church is tradition, while we think that the Bible is the church. How do they bring that together?

Well, this was the single hottest issue at the council. The one vote that really showed you which way the wind was blowing at the council was just on this issue. On this one you had a real split. The proposal which was put before the fathers came from a very conservative commission headed by Cardinal Ottaviani, who runs the Holy Office, what used to be called the Inquisition. And the draft was anti-Protestant. That is, it put the Catholic answer to this question in a way about as far as they could get it from the way a Protestant would put it. In substance what they said was there are two sources of revelation—one s Scripture, God speaks to us hrough the written word; the other s tradition in the church. It was as f you got some things from Scripure and then there were other hings which were not in Scripture ut which were revealed to the hurch, which you needed to know nd you couldn't get from source umber one, and that these two ources stand side by side. And this as rejected.

You hear other Catholics saying, hat we mean is that we underand Scripture from the way it is ught and preached in the church. he average layman discovers God's revelation first of all through the teaching of the church. So that really it isn't that you get some things out of Scripture and some things out of the church. It's the same revelation in both. These are two different channels through which God's revelation comes to us individual believers."

Now if you talk that way you're getting pretty close to where you can talk to a Protestant. Personally, I think we Protestants have to rethink this one. We've often said, "The Bible and the Bible alone."

But this isn't really what we have done. Because nobody gets the Bible alone. Everybody reads the Bible in the light of some tradition, whether it's the Presbyterian tradition or whether it's the Mennonite tradition. You and I when we pick up our Bible, don't come to it with a blank mind. We come having heard sermons and Sunday school discussions, and sung hymns and heard prayers for whatever it may be forty or eighty years and all this has shaped our opinion of what's in the Bible. We've been told what the Bible says and now when we read the Bible—sure enough that's what it says. But there may be some other things in the Bible that our particular tradition hasn't emphasized in the same way.

And then there is another reason too — the modern biblical scholars emphasize the degree to which the church played a role in the writing of the Scripture. The church was preaching the gospel for a generation or more before it got written down. So that the stories as we have them, say the Sermon on the Mount, is almost certainly not the way Jesus preached it, but this is the way the church had put together what people remembered of what He preached on the same subject. The Gospels of Matthew, Mark, Luke and John are the gospel already shaped by church tradition so that you may say the Bible itself is partly involved with tradition.

This is a very complicated business trying to sift our tradition and gospel. I think we can't just say the Catholics are wrong when they talk about tradition because as a matter of fact we are using tradition too. I'm pretty sure we don't agree with them in the way they use tradition—but we've got to be a little more precise and clear as to why we don't agree with them and just what we think we are doing with tradition.

What about the inter-marriage question?

Hasn't come up yet. But they know this is a ticklish one. We never saw the full agenda of the topics that are to come up for discussion but since the council ended there has been a public announcement that there is a draft on religious liberty, which is also going to interest Protestants a great deal. From the excerpts it's clear that this one goes much further than the Roman Catholic Church has ever gone in the past.

Was this invitation of Protestant observers intended to be a tacit recognition of the validity of Protestant Christianity?

This is a very delicate and important question. If you enter into "dialogue"—that's the O.K. word—this implies that you recognize that there is at least some legitimacy to the other fellow's position. If he's just completely dead flat wrong, you are not even going to talk with him. In some ways, especially the American Roman Catholic Church has really been operating on the assumption that Protestants don't have any position. And now if they go over to dialogue, I think they are a little puzzled as to just how much they are committing themselves for in this way. The Pope greeted us, for example, as "friends in Christ." Cardinal Bea talks this way. Nobody ever said "heretic"; we were always separated brethren. All those who have been baptized, according to Roman Catholic theory, in some sense belong to the Pope. Because baptism brings you into the church and the Pope is the proper head of the church. So there are a lot of loose ends as to just what's involved in all this.

And some would frankly admit that since the Reformation the Catholic Church has turned its anti-Protestant face to the world. If there's something the Protestants don't like, say the cult of the Virgin Mary, well then you really plunk for that—if there's something the Protestants do, like singing hymns in the vernacular, which would otherwise be harmless, you won't touch it, because the Protestants do it. In this way the Catholic tradition has become distorted. You pick and choose in what is rightly yours to get the thing that will annoy the Protestants.

So now if you talk with the Protestants you may actually recognize what the Protestant says as something that you have a right to that is really part of Catholic truth that you haven' been bringing out because you've been so argumentative about this. They will say that a Catholic who in principle has all truth can still gain truth in concrete cases from discussion with the separated brethren. Which again implies that there is considerable truth in the separated brethren.

What is there about the Pope's personal theology or personality that makes him so much different than previous popes?

Well, it's not really his theology. He's not a theologian.

And then he's had a long career on the fringes of the church.

One of the great troubles with these fellows at the Vatican is that most of them have had a completely insulated education. They were born in a Catholic home, they've been to Catholic schools all the way up through university and graduate work, and then they sit down at the Vatican and never meet anybody but Catholics—never talk to anybody but Catholics. And they are in a country where Catholicism is at least theoretically the state religion although the number of really practicing Catholics is not impressive.

This Pope spent something like ten years out in Bulgaria, an Eastern Orthodox country. He had many friends there. And he is very much interested in Eastern Orthodox and possible Catholic relations to them.

And then he was sent to France. Most Frenchmen are atheists, they don't have anything to do with any religion. He got along well there too. He talks to the Communists. He talks to anybody. So he has spent much of his life dealing with people who don't follow the orthodox line and he has discovered that they're human beings too. And some of them apparently he likes.

So you have this tremendous human sympathy in this man—and a skepticism about the complete adequacy of all the inherited theological formulations about things.

Is the threat of Communism perhaps a reason for this ecumenical movement?

I think partly. I think the Pope himself feels that our divisions are a luxury. One of the theologians was quoted at the council as saying, "Most of the world doesn't believe in God and here we are arguing about St. Joseph." The whole worldwide situation of Christianity is not one where we can afford our present pattern of relations — partly Communism and partly just the modern scientific materialistic mind.

I have the impression that the Pope is concerned about the large element of nominal Christians within the church. Almost every so-called Catholic country has this. How is this problem being worked at?

It struck me that the line which went deepest in the speeches that I heard came just at this point. In part it was a geographical line.

One wing of the church, this is the wing I call the more flexible or ecumenical or perhaps you might say more apostolic—the ones that are more concerned to witness—this is the wing of the church of those who recognize the situation. They know that France, for example, is a missionary country. It used to be *the* Catholic country, but now four to five Frenchmen are nothing religiously. The church must approach France the way it approaches China. This is true in Germany. And by and large the Catholic hierarchy in these countries know it. They admit it to themselves and they are trying to act in the light of it. And apparently in just about the last five years some Latin Americans have faced up to this and are beginning to act this way. These are the people that are ecumenical. They say they can't afford to fight with the Protestants. Anybody that believes in Jesus Christ and can stand up and be counted, he's our brother.

But then the other wing, the Italians and the Spaniards, and I regret to say a great many of the Americans. They think Italy is a Catholic country. They think Spain is a Catholic country. They think America, if it isn't, it's going to be shortly. I think they are kidding themselves.

I agree profoundly with those other people who say the job of the church is to recognize this missionary situation and to rethink all your strategy.

Rome is a heathen city. Nine out of ten Romans, if you pulled the Catholic church out of there, wouldn't even know it was gone except they wouldn't see these fellows running the streets with all these costumes on. That's a more heathen city than Chicago or New York.

So I think this question really is almost the best question to sort out the men that are really facing the future and the ones that are holding onto a past that perhaps never existed but certainly doesn't exist any longer. Also I think that a lot of this applies to Protestants.

What things do you think we can learn from Roman Catholicism?

Almost everything that came up more or less directly bore on Protestant problems. After all we face much the same kind of problems There are a whole lot of things which Roman Catholic theologians and bishops discussed which made a great deal of sense to me. I and my church could learn a good bit from some of the things that were said even about liturgy. They even talked about the preaching of the Word in a way that would really jack up some Presbyterian preachers that know if they took it seriously.

Do you really feel that there ca be a compromise between the Catholics and the Protestants? Wha was your purpose for accepting thi invitation?

I had several letters before I lef from people who were horrifie What's a Protestant doing ther anyway? Well, I am ecumenicall inclined by conviction. I still agre with the program of the Reform tion, which is that there is o Catholic church and it needs to b reformed by the Word of God. think if at any time the Roma Catholic Church opens the door conversation a Protestant not on may but has an obligation to half way. Here's a man who clai to be a fellow believer in Jes Christ. We both believe that the should be one people of God carry on His mission in the wor We disagree on how this should organized and how they should it, but if he's willing to listen to I don't dare turn my back on hi I would be betraying my comm sion as a minister of the gosp Up to this time the Roman Catho Church has been so sure it w right, there wasn't much chance discussion. But any time the Po says let's discuss, if you are a Pr estant you've got to discuss.

NEWS

Americans Can Live in Europe for a Year

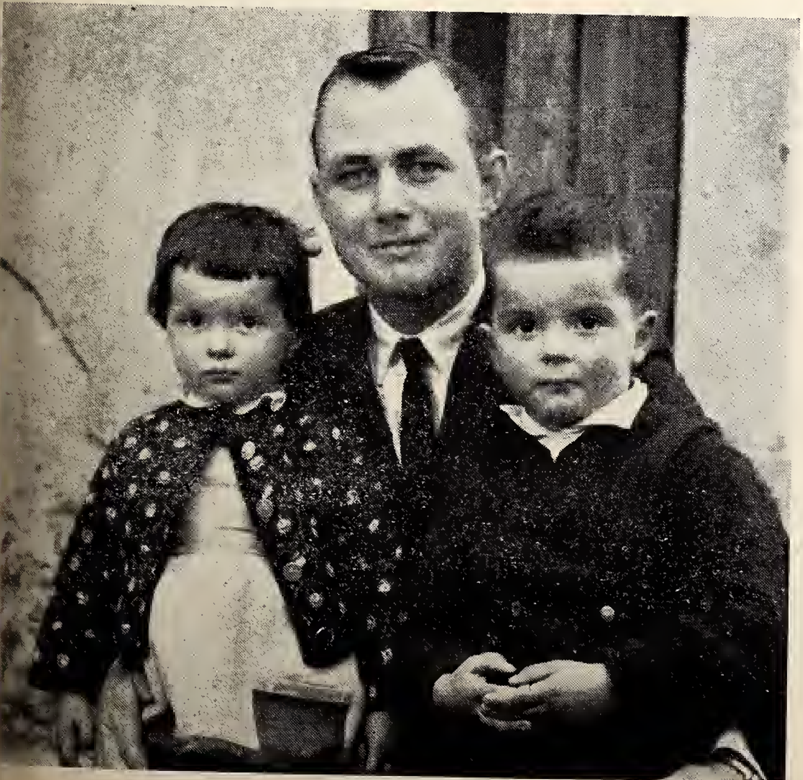
Mennonite Central Committee's trainee program is now a two-way exchange. Peter J. Dyck, European director, gives the details in the article below.

For thirteen years we have heard about European trainees coming to America, but now the one-way street has been widened for two-way traffic to enable young North Americans to go to Europe.

"Since August 4, 1962, I have been living with a young German family," writes Melvin Flaming of Newton, Kansas, "and find it very educational in many ways." Gary Waltner of Freeman, South Dakota, now calls Walter Landes "Onkel Walter," not because he is related to him, but because the Walter Landes' are his host parents for six months and Gary lives with them like their own son on their large "Hof" or farm in South Germany. Steve Gerber of Apple Creek, Ohio, says, "I was really impressed with my new family and really felt accepted by them, and I also was made to feel at home."

Everything for the trainee is new when he arrives in Europe. The food is different, the work is strange, and the language is a Babel. Soon after arriving in France Lyle Miller of Kalona, Iowa, wrote to the Frankfurt MCC headquarters for Europe reminding us that MCC Akron had said that "If things don't work out after a trial period, I could transfer. I know it may be too soon for this, but I'd like to have you think seriously about changing my six months to three months." Less than a month later, Lyle wrote again saying, "It was quite a big adjustment to make, and I'm still adjusting, but I like it here real well with the family. I'll hate to leave when the time comes." Ron Stutzman of Corry, Pennsylvania, reports that "The first week was the hardest for me. I was terribly lonely and confused as to what I was supposed to do, but after the first week things started to change."

Melvin Flaming, Newton, Kansas, an American trainee in Germany.



Ron has passed the hurdle of the first week and says, "I think I have adjusted to everything so far except maybe the breakfast. I can't get used to hard bread and coffee." This made some veteran relief workers and Pax fellows smile because they find the typically white, spongy and anemic American bread hard to look forward to upon returning stateside. In regard to food, Lyle Miller probably sums it up best for the trainees when he says, "The food is great and plenty of it."

A trainee, whether a European in America or an American in Europe, is expected to work. The purpose of going abroad is not work but work is nevertheless basic to the program. Work done by the trainee finances the entire operation, making his trip and stay abroad possible. In work, young people without special training and language skills can nevertheless make a valuable contribution. Through working they improve their own skills and learn new ones. Working together with people of other nations, cultures and languages is one of the best and quickest ways of breaking down barriers and building bridges of lasting friendship and understanding.

On the whole, the work is varied. One trainee writes, "My work consists of everything from A to Z," and another reports that when he arrived it was just the beginning of harvest so he helped with the combining of wheat, barley and rapes. "I had the job of driving the combine," he says. "Then came the plowing and preparing of a seed bed and planting. We are also building a large barn. . . . At present there are approximately 6,000 laying hens, 6,000 broilers and 175 hogs to be taken care of. My work has been feeding the hens and caring for the chickens, which takes a minimum of time since most of the equipment is automatic."

If the one found automatic equipment at his place, the other reports, "We have been having considerable amount of trouble with the machine, but what can be expected when it is ten years old?" One trainee writes, "Everything is going fine here and there is plenty of work," and another says, "I have never really liked working with chickens," but adds philosophically, "probably it will get better as time goes on."

While one of the trainees on a dairy farm works primarily with cows and another with chickens, a third seems to have landed—with the Prodigal Son of Luke 15—among the pigs. "Because the regular 'Schweinenmeister' has been ill for the last eight weeks I have been given the work in the pig barn." But unlike that other son this one left home with his father's blessing and mother's best wishes and writes them a loving letter every week, sharing all the new and wonderful experiences he is having.

All of the trainees put in fairly long hours of work, but most of them have Saturday afternoons free and all have Sunday off. For the most part a trainee is not left alone at the work and if he is not working alongside a member of his host family, he has other workers beside him. "My contacts with the workers on the farm have been most rewarding," writes one of them. "The workers have all seen Americans, mostly military personnel, and know who they are but for many of them, this is the first prolonged contact with the American civilian. The workers are eager to help me with the new, strange ways and methods of work. The workers are eager to talk and ask about America, how I happened to come to Germany, where I will go after my work here, and other related and unrelated questions."

In a world of tension and suspicion, young people in the trainee program are given the unique opportunity to go abroad and through personal contact help wipe away misconceptions, clear up misunderstandings, erase prejudices and in fact become ambassadors of reconciliation. One trainee writes, "In learning to know these people through their daily lives and through worship, one finds that they have many of the same concerns and problems that we have back home. We can learn much from each other."

Regular trainees, American and Canadian, young men and women, twenty years or over, are to be processed during the spring and early summer and arrive via the MCC in Akron in Europe about September 1, 1963. Application forms and all details are available from MCC, Akron, Pa. Think it over. Perhaps this would be the thing fo you. Applications are due April 15

HOUSE VISITATION IN FORMOSA Sunday afternoon is home visitation time for the youth group in Hualien. They call on those who have attended the Saturday night youth meeting for the first time.

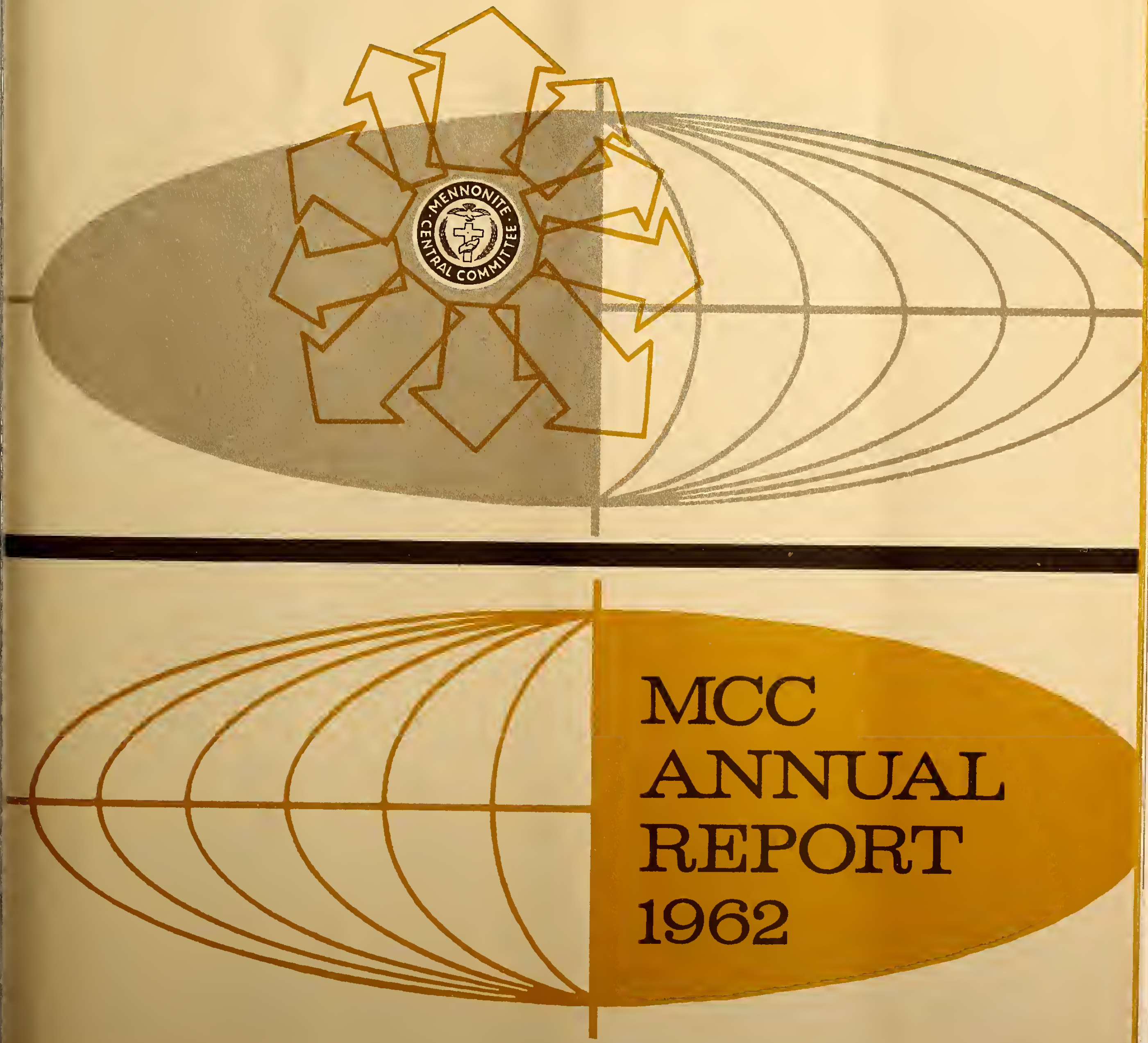
MISSIONARY SWINDLERS

An evangelical missionary leade has sounded a warning against th public getting bilked by fake relig ious charities. Clyde W. Taylor executive secretary of the Evangeli cal Foreign Missions Associatio (EFMA), writing in United Evan gelical Action magazine urged a investigation of these organization to see if they are reliable and eth cal.

He reported several instances i which self-seeking individuals se up a missionary organization o religious charity to raise funds fo their own advantage.

Most missionary organizations a thoroughly reliable and worthy public confidence and support, D Taylor said, but he urged dono to investigate those organizatio about which they know little. H said that agencies which belong either EFMA or the Interdenomin tional Foreign Missions Associati are evangelical in character a have the highest ethical standar

He suggested that agencies whi are not members of these t groups should be checked to see (if they have a reputable board f directors, (2) how they choose a direct their missionaries and tional workers, and (3) how e ciently they spend their funds.


MENNONITE CENTRAL COMMITTEE

MCC
ANNUAL
REPORT
1962

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Cover design/Joe Alderfer

MENNONITE CENTRAL COMMITTE
ANNUAL REPOR

For the year ended November 30, 196

INTRODUCTION

The Mennonite Central Committee, now compl
ing 42 years of service, was established by the Me
nonite and Brethren in Christ churches of the Unit
States and Canada to give a Christian witness in t
areas of relief, service, peace, and mental heal
This ministry of love and sacrifice now extends to
countries.

During 1962, at a time when conditions eve
where were fraught with anguish, fear, and misu
derstanding, the MCC again attempted to stretch
a hand of compassion and reconciliation to the nee
and distraught in the name of Christ and the broth
hood. It tried in a real way to bear the burdens
those who were laboring under the heavy loads
hunger, disease, illiteracy, hate, and nakedness, be
ing in mind the words of the Scriptures, "But if a
one has the world's goods and sees his brother
need, yet closes his heart against him, how d
God's love abide in him? . . . Let us not love in w
or speech but in deed and in truth" (I John 3:17, 1
Our prayer is that the MCC's humble effort may h
helped to glorify Him in whose name we serve, a
that we may, consequently, come to a new realizat
of His passion and power.

This report, which lifts up some of the high lig
of 1962, is dedicated to all those who gave so fre
of their services, goods, and prayers during the p
year.

Nursing care for a diseased Haitian baby.
Mechanical training for boys in Crete.
Food for hungry Chulupi Indians in Paraguay.
Sewing lesson for Greek girls.

1962 . . . YEAR OF CHALLENGE

The period of time covered by this report was rich with opportunities for witnessing of the love of Christ through our words and deeds, but it also had its moments of testing and frustration. On these pages is a review of some of the Mennonite Central Committee's most significant projects and experiences in 1962.

IN MEMORIAM

☐ BELOVED FRIENDS AND CO-WORKERS PASS

The death of Dr. Harold S. Bender on September 21, 1962, was a blow to the MCC, as well as to the total Mennonite brotherhood. Dr. Bender was a member of the MCC Executive Committee since 1930. He also served as chairman of the Peace Section from the time of its founding in 1942 till his death. He made numerous commissioner visits abroad for the relief and peace departments. One of his major contributions was his role in bringing about a closer relationship between European and North American Mennonites.

Joseph N. Byler, director of the Foreign Relief and Services department from 1945-60, passed away on February 14, 1962. He had retired as relief director in 1960, but he continued to administer the child sponsorship program until his death.

Recent months also saw the passing of several other dear friends and supporters of the MCC. Among these were Amos Horst, Akron, Pennsylvania, former MCC member; Ammon Troyer, Sugarcreek, Ohio, MCC member; and T. O. Hylkema, of the Netherlands.

These men contributed much to the cause of the kingdom. They will be sorely missed by the Mennonite brotherhood.

GENERAL

☐ THE AFTERMATH OF THE SEVENTH WORLD CONFERENCE

The Seventh Mennonite World Conference at Kitchener, Ontario, was a significant milestone in the history of inter-Mennonite activity. There seemed to be a vigorous undercurrent of sentiment in favor of more inter-Mennonite cooperation. Repeatedly, the Mennonite Central Committee was mentioned as an example of the good that could come from a united, spiritually motivated effort. A meeting of the representatives of the various Mennonite relief agencies during the conference serves to illustrate this point. Members of Indonesian, Dutch, German, South American, United States, and Canadian relief agencies met informally to discuss their projects and plans for the future. Robert S. Kreider, vice-chairman of MCC, when asked to summarize the reports and discussion, said, "Our brotherhood is small, but I am grateful for the way in which God has used our resources. It is similar to the way in which Christ used the boy's loaves and fishes. Our brotherhood enjoys an overseas influence far out of proportion to our numbers." In trying to summarize the sentiment which he felt in the meeting, he said, "We sense a continuing persistence of need . . . and that we ought to be working together more." One of the men had suggested that a relief project involving all the groups represented at the meeting be tried on an experimental basis.

☐ VOLUNTARY SERVICE REEVALUATED

A thorough study was made of the Voluntary Service department during the past year. VS has grown steadily since it first began 16 years ago. Several of the Mennonite conferences have developed this concept within their own circles and now have large, meaningful programs of their own. For a number of years the high income from projects in Newfoundland and elsewhere made the MCC Voluntary Service program virtually self-supporting. Now, however, many of the earning opportunities are diminishing, whereas the projects requiring financial support have remained. These factors led to a reevaluation of the structure and support of the VS program. A plan was drawn up and submitted to the annual meeting in January, 1963, where it was approved. The plan, basically, calls for a direct relationship between the VS department and the MCC Executive Committee. This is the same arrangement that the other administrative sections have.

☐ MENNONITE DISASTER SERVICE ORGANIZED

Mennonite Disaster Service section was organized as a section during 1962. It became the fifth section in the total MCC operation, joining Foreign Relief and Services, Mental Health Services, Peace Section, and Voluntary Service. To facilitate administration, and yet to maintain as close a relationship as possible to the local units, it divided Canada and the United States into six regions, each of which will have its own director. The local unit remains the prime focus of the organization. The MDS philosophy is that only by seeing that the objective of the local units—"serving people in need"—is carried out, is the objective of the entire MDS organization served. The new section is described in greater detail on a later page.

☐ THE TRAINEE PROGRAM BECOMES A TRUE EXCHANGE

Since 1950, when the Exchange Visitor (Trainee) Program began, 403 European, South American, and Jordanian young people have come to spend a year in American Mennonite homes. However, no American young people went to Europe or South America under the program until this year. Thus, the program was an exchange in name only until 1962, when seven Pax trainees went to live in German and French homes for six months before beginning their two-year Pax terms. It is hoped that by autumn, 1963, a number of American young people can be sent to Germany for one year, thus initiating an exchange program in the true sense of the word. Until recently, of course, economic conditions did not permit European Mennonites to provide for the transportation and maintenance of American exchange visitors.

☐ TEACHERS ABROAD PROGRAM BEGUN

Formerly, teachers were placed primarily in Newfoundland schools, but in 1962 a Teachers Abroa Program (TAP) for Africa was begun. Twenty-thre teachers became the pioneers of this new undertak ing. Twenty are teaching in Tanganyika, Kenya Nyasaland, and Northern Rhodesia, and three ar studying French in Belgium in preparation for teach ing assignments in the Congo. Thirteen teacher are serving in Newfoundland, bringing the total num ber of teachers in these two areas up to 35. Th pioneer group in Africa has responded well to th challenge of education on that continent. The church related schools in which they serve are highly ap preciative of their services. The overseas expense of TAP-Africa are paid for out of salary grants mad available to the schools by the governments. Thes funds cover transportation, room and board, pe sonal and vacation allowances, and medical expense Administration and orientation expenses are pai out of contributed funds.

Africans are hungry for education. The Teach Abroad Program is meeting a real need on t contine

These are two refugee children in Hong Kong whose school tuition is being paid by Mennonite sponsors in North America.

☐ CHILD SPONSORSHIP PROGRAM ENLARGED

During 1962 the Child Sponsorship Program was broadened to include a total of approximately 930 children in Jordan, Korea, Hong Kong, and Indonesia. The number of children assisted in this way was almost doubled during the year. Sponsors participating in this program may choose from three different plans according to their interest and financial resources. The orphan support plan costs $17.50 a month. This amount completely pays for a boy's education and maintenance in one of the Mennonite schools in Jordan or Korea. Family-child assistance, costing $10.00 a month, is a new plan to place children who are in institutions back in their homes and to encourage poor parents not to leave their children at orphanages. The third plan, costing $3.00 a month, gives children from poor families in Indonesia and Hong Kong the privilege of going to school. The $3.00 pays for their tuition and school supplies.

☐ OVERSEAS NEEDLEWORK AND CRAFTS PROJECT

The Overseas Needlework and Crafts Project became a part of the Foreign Relief and Service department in 1962. It was originally begun by Mrs. J. N. Byler 18 years ago. The project attempts to provide needy women in underdeveloped countries with a meaningful way of earning a living. Orders are taken in the United States and Canada for needlework done by Arab refugee women in Jordan and for handcrafts made in other countries where Mennonites are serving. The needlework project in Jordan provides an income for 150 Arab women and gives them an opportunity to spend their time in a creative way. They embroider items such as table-[illegible], scarves, and pillow tops with traditional Arab [illegible]. Sample kits are sent to interested groups on request.

AFRICA

☐ MAJOR THRUST IN ALGERIA

One of the most exciting ventures in which Mennonite churches joined in 1962 was the relief work in Algeria which began in earnest shortly after the seven-year civil war finally came to an end. The MCC had projects in this country during the civil war, but its efforts were greatly increased after peace finally came to this agitated land. It is working together with other Protestant churches, the Christian Committee for Service in Algeria (CCSA), in bringing emergency help to the hapless Algerians in the Constantine-Batna area. Besides working with CCSA, the Mennonites are developing a special agricultural project on a farm at Ain-Kercha near Constantine. This farm is becoming the center for a variety of material aid and self-help efforts. Altogether, the Protestants are responsible for 1,400,000 destitute people. CCSA is planning to help these people through a massive feeding program, using U.S. surplus foods; clothing and bedding distribution; medical services through mobile clinics and the placing of medical personnel in unstaffed hospitals; and a reforestation venture in which 21 million trees are to be planted during a two-year period. CCSA had 75 workers in Algeria at the end of 1962, 19 were Mennonites. The MCC is working hand in hand with the Mennonite Board of Missions and Charities, which has mission interests in Algeria.

☐ A COOPERATIVE EFFORT IN RWANDA AND BURUNDI

Tribal conflicts in the two new African nations of Rwanda and Burundi have left many refugees who need relief. The Protestant Alliance in these two countries appealed to the churches of the world for assistance, and an unusual, but nonetheless happy, cooperative effort resulted. The World Relief Commission of the National Association of Evangelicals, Church World Service of the National Council of Churches, and the Mennonite Central Committee joined hands to start relief work. Norman and Eunice Wingert, veteran MCC workers, are in charge. Steps have successfully been taken to arrange for the duty-free entry of relief supplies into landlocked Burundi.

☐ LIMURU CONFERENCE

March, 1962, marked the first time in the 50-year history of Mennonite and Brethren in Christ church work in Africa that representatives from all the related groups south of the Sahara met in Christian fellowship and consultation. The meeting, which had *Discipleship in 20th-Century Africa* as its theme, was called through the cooperative efforts of the Mennonite and Brethren in Christ churches in Africa, their sponsoring mission boards, and the MCC. It was estimated that the 19 delegates from seven African countries represented 45,000 Mennonite

Christians. The MCC was represented by Orie O. Miller and Elmer Neufeld. The latter led the group in a series of Bible studies. They reported that a deep sense of spiritual unity and of a united witness for Christ pervaded the conference sessions.

ASIA

☐ DANIEL GERBER ABDUCTED

One of the sad notes in 1962 was the abduction of Pax man Daniel Gerber, together with two Christian and Missionary Alliance workers, by communist guerrillas in Vietnam on May 30. Efforts are continuing to learn the three workers' whereabouts and to gain their release, but thus far these attempts have been unsuccessful. The positive side of this experience may be the opportunity these three workers now have of giving medical attention to the people in communist-controlled communities.

☐ FOOD FOR CHINA

The relief department has made an intensive study of ways of sending food to the famine-racked people of mainland China, but there seems to be little hope of sending large-scale shipments of food to this overcrowded nation. Because the doors were closed for the movement of large quantities of food into China, a three-month experimental project, in which 100 poor families in Hong Kong were helped to send food parcels to their relatives in China, was begun. Each family was given $5.00 per month with which to buy the basic food items that their relatives needed. Invariably the recipients requested more help; however, it is doubtful if this program can be continued. It was learned recently that U.S. legislation may not permit the use of American funds for such a project.

MIDDLE EAST

☐ BEIT JALA PREPARATORY SCHOOL

The MCC opened its second school, the Mennonite Preparatory School for Boys, in Jordan in 1962. This secondary school is located in Beit Jala, a little village near Bethlehem. A new, 40-room stone building is being used by the school. The other Mennonite school in Jordan, at Hebron, teaches the six elementary grades. After a boy finishes the six classes at Hebron, he is promoted to Beit Jala. Fourteen boys were transferred in 1962. Additionally, 34 other boys were enrolled. The students are all orphans or boys who come from families that are too poor to give them the basic necessities of life and to provide them with an education. Each of the boys is sponsored by an individual or a group in the United States or Canada. The school has four Jordanian teachers. All the subjects, except English, are taught in Arabic. Walter Martin, Jordan MCC director, has high praise for the two schools in Jordan. He said, "We are convinced that this educational effort is a very important program and needs to be increased as funds become available. Here we can teach the principles of Jesus Christ as set down in His Word and try to make a lasting impression upon these young minds."

SOUTH AMERICA

☐ INDIAN SETTLEMENT IN PARAGUAY

In 1962 the Mennonites of North America, through the MCC, began a three-year program to help the Paraguayan Mennonites to settle culturally uprooted Indians in the Chaco. Many of the Indians have expressed a strong desire to leave their nomadic way of life. The problem became more urgent during the year as more and more Indians requested help from the Mennonites. The settlement board which had been established to administer the resettlement could not handle all the Indians that came to them for help; consequently, the situation became tense. Frank Wiens, South America director, reported that "during the latter part of 1962 . . . the Chulupis became restless . . . and demanded that we speed up the settling of more families. . . . This total Indian problem has become serious and may well become a threat to the happy existence of our Mennonite colonists." It is hoped that the North American Mennonites will give more support to this project in 1963.

AT HOME

☐ RACE RELATIONS PROJECT IN THE SOUTH

The race relations project in the United State South began in late 1961. This work has resulted in an enthusiastic response from the constituency; but frequently, it has been a very frustrating work. Th project has no precedent in our history. It needs th prayers of the brotherhood and the best counsel an guidance that it can give.

A Mennonite House has been established in Atlanta. This has been the center of Vincent and Rosemarie Hardings' ministry, but they have also witnessed in other parts of the South. The Hardings hav discovered many open doors for the witness o Biblical love, nonresistance, and reconciliation, whic they hope to bring to the situation of racial strife i the South. Their contacts have been primarily wit the Christian church. They have attempted to maintain communication with both white and Negr churchmen. In circumstances where emotions an partisan feelings sometimes get out of hand, the witness of the Christian who is not trying to promote a organizational cause, but simply bringing the Spirit o Christ to bear on the situation, is a difficult and demanding task. They spent much time in Albany Georgia, which was one of the focal points of inte racial strife during 1962. Their contribution consisted of visiting with white ministers to discuss the moral issues involved in the racial struggles, meeting with civic and business leaders to gain a better understanding of the problems and to clarify the Christian perspective; and, perhaps most important, serving as resource persons for the Negro movement in Albany to call the Christians there continually to the way of the cross in human relations. The witness in the South has been bolstered by a Voluntary Service unit in Atlanta. A summer service team demonstrated that a group of Christians can live and work together without being affected by the racial barriers which society has thrown up. After the summer service people left, several long-term VSers came to work in Atlanta. Mennonite House has become a center for fellowship, service, and witness to the unity of the Christian family.

☐ EXPANSION OF MENTAL HOSPITAL FACILITIES

All four of the hospitals belonging to Mennonite Mental Health Services are in the midst of constructing new facilities or planning further expansion for the near future. The Oaklawn Psychiatric Center, Elkhart, Indiana, is nearing completion. February 15, 1963, has been set as the opening date. The total cost of the center is in the vicinity of $950,000, of which the church has about $150,000 yet to raise. In Newton, Kansas, Prairie View Hospital's 4,000 square foot industrial therapy building is also nearing completion. Brook Lane Farm Hospital, Hagerstown, Md., dedicated its new chapel on July 14, 1962. The administration feels that this new building has become a real "symbol of concern." Kings View Hospital, Reedley, Calif., is planning to expand its facilities to make room for expanded outpatient program, a more adequate dining and activity area, and for ten additional beds. It has also been invited by the Bakersfield community, 80 miles south of Reedley, to build a psychiatric hospital there. The MCC annual meeting gave this plan its tentative approval in January, 1963.

☐ AILSA CRAIG BOYS' FARM EXPANDS FACILITIES

Ailsa Craig Boys' Farm in Ontario is a Christian treatment center, home, and school for emotionally disturbed adolescent boys. Since its beginning in 1955, this inter-Mennonite institution has admitted over 85 boys. At present 20 boys are residing at the farm. The facilities are overcrowded. In 1962 the MCC approved the board of directors' plan to construct three new cottages. This will increase the farm's capacity to 30, but the new facilities will also mean more personal attention for each boy because there will be three families of ten boys each, rather than one family of 20 boys. The old farmhouse will be used for staff quarters, offices, and a central kitchen. This expansion program will cost $150,000, half of which needs to come from concerned friends.

[illegible] refugee woman puts the finishing touches [illegible] piece of embroidery which will be sold in North America by the MCC.

A summer service worker goes for a walk with two of her charges in a school for retarded children.

The new chapel at Brook Lane Farm Hospital is a "symbol of concern."

SUMMARY OF 1962 FOREIGN ACTIVITY

				MATERIAL AID				
COUNTRY	No. of Workers	Total	Cash	Material Aid Total	Clothing (1)	Food (1)	Gov't Surplus (1)	Special Projects (2)
Algeria	19	$125,941.93	$5,834.93	$120,107.00	$77,216.00	$21,450.00	----	$21,441.00
Argentina	2	10,062.88	10,062.88	----	----	----	----	----
Austria	11	51,224.28	13,442.08	37,782.20	9,048.50	7,481.20	----	21,252.5
Bolivia	8	9,631.58	8,456.58	1,175.00	----	875.00	----	300.0
Brazil	2	3,176.58	3,176.58	----	----	----	----	----
British Honduras	5	33,735.81	22,489.91	11,245.90	342.00	3,897.65	----	7,006.25
Burundi	4	10,279.08	1,309.08	8,970.00	5,670.00	3,300.00	----	----
Chile	----	77.47	77.47	----	----	----	----	----
Congo	30*	62,104.61	49,504.41	12,600.20	6,346.00	541.70	----	5,712.5
England	1*	58.90	58.90	----	----	----	----	----
France	----	5,258.40	19.90	5,238.50	5,238.50	----	----	----
Germany[3]	21	70,879.33	51,196.83	19,682.50	7,902.50	8,050.00	----	3,730.0
Greece	15	21,131.13	21,131.13	----	----	----	----	----
Haiti[4]	25	65,770.08	46,039.46	19,730.62	4,473.00	8,174.25	----	7,083.3
Holland	7*	8,105.71	8,105.71	----	----	----	----	----
Hong Kong	4	428,708.90	27,801.90	400,907.00	34,670.50	88,737.60	198,252.60	79,246.3
India	9	24,626.62	23,984.60	642.02	----	----	----	642.0
Indonesia	22	97,535.89	43,840.19	53,695.70	657.50	28,074.00	----	24,964.2
Japan	1	3,996.00	3,996.00	----	----	----	----	----
Jordan	14	399,705.62	77,528.46	322,177.16	223,803.50	14,245.10	35,616.63	48,511.9
Korea	14	313,578.76	62,590.49	250,988.27	79,590.00	37,794.75	100,799.07	32,804.4
Laos	----	93,091.19	43.76	93,047.43	18,639.50	14,850.00	59,557.93	----
Lebanon	2*	----	----	----	----	----	----	----
Liberia	1	775.08	775.08	----	----	----	----	----
Mexico[4]	5	8,207.73	8,207.73	----	----	----	----	----
Morocco	2	5,375.62	5,375.62	----	----	----	----	----
Nepal	3	3,529.45	3,529.45	----	----	----	----	----
Pakistan	3	3,065.15	3,065.15	----	----	----	----	----
Paraguay	23*	125,811.39	90,474.86	35,336.53	----	----	----	----
Peru	2	2,657.73	2,657.73	----	15,994.50	----	----	19,342.0
Switzerland[5]	4	2,180.36	2,180.36	----	----	----	----	----
Taiwan	----	64,890.10	----	64,890.10	----	----	----	----
Thailand	4	4,698.68	4,698.68	----	5,226.00	44,565.00	----	15,098.5
Uruguay	2	1,903.13	1,903.13	----	----	----	----	----
Vietnam	6	255,438.89	20,009.26	235,429.63	----	----	----	----
Teachers Abroad	23	11,496.97	11,496.97	----	18,041.00	63,060.15	116,559.99	37,768.4
Clothing, Food, Literature Purchases		3,524.42	3,524.42	----	----	----	----	----
Indirect Expense		102,646.90	102,646.90	----	----	----	----	----
Administrative Expense		170,500.64	170,500.64	----	----	----	----	----
Loan Repayments and Interest		25,740.05	25,740.05	----	$512,859.00	$345,097.00	$510,786.22	$324,903.5
Totals	294	$2,631,123.04	$937,477.28	$1,693,645.76				

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1 Market value.

2 Includes Christmas and leprosy bundles, school supplies, and soap.

3 The cash item of $51,196.83 includes administrative costs for the entire Europe-North Africa area, nonreimbursable freight on material aid, Pax, and East-West services in behalf of Mennonites in Eastern European countries.

4 Administered by Voluntary Service.

5 Represents MCC's cooperative share in the Agape Verlag publishing program with Mennonite Publishing House giving similar amount.

Note: Totals in this summary do not coincide with disbursemen figures in the Financial Summary on the last page because thi summary covers the total expenditures of the relief, Mennonite Aid and Pax programs and the foreign portions, with their propor tionate share of indirect and administrative expenses of the Peac Section and Voluntary Service program.

* Includes Menno Travel Service.

Archie Graber, veteran missionary and relief
distributes chickens to resettled refugee
Congo. Mennonites sent 23,000 chicks to th

FOREIGN RELIEF AND SERVICES

The dimensions of this world's need are staggering. There is so much privation that it is difficult for the human mind, especially the mind of a well-fed, warmly clothed Canadian or American, to grasp its true scope and significance.

For one thing, the world's population is mushrooming at an incredible rate. Every time the clock ticks there is another mouth to be fed. In less than 40 years the present population of three billion will have doubled to six billion. The alarming fact is not the number but the time. According to some experts, the world can support as many as 18 billion people by the use of human ingenuity and the compassionate sharing of resources; but, unless we start doing something now—in a world in which more than half the people are underfed, many of them to the point of starvation—to alleviate the present situation and prepare for the increasing numbers, we face a losing battle.

Hunger is not the only problem. The awful specter of needless disease and untimely deaths still stalks most of the earth. For example, 50,000,000 persons in tropical and subtropical climates suffer from yaws, a dreadful disease, but one which can be cured with one shot of penicillin. Many other examples could be given.

Hunger, disease, overcrowding, nakedness are the rule, not the exception, in our world. And it is in this setting that the Foreign Relief and Services department is attempting to minister in the name of Christ.

Since the need is so widespread, and since it takes on so many forms, the projects of MCC, of necessity are very diverse. The following are some of its general categories of activity.

Self-help. Less than half of the people of the world are estimated to be properly fed, and distribution of all large Canadian and United States farm surpluses —if that could be accomplished—would probably provide food for the needy of the world for only a few months. The MCC feels that the wisest way to help the underfed is to help them improve their food-producing techniques. For this reason we do agricultural extension work in Bolivia, Paraguay, the Congo, Algeria, India, Pakistan, Korea, Indonesia and Greece.

Much needed blankets and clothing were distribute
in Algeria during the cold winte

Pax construction teams continued to be active in Austria, Germany, and Greece during 1962.

Self-help endeavors can also take other forms. In Korea, for example, widows are being given courses in sewing so that they can make their living by this trade. After they graduate from the course, they are provided with a sewing machine at a nominal cost. The Mennonite schools in Korea and Jordan are other examples. In Belize, British Honduras, a store has been established to sell the produce coming from the several Mennonite colonies in that country.

Medical work. Healing the diseased and witnessing to them of the love of Christ is another relief department activity. At present 15 medical doctors and 29 nurses are serving abroad. In Paraguay, for example, Dr. John R. Schmidt is serving in a cooperative leprosy project which looks after 575 patients. Five MCC doctors are serving in the Operation Doctor program in the Congo. Medical services are also being rendered in Jordan, Indonesia, Korea, Vietnam, Thailand, India, Algeria, Bolivia, and British Honduras.

Material aid. Food and clothing distribution continues to be one of our biggest overseas operations. The chart in the center of this report indicates the value and destinations of the various material aid shipments in 1962. This important part of the relief program could not be carried on were it not for the strong support of hundreds of women's organizations, local relief committees, and other concerned groups and individuals. For example, in 1962 the largest amount of meat was canned since 1954. A total of over 230,000 two-pound cans of meat were processed. Clothing and bedding donations totaled over 60,000 pounds, also a record. Forty per cent of the clothing and bedding was new. Christmas bundles were also contributed in record numbers. Over 35,700 came in.

The government surplus food program also continued in 1962. The MCC is responsible for the distribution of 8,494,000 pounds of various surplus commodities in Korea, Jordan, Vietnam, and Paraguay. A contribution of $1.00 enables MCC to distribute at least 300 pounds of surplus food to the needy in these countries.

The MCC is a member of Interchurch Medical Assistance (IMA), an agency which solicits drugs and hospital supplies and equipment from commercial sources for its members. Since March, 1961, when IMA was organized, the relief department has received $135,000 worth of supplies from this source at an overhead cost of $2,250.

Pax. Pax men continue to make a very worthwhile and meaningful contribution in various fields of endeavor throughout the world. Elmer Neufeld, Congo, reports, "There are a number of urgent requests for (Pax) assistance. . . . We can look forward to a growing Pax program with more selectivity of projects." In evaluating the performance of the Pax men in North Bihar, India, Vernon Reimer, MCC director in India, writes, "The Pax fellows have done a remarkable job." Frank Wiens, in his report on Bolivia, says, "Our four-man Pax team is working out well. The boys are happy; so are the Methodists who are using them in a settlement and community development program." Naturally, there are also some instances of frustration and disillusionment among the Pax men. The causes for these difficulties, when they do arise, range from homesickness to problems of interpersonal relationship and difficult assignments.

Children's work. Much of the relief department's assistance is geared, directly and indirectly, to help children. This is as it should be because no one is quite as much in need of aid as a helpless, suffering child. Millard Moser, Hong Kong director, in his 1962 report, commented that "over one third of Hong Kong's population is under fifteen years of age. As Dr. Andrew Roy says, 'Children are everywhere; one steps on them, is pestered by them, thanks God for them, tries to forget them, and is haunted by them. They are the hope of the future, and if more is not done, its potential curse.' Yet children look at the work in such a special way reserved only for them. Consider the case of Choi Kai Wah, a little eight-year-old boy, who cheerfully, yet full of honest concern, wrote to his American sponsor, 'How is your health in that foreign country?' "

The MCC is the only Protestant relief agency which is distributing surplus food commodities in Vietnam. Workers in that country report that the need continues to be appalling.

PEACE SECTION

"War is horrible, and increasingly unthinkable, but Christians and the church must do more to seek peace. They must be peacemakers. They must get at the roots of the war problem. They must follow Christ through the tangled jungle of human society in sincere and practical steps that relieve the pressures from which war explodes. . . . We must hasten to make practical arrangements for meeting glaring human need around the world. . . . Is it not something of a commentary on the state of our spiritual alertness that we are far more shocked by the threat of war than we have been about the vast expanse of human misery all around us?" These are the words of Haskell Miller and Dale White in their little book, *Meeting the Needs of the World's People*. And this is the arena in which the Peace Section is attempting to witness. Its ongoing work represents a cooperative effort on the part of the various Mennonite groups to focus the convictions and concerns of the church on the unending problems of hostility, prejudice, fear, and violence in today's world.

O God, whose will is life and peace
For all the sons of men,
Let not our human hates release
The sword's dread power again.
Forgive our narrowness of mind;
Destroy false pride, we plead:
Deliver us and all mankind
From selfishness and greed.
—Rolland W. Schloerb.

The Peace Section has felt called to witness beyond the borders of Canada and the United States because the need and hunger for peace is universal. Slowly the Mennonite people have come to the understanding that a Biblical peace witness means more than merely speaking out against participation in war. They have begun to discover that it involves speaking and acting in Christian love in situations where there is injustice and hostility. This new approach to the peace witness has led the Peace Section to place representatives in Japan, Europe, the Congo, and the United States South.

The representative in Europe, William Keeney made many contacts in the interests of the peace witness during 1962. He also served on the European Peace Section Committee, which works closely with other peace groups, especially those related to the Mennonite churches in the Netherlands and Germany.

The peace witness in Japan is carried on as part o the total mission effort. Ferd Ediger, the representative, works under the guidance of an advisory committee which includes the field chairmen of most o the Mennonite-related mission boards working i Japan. A peace seminar for students, literature distribution, completion of the Japanese translation o the sound track for the film *Alternatives,* and a visi to the churches in Taiwan were some of the hig lights of 1962 activity.

Two other important facets of the Peace Sectio program, the Limuru conference in Africa and th race relations project in the South, were describe in the opening section of this report.

On the home front, one of the most significan developments in the peace witness during 1962 wa the reorganization and revitalization of the Churc Peace Mission. Paul Peachey has now assumed th position of executive secretary on a full-time basi The *new* Church Peace Mission is to be "an instrument for theological and ethical study, discussion, an confrontation on the subject of war and peace an the church's responsibility in the crisis of the nucle age."

The Peace Section continues to serve in a liaiso relationship between the Selective Service System an the over 40 agencies and institutions of the Mennoni and Brethren in Christ churches which use I-W' During the first 9½ months of 1962, 374 men we assigned to alternative service projects through th MCC. Of this number 131 entered the MCC pr gram and the remaining 243 entered conference pro ects.

Migrant laborers continue to be one of America's forgotten minorities. Two summer service units again worked with these unfortunates in 1962.

VOLUNTARY SERVICE

Voluntary Service units are located in the United States, Canada, Haiti, and Mexico. At the close of 1962, 135 volunteers were serving in these four countries. These workers have opportunity to address themselves to some of the most urgent needs of our day. Their service usually results in a threefold blessing. It benefits the following:

*The persons residing in the institutions in which they are serving. They receive extra assistance which would not be available if the VSers would not be there.

*The regular staff members. VSers inject a refreshing influence into the life stream of an institution.

*The volunteers themselves. One volunteer testified, "Serving under the VS financial arrangement made me realize that I could live happily without many things that I once thought I needed."

United States. There are eleven units in the United States. They serve in children's homes, institutions for delinquents, mental hospitals, community and race relations projects, the National Institutes of Health, and MCC headquarters. Their services include nursing, clerical work, maintenance, teaching, supervising handicrafts and recreation, driving truck, cooking, and doing laundry.

Mexico. Last year marked the first complete year of operation for the agricultural project in Mexico. The four-man unit is busy with a variety of activities. They started experimental plots of a number of crops, helped the Mexican Department of Agriculture test soil samples, introduced trench silos, and distributed some livestock and poultry to the farmers in the vicinity.

Two other VSers are serving in Mexico under Heifer Project, Inc. (HPI). These young men assist in the delivery of livestock brought into the country by HPI.

Haiti. Hospital work constitutes the largest segment of VS activity in Haiti. Six nurses, a laboratory technician, and a pharmacist serve at Hospital Albert Schweitzer. A three-man community development team is connected with this unit. The VSers have made a very significant contribution at the hospital, both in terms of the services they have rendered and the way in which they have strengthened the religious life of the hospital.

The MCC hospital at Grande Riviere du Nord continued to develop in efficiency and service during 1962. It had approximately 40,000 clinical consultations during the year. The 30-bed hospital is usually full to capacity, and often to overflowing. A very gratifying experience here has been the good relationship which has developed between the Haitian staff, which now numbers over 30, and the eleven Mennonite workers.

Since 1959 five VSers have been assigned to a Haitian Methodist agricultural and medical program. The results of this project have not been dramatic, but the over-all accomplishments of this partnership have been significant. For example, the Methodist minister there is initiating a VS program, patterned after the MCC program, for Haitian young people. The last of the Mennonite workers there was scheduled to terminate in January, thus ending a small, but nevertheless fruitful endeavor.

Newfoundland. The teachers' program in Newfoundland and the nursing service at the hospitals in Twillingate and St. Anthony remained at about the same level as the previous year. At present there are 20 volunteers serving at five locations.

Summer service. The 1962 summer service program saw a reduced number of participants, but worth-while contributions were made, nevertheless, at over a dozen locations in the United States and Canada. One of the most stimulating projects was the work among migrant laborers in the state of New York.

MENNONITE MENTAL HEALTH SERVICES

Mennonite Mental Health Services (MMHS) coordinates the operation of four hospitals for the mentally ill. The fourth one, Oaklawn Psychiatric Center, Elkhart, Indiana, is scheduled to open its doors February 15, 1963. The three other hospitals are Brook Lane Farm, Hagerstown, Maryland; Prairie View, Newton, Kansas; and Kings View, Reedley, California. Each of the hospitals is administered by a local board composed of representatives from the various Mennonite and Brethren in Christ churches in the vicinity of the hospital.

The three existing hospitals admitted a total of 753 patients during 1962. Ten per cent of these were Mennonite and Brethren in Christ. Additionally, the hospitals recorded a total of 7,487 outpatient treatments, interviews, and evaluations.

The total inpatient capacity of the three hospitals is 117. They had an average daily census of 101.6, meaning that they were operating very nearly at full capacity throughout the year.

One of the problems facing the hospitals is the recruitment of well-trained, properly motivated staff members from the Mennonite and Brethren in Christ churches. Psychiatrists, psychologists, social workers, nurses, and other therapists and ward personnel are being sought. Naturally, the hospitals look first to the supporting constituency for these workers, but they do not limit themselves to hiring only Mennonites. To encourage more people to go into the field of mental health, MMHS is giving two $1,000 grants each year to exceptional graduate students Applicants must show interest in the MMHS program, but they are not obligated to join an MMHS hospital staff if they decide not to do so.

The four hospitals at present employ 148 people 18 of whom are professional. MMHS is studying the best way to make the religious aspect of its program effective, in line with the concerns which the church had—and continues to have—when they established the hospitals. MMHS members are seeking to lead the constituency into a full exploration of the relationship between the Christian faith and psychiatry.

MENNONITE DISASTER SERVICE

An international MDS team made daily rounds in Belize, British Honduras, early in 1962, to help widows and old people repair houses which had been damaged by Hurricane Hattie.

Local Canadian and U.S. MDS units again helped during times of disaster on several occasions durin 1962. Several Eastern U.S. units, for example worked in New Jersey and Delaware following th floods and storms that lashed the Eastern seaboard during early March. And an international MDS team worked in British Honduras until February, helpin to provide shelter for the people who were mad homeless by Hurricane Hattie in late 1961.

The new organizational structure of MDS continues to place primary emphasis on the local units but the six regional directors and the executive coordinator will help them to work more effectively The regional director is responsible for the efficien coordination of the units within his region. Fo example, he will see to it that individual units requiring additional help in a disaster will receive tha help. He will also provide his units with information of a practical or educational nature. Additiona ly, he is responsible to acquaint himself with governmental and nongovernmental disaster agencies t which his units would have to relate themselves du ing disasters.

The executive coordinator, stationed at Akro Pennsylvania, will encourage and promote the inte change of information, serve as a point of referen to which other disaster agencies can relate, see to that no disaster is overlooked, and, generally spea ing, attempt to keep the total organization functio ing properly.

TO PLOW IN HOPE. Perhaps nothing symbolizes the fullness of a happy life better for a poverty-stricken person than a plowman tilling his soil. A yoke of bullocks and a simple plow may not impress us as being symbolic of the better life, but for farmers in many emerging countries this simple implement already marks a big improvement over the crooked tree branch they formerly used which merely pulverized a thin layer of the topsoil. This picture stands for far more than the agricultural work which the Mennonite churches are doing through the MCC. It is symbolic of the total effort of the program to help the poor and downtrodden who are aspiring to better things.

MENNONITE CENTRAL COMMITTEE

*Atlee Beechy
Mennonite Church
*H. Ernest Bennett
Mennonite Church
Ira J. Buckwalter
Lancaster Mennonite Conference
C. A. DeFehr
Mennonite Brethren Church
J. Winfield Fretz
General Conference Mennonite Church
Ted Friesen
Canadian Mennonite Relief Committee
Albert Gaeddert
General Conference Mennonite Church
Kenneth Geiger (Associate)
United Missionary Church
Andrew Gingerich
Conservative Mennonite Church
Tillman Habegger (Associate)
Missionary Church Association
*P. C. Hiebert
Life Member
*Waldo Hiebert
Mennonite Brethren Church
*C. N. Hostetter, Jr.
Brethren in Christ Church
Elam L. Kauffman
Beachy Amish Mennonite Church
Clayton Keener
Lancaster Mennonite Conference
*Robert S. Kreider
General Conference Mennonite Church
John E. Lapp
Mennonite Church
Orie O. Miller
Executive Secretary, Emeritus
J. B. Martin
Mennonite Church
David P. Neufeld
General Conference Mennonite Church
Fred Nighswander
Conference of Historic Peace Churches
C. J. Rempel
Nonresistant Relief Organization
George J. Rempel (Associate)
Emmanuel Mennonite Church
Sam J. Schmidt
Evangelical Mennonite Brethren Church
*William T. Snyder
Executive Secretary
E. J. Swalm
Brethren in Christ Church
*J. J. Thiessen
Canadian Mennonite Relief and Immigration Council
F. H. Wenger
(Harry Wenger, Alternate)
Church of God in Christ, Mennonite
Merlo M. Zimmerman
Evangelical Mennonite Church
*Executive Committee

FINANCIAL SUMMARY

For the year ended November 30, 1962

Income			
Gifts of cash		$1,172,194.00	
Gifts of materials:			
From the churches		1,198,248.00	
From the U.S. and Canadian governments		510,786.00	
Income from institutional operations		1,080,057.00	
Other income (Note 1)		279,299.00	4,240,584.00
Disbursements			
Relief—material aid		1,693,645.00	
Relief—cash		523,022.00	
Mennonite Aid		203,612.00	
Pax		103,229.00	
Trainee		28,608.00	
Peace Section		49,351.00	
Voluntary Service		187,964.00	
Mental Health coordination		17,084.00	
Mental Hospitals and Ailsa Craig		1,117,265.00	
Headquarters housekeeping, housing, etc.		52,411.00	3,976,191.00
Excess of income over disbursements			264,393.00
Increase in applied, reserved, and designated funds	(Note 2)		362,858.00
Combined available fund deficits December 1, 1961		7,835.00*	
Less: Appropriations		3,322.00	11,157.00*
Combined available fund deficits November 30, 1962	(Note 3)		109,622.00*

*Indicates red.

Note 1: Income from Voluntary Service units, material aid repayments, income from headquarters housekeeping and housing, and trainee repayments are included in this amount.

Note 2: Increase consists primarily of additional equity in mental hospitals and Ailsa Craig Boys' Farm through operations and expenditures against real estate and equipment.

real estate and equipment.

Note 3: The combined available fund deficit increase by $101,787 during 1962. This is primaril due to insufficient income to cover the relief Mennonite Aid, and Voluntary Service Fund program activity and reduction of mortgage against staff housing real estate. Funds t cover these deficits have been taken fron designated and savings accounts and will nee to be restored there.

Gifts to the Board of Christian Service, General Conference Mennonite Church, 722 Main, Newton, Kansas, maintain the Mennonite Central Committee relief work as well as a varied testimony of peace and healing. This work of love depends on you. Give generously.

NEWS

MAGAZINE FEATURES EASTER

An Easter Service," written by Mrs.
Iarold Buller especially for families
vith young children, is featured in
he April, May, June quarter of *Our*
amily Worships. Articles in this
ssue of the magazine are "On Mak-
ng Choices" by Esko Loewen, "Let
our Child Learn" by Esther
roves, and "Redemption," the in-
erpretive article on the graded
essons, by Paul R. Shelly.

Writers for the daily meditations
or this quarter are Marian Franz,
hicago, and Winifred Waltner, Elk-
art, Indiana. Meditations are based
n the themes in the Living Faith
raded Sunday school lessons.

ID IN MOROCCO FLOOD

uropean young people serve vol-
ntarily in Morocco under the In-
ernational Christian Service for
eace organization, known as *Ei-*
ene. Tom Storrie, director of *Ei-*
ene in Morocco, reported recently
n the flood disaster in Morocco.

In January, Storrie inspected the
ooded area by helicopter and ob-
erved the following: "The area and
everity of the devastation are enor-
ous — whole villages completely
vept away; vast areas still under
ater; an estimated 72,000 people
omeless and much loss of livestock
d crops." He also mentioned that,
anks to prompt action, danger of
sease and epidemics was kept at
minimum.

Although only a few people per-
ed in the disaster, those who sur-
ved are in need of emergency re-
f. The people lost everything they
d! Storrie says that the homeless
ll need to be cared for until the
ginning of April.

Blankets were given priority on
e material aid list. Other urgent
eds are clothing, tents, and food.
number of agencies have been
pplying the Moroccans with these
cessities. *Eirene* volunteers serv-
in the Agidir area have been
nporarily reassigned to serve in
rthern Morocco, where the flood-
occurred. They are distributing
t milk, and also assisting the
oissant Rouge organization in dis-
bution of food and clothing.

COLOMBIA SCHOOL OPENS

General Conference missionaries hosted a Congress and Institute for evangelical teachers of Colombia in January. Sponsored by the Association of Evangelical Schools of Colombia, the institute made possible an interchange of ideas.

Approximately 130 primary and secondary school teachers from all parts of Colombia heard inspirational lectures and participated in study classes. Leaders in organizing the institute were James Goff of the Colegio Americano of Bogota; Hector Valencia, director of the Colegio Americano of Barranquilla; and Gerald Stucky, director of the Colegio Americano of Cachipay.

Also in January the annual retreat for Mennonite young people of Colombia was held at Cachipay. The camp ground of the mission school was the site. About seventy young people took part in the program under the direction of Ross Cleminger and Glendon Klaassen. The young people's oganization of the Mennonite church of Cachipay was sponsor of the retreat, with Mary Hope Stucky as counselor.

Following these activities the mission school—the Colegio Americano —began its seventeenth year. One hundred and forty-eight students are enrolled this year. Seventy-six are day students, who walk from a half hour to an hour and a half each day, while seventy-two are in boarding. Of the boarding students, thirty-five are children of parents with leprosy.

The school officially has five grades, which are taught by four Colombian teachers and one missionary, Hulda Myers of Quakertown, Pa. Missionary personnel are involved in advanced studies for students who wish to remain after the fifth grade. Usually there are about a dozen of the graduates who remain for further instruction.

Colegio Americano is operated by missionaries of the General Conference Church and is under the direction of Gerald Stucky.

SEMINARY STUDENT EXCHANGE

A Seminary Student Exchange Program was begun this year with the Inter-denominational Theological Center at Atlanta, Ga. The program has been promised financial support for the coming year by the Zion Church at Souderton, Pa. The Zion Church is making this a special Lenten project. The church will also be supporting Paraskevas Paraschou of Thessaloniki, Greece, in his study at the Seminary next year. A Greek Orthodox theological student, Paraschou became interested in the Mennonite Biblical Seminary through the witness of paxmen.

CARVED VEGETABLES TELL A STORY. Japanese Christians are using techniques from Japanese culture to preach the gospel. The Japanese resist the gospel because they think it is a foreign religion. If they see it expressed in the context of their own culture, they can feel it is relevant to the problems of modern Japan. Here the carved vegetables become puppet actors in an evangelism project of the Christian Council of Japan.

CHURCH RECORD

CALENDAR

Conferences

Apr. 16-19—Town and Country Seminar, Elkhart, Ind.

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Oct. 25-29—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference

Central

Mar. 27-31—Special services, Carlock (Ill.) Church, Erland Waltner, speaker.

Mar. 28 — Bluffton College Choir, Zion Church, Donnellson, Iowa

Mar. 31-Apr. 4—Pre-Easter meetings, Bethel Church, Pekin, Ill., H. N. Harder, speaker

Apr. 11-14—Easter week-end services, Zion Church, Donnellson, Iowa. J. J. Esau, speaker

Eastern

Mar. 28-31—Dedication of new addition and renovated sanctuary, Pine Grove Church, Bowmansville, Pa.

April 7-17—"New Life Meetings," East Swamp Church, Quakertown, Pa. Wilbert Regier, speaker.

Northern

Mar. 28, 29 — Schmeckfest, Freeman Junior College Women's Auxiliary sponsors, Freeman, S. D.

Mar. 30 — Northern District Retreat Workshop, Bethel Church, Mt. Lake, Minn.

Mar. 31-Apr. 5 — Lenten services, First Church, Madrid, Neb. Leo Miller, speaker.

Apr. 7-12 — Pre-Easter services, Bethel Church, Mt. Lake, Minn. Vernon Neufeld, speaker

Apr. 9-12—Pre-Easter services, Salem Church, Freeman, S. D. Erland Waltner, speaker.

Pacific

Mar. 24-30 — Pre-Easter service, Spring Valley Church, Newport, Wash. Philip A. Wedel, speaker.

Apr. 14—Dedication of new sanctuary, First Church, Paso Robles, Calif.

Apr. 19-21 — General Conference Fellowship Convention, First Church, Paso Robles, Calif.

Western

Apr. 7—Du Bois' "Seven Last Words of Christ," sung by Bethel College Choir, Bethel College Church, North Newton, Kan.

Apr. 9—Bach's "Christ Lay in Bonds of Death" by Bethel College Choir, meditation by Walter Klaassen, Bethel College Church, North Newton, Kan.

Mar. 31-Apr. 5—Special meetings, Zion Church, Elbing, Kan. Albert Epp, speaker.

Mar. 31-Apr. 5 — Pre-Easter services, First Church, Ransom, Kan. John Thiessen, speaker.

Apr. 1-5 — Pre-Easter services, Hoffnungsau Church, Inman, Kan. Harold Thieszen, speaker.

Apr. 7-10 — Holy Week Services, Buhler (Kan.) Church, Russell Mast, speaker.

Apr. 8-10—Pre-Easter services, Arvada (Colo.) Church. Arnold Nickel, speaker.

Apr. 8-12 — Pre-Easter services, Grace Hill Church, Whitewater, Kan. O'Ray Graber, speaker.

Apr. 19-20 — Oklahoma Church Workers Conference, First Church, Clinton. Verney Unruh, speaker.

Apr. 21—Bethel College Choir a Tabor Church, Newton, Kan.

May 5—Mennonite Song Festival Memorial Hall, North Newton, Kan

June 9—Dedication of new churc building and Eightieth Anniversar of the congregation, Zion Church Elbing, Kan.

Other

May 26 — Baccalaureate service Freeman Junior College, J. Herber Fretz, speaker.

May 26 — Baccalaureate Service Mennonite Biblical Seminary.

May 26 — Commencement, Bethe College, Franklin Littell, speaker.

May 30 — Senior-Alumni Dinne Mennonite Biblical Seminary.

May 31—Commencement, Menno nite Biblical Seminary.

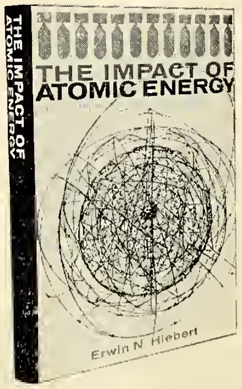
May 31 — Commencement, Fre man Junior College, Robert C Borgwardt, speaker.

June 3—Commencement, Bluffto College, Vernon Neufeld, speaker.

WORK OPPORTUNITIES

Teachers and nurses are needed i schools and hospitals for Indians i Arizona. At present there ar enough teachers in government ar public schools in Oraibi. The Ho Mission School in Oraibi, which operated by the Board of Mission will need one or two teachers fo the coming school year. Teache are needed in Tuba City by bot public schools and the governme school. Qualified teachers intereste in teaching Indian children in Tu City should write to the Principa Tuba City Public School, Box 6 Tuba City, Ariz. Persons intereste in teaching in the governme school may obtain Form 57 at t post office. This form is also i

The Impact of Atomic Energy



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uired by nurses who wish to serve n the Public Health Hospital in uba City. Further information on ork in mission centers may be obained from the Board of Missions, 22 Main Street, Newton, Kan.

EW ADDRESSES

ansas

Mrs. Mark DeArthur, 1531 West
St., Topeka

Ronald Graber, 123 W. 10 St.,
utchinson

Irvin Hiebert, 909 N. 11 St., Ar-
ansas City

Mary Belle Janzen, 901 S. Chest-
ut, McPherson

Eldon Klaassen, Meade

Kenneth Lindteigen, West Side
railer Court, Abilene

Ervin Pauls, Rt. 1, Johnson

Waldo C. Reimer, 921½ S. Main,
uth Hutchinson

Melvin Voth, 1821 N. Roosevelt
St., Wichita 8

Latin America

Mrs. B. J. Ellsworth, Peace Corps,
Consulato de Los Estados Unidos,
Guayaquil, Ecuador

Ernst Harder, Juan Jose de Ar-
teaga 1376 Montevideo, Uruguay

Albert Neufeld, Chamc., Rep. de
Panama

Herman R. Nickel, Casilla de
Correo 788, Montevideo

Nebraska

David B. Quiring, Box 17, Lushton

Donald L. Schmidt, 1124 Mayhew,
York

Fred Wiebe, Veterans Hospital,
Lincoln

Dewy Wiens, 950 N. 12, Broken
Bow

Ohio

John H. Bauman, 3345 W. 25 St.,
Cleveland 7

Cheryl Geiser, 1792 E. 100 St.,
Apt. 19, Cleveland 6

Gordon Gerber, 120 North St.,
Chardon

Robert Mutschelknaus, 365½ S.
State St., Marion

Mrs. Gary Sprunger, 2041 E. 96
St., Apt. 22A, Cleveland 6

Jenifer Whiddon, 1660 Magnolia
Dr., Cleveland 6

MINISTERS

John A. Esau, pastor of Faith Church, Minneapolis, Minn., will be ordained on Sunday, Mar. 31, by his father John J. Esau. J. Herbert Fretz will speak at the service.

WORKERS

Mr. and Mrs. Leo Wiens, Beatrice, Neb., began service on an interim basis at Moencopi, Ariz., on Feb. 24. They spent several months there earlier this winter as part of the Winter Service program.

LETTERS

ADIO PROGRAMS

EAR EDITOR OF THE MENNONITE: I st finished reading the March 12, issue of *The Mennonite* and me to the editorial page to find a ost disgusting article on radio proams. First of all I think your two ble references in regard to "the nch in God's nostrils" were comtely taken out of context.

The emphasis which our church ces on peace and nonresistance the light of Christ's prediction y be responsible for many a soul suffer eternally in hell because have overemphasized insignifit points at the expense of essens such as Christ's atonement, retance and salvation, etc. Rev. 18-19.

t seems to me that radio minrs are more at the mercy of ir audience than ministers of the al church because the support ch they receive is regulated by messages delivered.

here is no question but that ny of the gospel radio programs fulfill Christ's command of "go into all the world." Also Matw 12:30 gives us Christ's sentiments on the subject of your editorial. *Harold Harder, Rt. 3, El Dorado, Kansas.*

PIOUS EFFORT ON TAXES

TO THE EDITOR: In regard to the article, "Why I Don't Pay All My Income Tax" (Feb. 26), I am appalled at the hypocrisy expressed in that article. What virtue is there in not paying your income tax willingly—instead forcing the Revenue Inspector to collect it himself from the author's bank account? . . . To quote: "I am willing to pay for a certain amount of waste, fraud and incompetence" but not for something that did not exist in the time of the New Testament. Don't fraud and corruption lead to war? He describes Rome as a government that didn't spend as much on war as our government and that Rome "maintained peace" certainly it maintained peace but how? With terrible brutality and with the sword. The Romans had a horrible slave system. Their birthday parties were illumined with flaming crosses of burning Christians. It was a totally pagan government. That's the kind of a government to which Jesus and Paul paid willing taxes. They had more important things to do than to picket the government and complain about the taxes.

Don't we as Mennonites have anything more important to think about than how we can draw attention to ourselves by being very odd so that others might notice how pious we are? *Mrs. M. Wiebe, 1516 S. 4th, Beatrice, Nebraska.*

TAX WITHHOLDING

DEAR SIR: Regarding the tax withholding witness: The personal testimony of John H. Yoder [Feb. 26] was timely, since it will stem a tide of misconceptions as to his motives for his actions. And since he seems to be unsure of his own position as to the right or wrong of his actions, as one fighting in darkness where he is not sure whether his testimony will hurt friend or foe, I would urge him to read a book obtainable from the Canadian Intelligence Service, Flesherton, Ontario. The title of the book is *Pawns in the Game* by Commander RCN. Wm. Guy Carr. In fact, I would *urge all* pastors and teachers to procure it, in order to be able to bolster all our forces in the Lord's ranks, that we will be thus better able to withstand the wiles of Satan. Teachers of history will find it of inestimable value, an essential book to interpret historical events. The price of $2.00 is in my opinion the best investment we can make for our own enlightenment. It will give our witness purpose and direction. *Peter G. Harms, Snowflake, Man.*

International MDS Annual Meeting

REPRESENTATIVES OF DISASTER Service units from thirteen states and three provinces of Canada gathered at the Hillsboro Mennonite Brethren Church on Feb. 14 and 15 for the seventh annual meeting of Mennonite Disaster Service.

This meeting was significant in a number of ways. It marked the first time the annual get-together was held in a Mennonite community or local Mennonite church. Before all meetings have been held in either Chicago or Denver. It was the first time MDS met as a special section of the Mennonite Central Committee. This organization was affected during the past year by the establishment of six MDS regions, four in the United States and two in Canada. Also with a registration totaling about 180, it was in terms of attendance the largest of any meeting held in the history of MDS.

William Snyder, Executive Secretary of MCC explained that the purpose for establishing regional areas and an international organization is to provide better coordination when more than one unit is needed for larger disasters.

Ivan M. Martin, Blue Ball, Pa., chairman of the MDS section, opened the Thursday morning programs with words of welcome. On Thursday evening a large group attended a banquet at which Harry Martens of Elkhart, Ind., vice-chairman of the MDS section, presided. President Tilman Smith of Hesston College gave the address on this occasion on "The Laymen's Trust."

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE MEN

A feature of the program was a realistic demonstration of field operations by members of the Kansas MDS group and the Hesston Rescue Unit. Officers and volunteers of the Kansas unit assumed a tornado had struck the town of Hillsboro near the meeting site. They demonstrated the actual procedure used in getting men to the disaster area. The rescue unit actually picked up a mock victim, administered first aid, and rushed him to the hospital in an ambulance with siren blaring. These ambulances are privately owned and by special permit are equipped with sirens, stretchers, and other necessary equipment for rescue operation. Also on hand was the MDS bus which is used as headquarters office in case of actual disaster. This bus is equipped with short wave two-way radios, emergency flood lights, and other equipment used in disaster work.

In the meeting on Friday, the Executive Coordinator of MDS section, Wayne Clemens, spoke on "Relationship to Non-MDS Organizations." He stated it is in this area where conflict arises with regard to our peace position and our desire to witness through disaster service. In regard to Red Cross, he said, "We have an informal relationship where both of us recognize the other's abilities and our mutual interest in serving disaster victims in need. The area of most severe conflict between our peace position and our witness through service arises in the relationship to Civil Defense. We are searching information about the Civil Defense program to see how it fits in our peace concept."

W.D. PLANNING CONFERENCE

The ninth annual workshop of the Western District Mennonite Men was held on March 2 at the Golden Plains School near Newton. The purpose of these annual meetings
is to plan for men's work both o
a district and local level. Elme
Ediger was the conference directo
The theme of the conference wa
"Expecting More of the Laity."

Most of the morning session wa
devoted to Bible study and review
ing activities of local men's group
Local representatives were given o
portunity to share their project
programs, and concerns.

Ideas on how the laity can a
sume more functions on local an
conference level in support of th
church ministry were studied in th
afternoon. Resource leaders spok
in five areas of church work whe
the layman may help. Arnold Nick
spoke on "Visiting and Speci
Needs." He indicated that lay pe
ple are often in a better position
do effective visitation than the mi
ister because they have closer co
tacts and may understand econom
and social needs better. Layman
layman visitation in such crisis s
uations as economic loss, marit
difficulty, physical disability, e
ployment strains, and parent-chi
difficulties may be helpful.

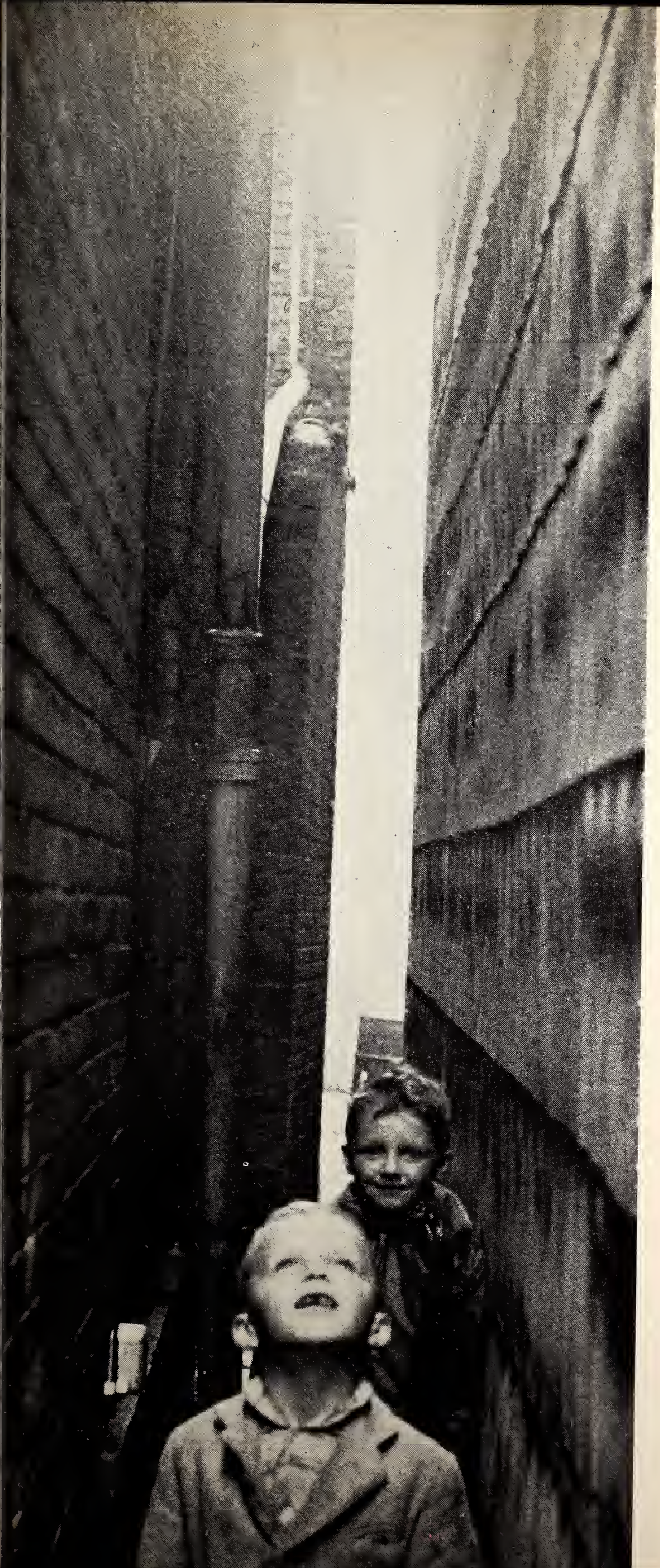
"Church Administration, Loc
and Conference," was discussed
Willard Linschied. He said that
though the minister is the shephe
of his flock, layman can and shou
take responsibility for administ
tive work.

Jay Spaulding and Rudy En
discussed, "Teaching and Leadi
Youth Groups." They expressed t
idea that a team teaching approa
of four or five people may be he
ful in teaching and leading you

The topic "Preaching: On Serm
Issues, and Substitute Preaching
was discussed by Elbert Koontz.
advocated the idea of a "lay-m
ister" to be appointed by the cong
gation to assist the minister in
itation, administration, youth wo
and in preaching.

Elmer Friesen spoke on "Wh
Ministers Need Special Support."
pointed out the fact that only o
half of the churches in the Weste
District have full time ministe
The other half have a minister o
on a part-time basis. He indica
laymen can do much to encoura
their minister, especially in ti
of personal hardship or strain.

The evening session was devo
to planning the Western Dist
Men's retreat at Camp Mennos
to be held on April 27 and 28.



kindle hope through service

Turn the page for Summer Voluntary Service Possibilities

YOUTH

here are thirty service choices

ARIZONA Mennonite Mission; work with the Hopi people; 3 men and 6 women; 4 weeks, May 31-July 1. (GC)

ATLANTA, Georgia; Work with children. Must have interest in interracial living and peace concern and should be at least 20 years of age. Both men and women needed. (MCC)

BRITISH COLUMBIA Work camp; development of newly purchased retreat grounds of B. C. Mennonite young people near Hope; 12 fellows and 12 girls. (GC)

CAMP LANDON Work in a typically Southern town, Gulfport, Mississippi; 2 men and 4 women; 7 weeks, June 10-July 27. (GC)

ELOY Arizona; work with migrants at the mission station in Arizona; 2 women; May 24-June 11. (GC)

FRIEDENSWALD Central District retreat grounds near Cassopolis, Michigan; assist in camping program; 6 men and 6 women; 1-10 weeks, May-October (GC)

For further information on General Conference (GC) service and for application forms, write to: Board of Christian Service, 722 Main St., Newton, Kan. For Mennonite Central Committee (MCC) write to: Voluntary Service, Mennonite Central Committee, Akron, Pa.

FRIENDSHIP HOUSE Washington, D.C. Work with various age groups of children on an interracial basis in summer camping program; 4 or 5 men and women. (MCC)

GRANDE PRAIRIE Alberta Hospital; RNs, orderlies, and aides; 12 persons; 3 months, May-August. Creamery; 1 butter printer and 1 assistant in ice cream department; 1 man and 1 woman; June 15-August 31. (GC)

HASTINGS AND FERGUS FALLS Minnesota; Student or psychiatric aides in state mental hospitals; 5 to 6 men and women. (MCC)

HYDRO, OKLAHOMA Mennonite retreat grounds; Assist in camping program; 2 men and 4 women; July 15-27. (GC)

INSTITUTE OF LOGOPEDICS Wichita, Kansas; Mentally retarded and handicapped children; 4 women to serve as substitute teachers. (MCC)

JUNIOR VILLAGE Washington, D. C.; Nursery, play-school, recreational, cooking, and other activities with children; 3 men and women. (MCC)

LANGHORNE Pennsylvania; Fill vacancies created by vacations of the regular staff at Woods School; mentally retarded children; 6 to 8 men and women. (MCC)

LOYALTY MISSION and Kansas City Mennonite Church; 1 man or couple for exciting task in emerging parish program; 2 men and 2 women for Bible school and service projects in church community; June through August. (GC)

MAPLEWOOD Mennonite Church, Fort Wayne, Indiana; teach Bible school; 3 women; June 10-21. (GC)

MCCROSSAN BOYS RANCH Sioux Falls, South Dakota; work will include directing physical activities, woodworking and crafts, 4-H and FFA projects, gardening, and camping; 2 men; 12 weeks, June 1-August 31.

MENNONITE YOUTH FARM Rosthern, Saskatchewan; work with crippled children and invalids, kitchen, laundry, gardening work; men and women; June-October. (GC)

MENNOSCAH Western District retreat grounds near Murdock, Kansas; assist in camping program; 1 man and 5 women; 5 weeks, July 1-August 4. (GC)

MEN-O-LAN Eastern District retreat grouds near Quakertown, Pennsylvania; assist in camping program; 8 men and/or women; 6 weeks, June 30-August 10. (GC)

NASHVILLE Tennessee; Community center, vacation Bible school, and possibly tutorial work; 6 to 8 men and women, 20 years of age or older. (MCC)

NATIONAL INSTITUTES OF HEALTH Washington, D. C. Participate in medical research; 8 to 10 men and women. (MCC)

NEW YORK Religious programs, vacation Bible school, recreation homemaking and health education etc., with migrants at Hamilton and Waterville; 6 men and women (MCC)

NORTH BATTLEFORD Saskatchewan government hospital for mentall ill; orderlies, ward aides; 12 per sons; 4 months; May through Sep tember. (GC)

NORTHERN CHEYENNE Mennonit Mission at Busby, Montana; 6 me and/or women; June. (GC)

OKLAHOMA Mennonite Indian churc es; 7 women; 2-5 weeks, May 2 June 30. (GC)

PORTLAND Oregon; 1 man, 2 wome for Bible school, recreation an crafts in Alberta Community Me nonite Church; July 29-August (GC)

SILVER LAKE Camp ground of th Ontario young people near Owe

Sound; assist in camping program; 6 men, July 27-August 10; 6 women, August 11-24. (GC)

WARDEN Washington; assist small Mennonite church in community canvass and Bible school program; 2 women; June 10-21. (GC)

WOODLAWN Chicago; 4 girls and 2 fellows for work in integrated Mennonite church; day camping, Bible school, counseling, and visitation; June 24-August 2. (GC)

YOUTH CARAVAN Traveling workcamp, Palisades Mennonite Camp, Idaho, and Tongue River Indian Reservation, Montana; 8 girls and 8 fellows, high school grades 10-11-12; July 1-21. (GC)

From Our Readers

YOUTH SUNDAY ACTIVITIES

First Church Youth Fellowship, Nappanee, Ind., observed Youth Sunday with the morning service in charge of its young people. The youth choir sang "O Master Let Me Walk With Thee." Short talks on "Ten Rules for Teen-age Christians" were given by Luther Adkins, Marlene Reichert, Ed Stump, Rod Clouse, Stephanie Clouse, Cheryl Mullett, Nancy Peltier, Dennis Yoder, Jane Stump, and Janet Reed.

Salem Youth Fellowship, Dalton, Ohio, used "Youth Needs the Church" as the theme for their Youth Sunday program. Carol Bixler, Gene Gerber, John Hofstetter, Roelif Badertscher, Lucretia Wilson, and Elaine Mishler discussed this subject. The youth choir sang "Holy, Holy, Holy." A choral reading, "Our Search for a Purpose" was presented by the young people at the evening service.

Reedley (Calif.) Youth Fellowship had "Young Christian Witnesses" as their theme. Talks were given on witnessing at school, among friends, at home, in my vocation, etc.

Zoar Young People's Fellowship, Waldheim, Sask., had an evening service for the entire church on Youth Sunday. Zoar youth reporter, Shiela Epp, writes that the program was given entirely by young people. Included on the program was a quartet, a recorder group, vocal and piano solos, and a dialogue sermon. Carl Ens spoke on "Youth With a Purpose" at the morning service.

TWIN-CITY YOUTH MEET

February 16 was the date of the second Twin-City Mennonite Youth Fellowship meeting. It was held at First Mennonite Church in Kitchener, Ont.

The program of the evening was a panel discussion on Mennonite tradition and its relation to the emergence and existence of the various divisions in the Mennonite Church. Salome Bauman represented the (Old) Mennonite Church, Herbert Enns and Milton Good, the General Conference Mennonites, and Henry Dueck, the Mennonite Brethren Church. Norman High, Dean of University of Waterloo was the moderator. Refreshments and a great deal of open discussion on the topic, "Let's Understand Our Mennonite Traditions," followed the formal portion of the program. About 100 attended.

MY PRAYER

Fashion me according to Thy pattern, O Lord,
I come to Thee but a simple length of cloth,
Torn by the cares of life,
Cut by the scissors of hatred,
Rent by sorrow and grief,
Never a complete garment, except by Thy guiding hand.
Take me, mend me, renew me.
Let Thy mercy, love, and grace,
My faith, courage, and hope,
Be the threads of the seams,
Let temptations, trials, and troubles come
To test the strength of the seams,
Until I, at last, shall be a complete garment,
Perfect and fit.

—*Lois Duerksen*

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COVER
Fritz Eichenberg, 69 Oakland Avenue, Yonkers, N. Y., a Quaker who frequently contributes work to the "Catholic Worker," is professor of art at Pratt Art Institute in New York City. An internationally known graphic artist and peacemaker, he is also director of the Pratt Graphic Art Center.

CONTRIBUTORS
James Hastings Nichols is professor of church history at Princeton Theological Seminary, Princeton, New Jersey. He delivered the Menno Simons Lectures at Bethel College, January 27 to 30. Lois Duerksen is a Goessel (Kan.) High School student.

CREDITS
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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

EDITORIAL

If Jesus Christ should come today as He did that first time in that first century, where would He go? In what form would He appear? How would He live? How would He die? These are the questions Fritz Eichenberg asks us in his woodblock, "Crucifixion." (See cover.) His answers bear study.

If Jesus came today He might come as a Negro. He would certainly identify himself with a minority group. He would seek out the persecuted and downtrodden. The Jews were such a people in the first century. They had a proud tradition. They remembered a time of glory under David. They had a covenant with God who brought them out of Egypt. They looked for God to act again. For many centuries they waited. They hoped—only to be disappointed. But they remembered a covenant. While they waited they studied the law of God. They were still the people of God.

This is how the Jews saw themselves. But did their picture match the image others had? Hardly. The Romans saw the Jews as people who needed to be ruled and as source of money for the colonial army. To the Greeks the Jews were rustics who needed culture. The Samaritans saw the Jews as a proud people with a narrow religion.

Is there a parallel here to the Negroes of today? We need not insist on agreement at every point. The Negroes have come up out of great bondage. A proud people, they look for the promised land of equality. But as they live in hope they suffer. The abuse of their fellows, though cruel, is certainly the least of their suffering. The scars of years of spiritual suffering cloud their eyes and they wander in a barren land waiting for someone to lead them out.

And if Jesus should come again, would He die as He did at Calvary? Was it sin that killed Him on that black day so long ago? The fear and pride of men combined to nail Christ to a cross. These were the clouds that darkened the sky.

Today sin again blots out the heavens. Swirling about the dying Christ is radioactive fallout. And what is this but the sin born of man's fear and pride. Man fears other men because he knows the evil in his own heart. The atomic tests are not the only sin in 1963. But all other sins are like this one. And the wages of this sin are death—death for us and for our children. Can Christ save us from this death? Can He save us from the pride of racism? Can He save us from the pride of atomic power?

He can. But this is no easy answer. For where Christ meets your sin, He dies. There is the cross you have built.

"And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life" (John 3:14, 15).

"By his wounds you have been healed" (1 Peter 2:24).

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

78: 14 APRIL 2, 1963

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David Habegge

THE MEANINGS OF THE LORD'S SUPPER

MY FIRST EXPERIENCE with the Lord's Supper was at Busby, Montana. Here with our Cheyenne brethren I shared in this sacred ritual. There I felt in a deep way the "tie that binds our hearts in Christian love."

Later, in Berne, Indiana, where the communicants numbered in the hundreds, I began to know the greater extent of that tie. Since then I have participated in services in many churches and in several different denominations.

There is an outer difference between the informal service in Montana and the formal service in the First Mennonite Church, Newton, Kansas, where the people hold the bread in spotless white handkerchiefs. Yet the inner meaning of this service is the same.

Commemoration

Mennonites have called the Lord's Supper an ordinance. Christ ordered or instituted this practice. At the last meal with His disciples Jesus said, "Do this in remembrance of me." Thus the practice is commemorative. We call the bread and wine that are used symbols of Christ. They point back to the crucifixion where in the broken body and shed blood of Christ God was manifesting His love in order that men might come to Him and be saved.

We find this remembering a meaningful act. We are inclined to forget that we do not save ourselves by living the good life. We are saved through the vicarious suffering of God. The death of Christ has been much more than a moral example to us. We need salvation. We have not been able to do those things which we desire. And not only that, but we find ourselves actually doing those things which we despise. It is only by the amazing grace of God that we are called His children.

In the Lord's Supper we recognize that we too have crucified Christ. It was for us that He prayed, "Father, forgive them." It was for us He hung and suffered there.

Even though we find much meaning in this commemorative aspect of the memorial meal, there are further meanings. To emphasize this truth alone, and leave other depths unplumbed is to cut ourselves off from a wealth of meanings.

Communion

Another familiar word for the Lord's Supper is communion. The word is particularly fitting. It emphasizes our fellowship with Christ and with fellow believers. The Greek word for *communion* and *fellowship* is the same. It is *koinonia*. It can also be translated *participation* and *sharing*. In the Lord's Supper we have a *common union*. And that common union is Christ.

In our present observance we are inclined to be too individualistic. We think of our fellowship as being only with God. But to have fellowship with God we need to be in fellowship with our brothers also. Those who participate in the service without being reconciled to their brothers are forgetting Christ's words. Reconciliation with the brother must come first if we are to have fellowship with God (Matt. 5:24).

Here we see the need for a preparatory service. The preparatory service should be one in which we not only confess our sins to God, but in which we confess our sins to the one we have wronged. The communion service has lost some of its strength because of the absence of confession and cleansing by the Holy Spirit.

In First Corinthians 11 som Christians were sick following communion service because the had not observed the body. The bes interpretation of this verse is tha the people came to the service o communion without having acknowledged their sin against their brothers, who were in the body of Christ There were divisions in the churc and the love feast had become scandal. They were seeking fellowship with God when the fellowshi with their brethren was broken. Th way to God was blocked. The si which they did not confess took it toll.

The unity we have in Christ is unity of spirit. When Christians ar willing to share and suffer for on another, Christ is present in thei lives.

This unity can be expressed in th way the ritual is ordered. As th bread is passed the people are aske to hold it until each has been serve that they might eat together as symbol of oneness. Then when th cup is passed each person is aske to drink as the cup is passed as symbol of personal relationship t Christ. This has been worthwhil for it not only aids the elderly people who cannot hold a glass withou spilling, but it points to the fact tha Christ died for the church (Eph 5:25) and that we need to come t Him unitedly if we want to be accepted individually.

Commitment

Some people misuse the word communion. They say, "I took communion today," as if the bread and win were the communion. But communion is not with the elements bu with persons—with our brothers an with our ever-present God. In thi service our communion is with th

A Service With Many Moods

Father and with His Son Jesus Christ (1 John 1:3).

The Lord's Supper means a renewal of our commitment. This is emphasized by the word *sacrament.* We have refrained from the use of this word because of its meaning to Roman Catholics. But we can use the word with its original meaning and find it helpful. Menno Simons used it frequently.

Originally the word referred to the vow that a soldier took when he enlisted into the army. Thus the word came to refer to baptism which was the Christian's enlistment into the hosts of God. Then it came to be used for the Lord's Supper. It applies very well for without an affirmation of our faith the whole service is weakened.

This was emphasized in the Montana services I first observed and later participated in. There all Christians came forward and took the front pews during the Lord's Supper. This separated those who were committed and those who were not. By going forward the Christians expressed their commitment. Those who were left behind were impressed with the fact that they were not a part of the church.

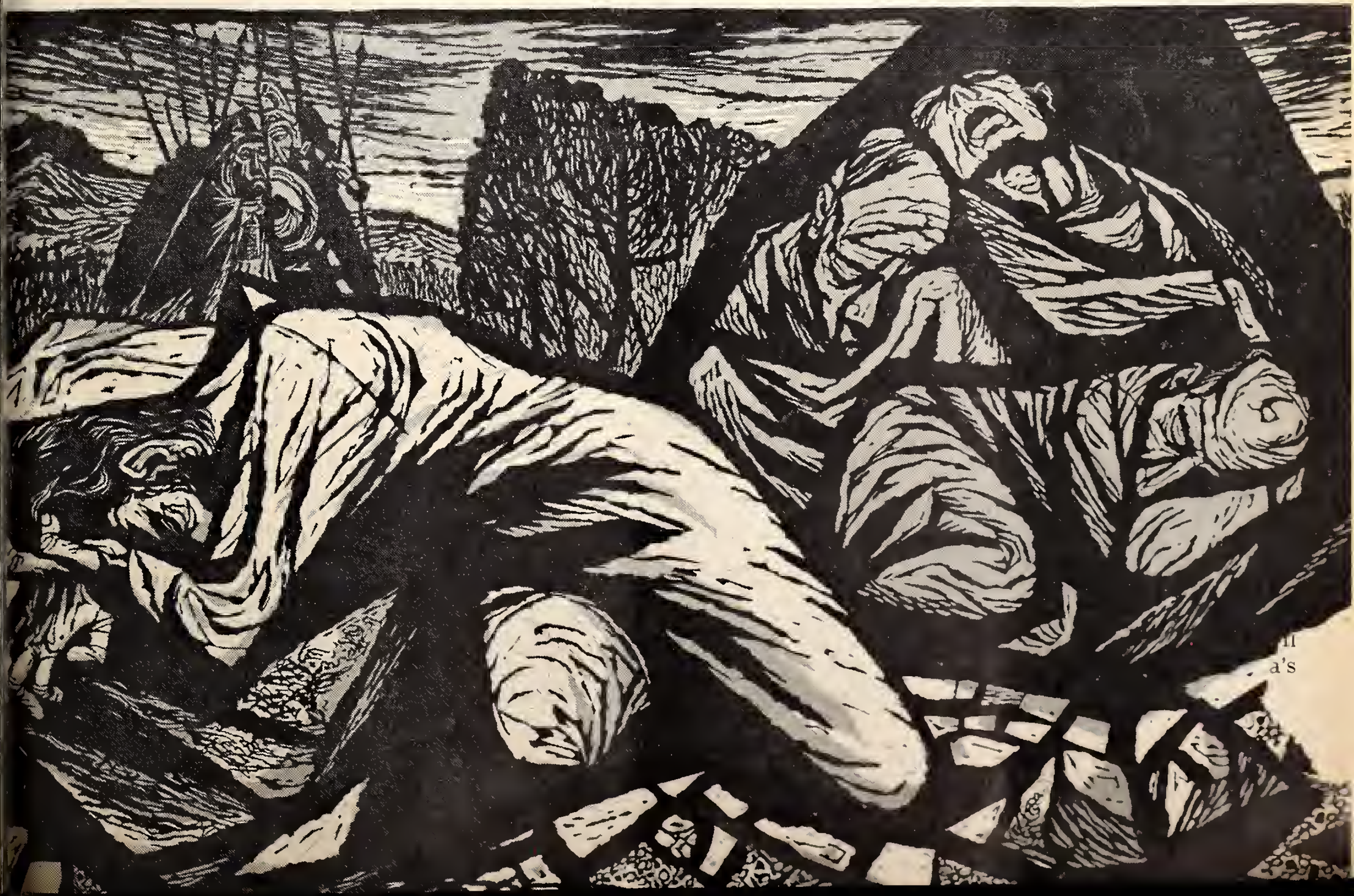
And it was at just such a service that Milton Whiteman accepted Christ as his Saviour. When his wife went forward and he had to remain behind he decided that he too needed to make this commitment. Later he became the first ordained Cheyenne minister in Montana.

To emphasize commitment it is meaningful to occasionally have the communicants go to the front of the sanctuary. It need not be done this way every time. Any set pattern tends to grow stale. But to go forward in response to an invitation and to have the minister speak directly to those being served can add greatly to the service.

This emphasis can also be had by the singing of such commitment hymns as "Just As I Am" before the communion service.

The Lord's Supper is also sacramental because God becomes real

"Gethsemane" by Robert Hodgell. The Lord's Supper means a renewal of our commitment.



to us in eating the bread and drinking the wine. As Anabaptists we have rejected the concept that God is somehow present in the elements—either by what is called transubstantiation or by consubstantiation. But in so doing we forget that Christ is present and revealed in a vital way through this ceremony.

Frank Laubach tells that the Christians of the Pacific Islands, who were cannibals at one time, find much meaning in the Lord's Supper. Formerly they ate men not because they were hungry or had no other meat, but because the person whom they ate was a great person. They ate to get the person's keen mind, leadership, personality, or spirit. It was a compliment to be eaten by cannibals! In the Christian ceremony they were led beyond a crude custom to one in which they experienced the presence of Christ in their midst as they ate of emblems that represented Christ.

J. B. Phillips points out that we would deeply cherish the robe of Christ, the chalice, or a lock of hair, for these would bring Christ close to us. In my own experience I have found it meaningful to possess a handwritten letter of my grandfather. A photograph of great-grandparents has made these relatives live. But God in His providence has not allowed the survival of physical objects. Instead He gives us an authentic and living tradition. Through this tradition Christ speaks to us and makes us aware of His presence. Did He not say, "Lo, I am with you always"?

In the Bible the words *seeing, feeling,* and *tasting* are used as often as *hearing* in describing the divine presence. *The Word* is a metaphor of revelation through the sense of hearing. As such it is a symbol, for all words are symbols. In like manner should not symbols that can be seen, touched, and tasted make God as real to us as those that are heard? As long as we are spirit-body we should use such means without apology for God can show himself to us through them. I hug and kiss my children not only because I love them, but to express my love. So too, in the communion service, Christ is not only reminding us of His loving concern and forgiveness, but He is graciously present revealing himself to us in a unique way through the service.

In one of the prayers following the communion service the minister says, "Grant, we beseech Thee, that we may so partake of the very life of Christ that He may live again in us." This lays emphasis upon the fact that Christ is present and can live in and among us.

Celebration

Another word that is used for the Lord's Supper, but one that is not common to Mennonites, is *eucharist.* This is a Greek word meaning thanksgiving. The service is also a celebration. As Christians had fellowship at the Supper they rejoiced and gave thanks for the great act of mercy that God manifested in forgiving their sins in Christ. Thus the service can be one of praise and an expression of gratitude.

When I first came to Pennsylvania and learned that many churches observed the Lord's Supper on Easter, I was quite surprised. At first this seemed like having a sorrowful service on a day of rejoicing.

Our forms of service have emphasized remembrance and have lacked a strong note of thanksgiving. Because of our sin Christ was crucified. But this note of joy is real. The death of Christ was also a voluntary act, an expression of divine love and grace. Humanly speaking, Christ could have avoided the cross. We may feel quite strange participating in a Lord's Supper that strikes the note of victory. But how fitting it is to sing songs of joy when we remember that we have died and have been raised to newness of life in Christ.

Consummation

This divine service also has an eschatological emphasis. It looks forward to a final consummation of all that God has been doing here on earth. At the Last Supper with His disciples, Jesus said that He would not drink of the fruit of the vine until He would drink it new in the Kingdom of God. And in various parts of Scripture we read of the great eschatological banquet that shall be held at the wedding of the church, as the bride, to Christ, the groom. Revelation 19:9 has this beatitude, "Blessed are those who are invited to the marriage supper of the Lamb."

We affirm that our life is not fulfilled here on earth. We look forward to its consummation in heaven. What a tremendous occasion that will be when men shall come from the east and the west and sit down with Abraham and the patriarchs of old. The disciples will be there and all the saints of history. All who have washed their robes white in the blood of the Lamb will be present.

The Lord's Supper is much more than a memorial meal. Our present forms of service have limited us. They have not provided a variation of mood or of emphasis. How much better it would be to have forms of service that would highlight each of the aspects of this meaningful ritual. Then on various occasions the form of service that was most appropriate could be used. On Good Friday the service that emphasized the commemorative aspect could be used. During the summer, the affirmation of the present and living Christ would be fitting. And what better emphasis could be had on World-wide Communion Sunday than that of consummation for we would then look with anticipation to being together with Christian brothers of all denominations on the dawn of that eternal day.

Many congregations observe communion only once or twice a year. This has been a pattern from the days of the Reformation. Yet we who desire to be in keeping with the practices of the New Testament have overlooked the fact that the early church frequently observed the communion meal. It does not lessen the meaningfulness of the service to observe it three or four times a year. Rather a more frequent observance seems to enhance its value and becomes more meaningful as people are given opportunity to meditate upon this most sacred of all religious observances

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly excep iweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Secon ass postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton nsas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas**

Algeria's prime minister, Ahmed Ben Bella planted the first tree in a forestation program to stop erosion and reclaim wasted land.

A Tree Grows in Algeria

Geoffrey Murray

On a hillside near Constantine, Algeria, a tiny tree is growing all alone. Soon it will be joined by tens of thousands of others.

It is a special tree, because it was planted recently by Ahmed Ben Bella, Algeria's prime minister. His action expressed official approval of a huge scheme of reforestation which is being carried out here by the Christian Committee for Service in Algeria.

The scheme calls for the planting of 21,000,000 trees by 1964. These trees include eucalyptus, cypress, and pine.

The project began in September 1962. A pilot undertaking had proved the idea to be sound. Already more than 2,000,000 seedlings have been planted in seventeen tree nurseries.

These nurseries will soon be increased to twenty-eight. One nursery is prepared for 500,000 seedlings.

Today, about 12,000 workers are employed on this forestation project. They receive their wages in the form of food for themselves and their families. As each worker is the head of a family with an average in Algeria of five dependents, this means that the scheme is currently feeding about 72,000.

The system is a complex one. The local authorities nominate the men who are to be employed at the nurseries. They do ten days' work and are then paid with rations calculated to last six people for six weeks. Meanwhile, another team of workers is sent by the authorities to do a ten-day's stint. This enables a far greater number of people to benefit than would otherwise be possible.

I went recently to see the work in operation on a number of *chantiers,* as the worksites are called. These are sometimes on level ground in the valleys, but often they are on the slopes of steep hillsides. Wherever they are, the nursery has to be carefully prepared, rocks removed, the soil sifted, and holes of exactly the right size dug, or they will collect water which will freeze in the night and kill the seedlings.

Plastic bags are filled with special soil and the seedlings are planted in these. Then bag, soil, and seedlings are placed in the hole that has been made to receive it.

So the work goes on, hour after hour, day after day, and already the number of trees planted is becoming astronomical in size. Ultimately these trees will stop the soil erosion which is one of Algeria's gravest economic problems.

Correspondence on the 1-W Program

Friendly Diagnosis

Quite a few people have responded to the letter by Ronald Nelson. (Mar. 12) about our 1-W witness. For other comments see Letters, page 236, and Editorial, page 240.

NEED FOR 1-W DISCIPLINE

Dear Editor: In response to Mr. Nelson's letter of March 12, as a fellow 1-W I should like to make a few comments.

I would not go so far as to say that most of the 1-Ws are "green punks." It is true though that the two years between nineteen and twenty-one do make a great difference in maturity. The fact that we have problems in our programs no one who has observed it will deny.

Basically the root of the problem is spiritual. Because we have dwelt on nonresistance as it pertains to war and peace to the neglect of its total aspects or to other doctrines, our young people have no real concept of Christianity. Instead we are trying to beat the pacifists at their own game.

Secondly is a lack of discipline. Whenever you get four or more fellows in one house without supervision there is going to be trouble. Somewhere we have gotten the idea that the boys will resent it if the 1-W sponsor is concerned about their private and spiritual lives. When a young fellow enters the army he gets real discipline. Actually youth today is looking for real concerned leadership and will be resentful if they don't get it.

The need is not so much for a witness in service but that the Lord might give an enlarged vision of a world lost without Christ. If we have the vision, the witness will take care of itself. "Where there is no vision, the people perish." *Ralph A. Claassen, 3935 State Line, Kansas City 11, Mo.*

ROOT OF 1-W WITNESS

Dear Editor: The 1-W program seems to be under considerable criticism of late with most of it focusing on the 1-Ws themselves. My husband and I spent 1956-58 in 1-W service in Evanston, Illinois. It hurts us to hear these bad reports of the unit there and others too. I would like to share some concerns I have.

First of all I do not believe that the fault lies entirely with the 1-Ws themselves. What about the parents of these 1-Ws, the home congregation, and the Conference itself? It was said that some fellows were holding down more than one job and the "almighty dollar" was of utmost importance. Let me ask you this, how important is the dollar to the folks at home? Have the parents led their children to believe that they are privileged to be giving two years in a special service for the cause of peace or is it just two years to get over with?

Now let's take a look at the home congregation. When we left for service a few said "Goodbye," others said "Isn't it too bad that you had to break up your farming operation and go into service" and there are also those who really never seemed to know that we went into service. How much more it would mean to the 1-W if he knew great things were expected of him and there was a personal concern for his peace witness among his fellow church members. I don't mean to say there aren't any who have a personal concern because I know from experience there are. We appreciated it so much when a family from our church did take the trouble to look us up. But, there are not nearly enough who have a real personal concern.

When we entered service the unit was fairly new but with a sizable number of 1-Ws. We found no church which could be classed as the unit church and also no permanent unit sponsor. Many of us felt the need of a unit church and we made our need known to our conference. Nothing was forthcoming and to my knowledge there still is no church. Some of us attended church at the Mennonite Biblical Seminary which was in Chicago at that time. Many of the students and the minister did a great deal to help us, but since it was a twenty-mile drive one way through the heart of Chicago not too many attended. Finally the last summer we were there we were able to rent a church for the summer months. It proved to be very successful. We had a fine attendance with even the single fellows who lived at the Hendry House attending and we were self-supporting. When fall came the unit was again faced with the problem of no church. When you combine this situation with the other concerns I have mentioned you can see the result as we find it today in the poor witness we too often find in our 1-W program.

When we look back over our two years of 1-W service we remember those who didn't quite understand our position and the situations we sometimes faced where we could have been wiser and been a better peace witness for Christ. But we also remember the mother in the Catholic family with whom we shared the house we lived in who said, "I'm sure sorry to see you go and I wish you the very best." My husband remembers a member of the hospital staff who said, "I don't know how we'd get along here in the hospital without you 1-W fellows." Then there are the many friends we made from coast to coast and of various denominations. These things make us feel good inside. We received much more than we gave.

This 1-W program will be as good or as bad as each 1-W, each parent, each home congregation, and the Conference will make it. How good will we make it or is it already too late? *Mrs. Raymond Brandt, Rt. 3, Hillsboro, Kan.*

NEWS

Congress Extends Draft

THE UNITED STATES CONGRESS has extended its military draft for another four years. Only three men voted against it in the House of Representatives when the bill was discussed on March 11.

No roll call vote was taken in the Senate when it was adopted four days later. Wayne Morse, Democratic Senator from Oregon, entered an absentee protest. He indicated that had he been present, he would have voted against the draft. Morse accompanied President Kennedy to Costa Rica.

Voting against the draft law in the House were: Homer E. Abele, Jr., Ohio, and H. R. Gross, Iowa, both Republicans. They were joined by George E. Brown, Jr., Democrat from California.

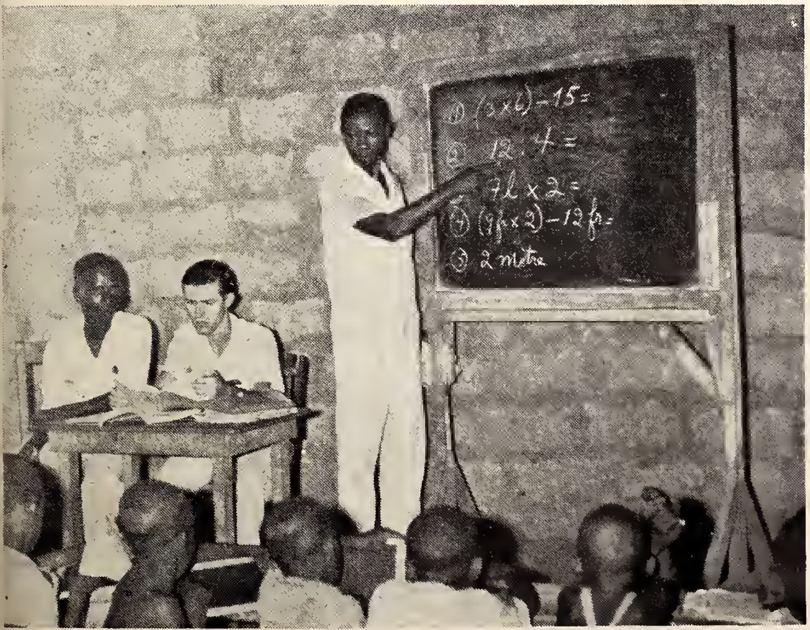
Except for the Morse statement no voice of protest was raised in the Senate. By comparison the discussion in the House was lively. Most attention here was given to an effort to shorten the four year extension to two years. The effort was talked down.

Before the draft bill came to Congress, hearings were held by both Armed Services Committees. Representatives of the Mennonite Central Committee appeared before these committees on March 1 and 12 to testify against the bill. Edgar Metzler, executive secretary of the Peace Section, and Alvin Beachy, pastor of the Zion Mennonite Church, Souderton, Pa., made the two presentations.

The Friends Committee on National Legislation called the House hearing "One of the most preemptory hearings on the draft in history." Two government witnesses appeared before the committee on behalf of the bill. Eleven witnesses testified against draft extension or in favor of broadening the definition of "conscientious objector" in the law. Chairman Carl Vinson of Georgia permitted very little questioning of these witnesses.

Metzler in his statement to the House committee said: "We seek no special privilege for ourselves, but urge the broadening of the conscientious objector provisions of the present act to include all who, for the sake of conscience, must abstain from war and from military training and service."

He then went on to deal with something which he said was of far greater concern to him, that was conscription itself. "We believe," he said, "that the national aims of the United States can be achieved through the constructive employment of the energies and abilities of our young people in such activities as the Peace Corps. Allowing conscription authority to cease would release finances and personnel for programs that work at the real structure of peace by relating



TEACHERS IN AFRICA After forty years of meeting the needs of people through material aid and medical assistance, Mennonites have added a new dimension. It has been a response to the urgent need for educators in underdeveloped countries. Newfoundland was the first place to receive Mennonite teachers. Last year twenty teachers went to four African countries. This was the first year for the Mennonite Central Committee's Teachers Abroad Program. Most of the teachers have taught in mission-related secondary schools and teacher colleges.

to the urgent needs of the peoples of the world."

Alvin Beachy's testimony at the Senate hearing was similar to Metzler's. He listed the following five areas in which the draft will do the nation incalculable harm:

(1) The continuation of the draft will tend to make the economy of the nation more and more dependent upon the military-industrial complex, against which President Eisenhower warned in the closing weeks of his administration.

(2) It will cast us more and more in the mold of the totalitarian regime of Communism, whose plan for world domination we are now committed to resist.

(3) It places a cloud of uncertainty over the education and training of those who plan to continue formal education beyond high school.

(4) While conscription is theoretically universal, it has actually become under the present system highly discriminatory.

(5) The vast sums now spent on the procurement of weapons and for the military training and indoctrination of our youth do nothing to alleviate the most urgent needs of the peoples of the world.

Both the House and Senate committees voted unanimously to recommend the bill for passage.

In presenting the bill to the Senate, Majority Leader Hubert H. Humphrey, Minnesota, said, "I hope the bill will be passed unanimously." It was, except for the protest from the absent Morse.

In his statement inserted into the *Congressional Record,* Morse called the draft "a rickety, wasteful, and completely unfair method of filling the ranks of the army." He found the draft "discriminatory in its selection" and "unfair to the young men of the nation."

About conscientious objectors, Humphrey said: "Some religious groups have earnestly suggested that the draft should be ended. I do not question their good faith, but I am utterly unable to understand their reasoning. If we are not militarily strong the chances are that we would be conquered by a system that does not believe in God and that discourages religious worship. Until the communists show some of the religious characteristics that we are urged to demonstrate by those who would end the draft, termination of Selective Service would tend to suppress a religious point of view instead of promoting it."

Conscientious objectors were mentioned in the House debate also. Clyde Doyle, Democratic Representative from California said that General Lewis Hershey, Selective Service Director had told him that "The question of conscientious objectors is no longer a major problem but is working out satisfactorily."

Hershey was quoted further as saying: "We have had several thousand in the last fifteen years that have served abroad, and I don't believe you have heard much about it, which is a pretty good indication that it is working. The religious groups have paid their way, so the government hasn't had to worry about money. I was the person who had to decide and be responsible whether what they were doing was in the national safety and interest. I think my association with the religious groups—I am very proud of it—but they better speak about how well they like it. I think we are getting along very well indeed, and I think you would hear more about it in the paper if we weren't."

George E. Brown in his argument against the draft said: "We have put our faith in the power of force, violence and destruction to create a world of peace, freedom and security. These means are incompatible with our goals. We can neither suppress the ideology of international communism by force nor spread the ideology of freedom for all men by force."

H. R. Gross said, "I am for an extension of the draft bill but not for four years." He supported the amendment for a two year extension, hoping for an intensive study in the meantime.

While voting against the draft bill, Representative Abele did not participate in the floor debate.

Although voting for the draft bill, Representative R. W. Kastenmeier, a Democrat from Wisconsin, spoke strongly against the bill. "We may tolerate the draft, but we do not approve of it," he said. He also added: "Every time we extend the draft for an additional four years, we increase the likelihood that the draft will become permanent."

In an oration after the House vote had been taken Kastenmeier said: "I voted today to extend the draft for an additional four years. I did so with a heavy heart. I do not know whether we really need the draft in order to meet our manpower defense needs, and I do not believe that anyone in this Congress knows."

And finally, he said: "We in America cannot settle for a permanent system of compulsory conscription. Sooner or later an alternative system must be found. I will do whatever I can to see that the present method of conscription is questioned and challenged constantly, so that a future Congress can find, in its wisdom, that the draft can eventually be terminated."

WORLD CONFERENCE FINANCES

These statements represent the financial transactions of the Seventh Mennonite World Conference

The first statement is that of the General Treasury, which carries all World Conference costs except those which were the responsibility of the local committee. The expenditures from the General Treasury were financed through two sources: contributions from member bodies of .007 cents per member annually, and offerings received at the time of the conferences. A substantial part of these offerings was given to causes agreed upon.

Theo Glueck, Karlsruhe, has been the European treasurer for the Seventh World Conference and Harold Schmidt, Baden, Ontario, the North American treasurer. The European treasury as of November 15, 1962, was DM 7894.91. The North American statement is, as follows, the balance being used for the necessary subsidy for the printing of the proceedings of the conference, as well as for postage and other expenses in connection with the preparation for the Eighth World Conference.

General Treasury

Receipts

Offerings at Conference	$22,078.66
Sale of Program Materials	3,401.46
Translation equipt. rentals	226.00
Evan. Menn. Miss. Conf. donation	25.00
Sundries	10.30
	$25,741.42

Disbursements

August 1, 1962, debit bal.	39.07
Translation equipt. rentals	4,155.97

Displays	348.57
Programs, hymnbooks	1,555.65
Printing, stationery, supplies	1,230.32
Publicity and posters	1,013.48
Telephone and insurance	192.11
	$ 8,535.17
Offerings:	
Paraguay Indians	$ 5,286.53
Algeria relief	2,382.65
Indonesian churches	2,374.71
Bienenberg Bible School	2,143.06
	12,186.95
Balance, Nov. 15, 1962	$ 5,019.30

The following financial statement covers all activity of the local committee and its treasury. The Ontario churches have contributed substantially to local costs including the entire cost for the rental of the facilities.

Local Treasury
Receipts

Ontario (Old) Mennonite	$ 1,272.26
Ontario Amish Mennonite	616.66
Ontario Gen. Conf. Menn.	1,090.00
Ontario Menn. Brethren	640.68
Ontario Brethren in Christ	100.00
Sale of Meal Tickets	20,047.28
Sale of Tour Tickets	2,714.00
Sale of Sleeping Cots	245.00
Excise Tax Refunds	463.11
Courtesy Car Donations	148.85
Sundries	180.72
	$27,518.56

Disbursements

Kitchener Auditorium Rental	$ 3,225.00
Cost of Meals	19,615.70
Cost of Land Tours	2,171.18
Stationery, Printing and Supplies	1,333.96
Entertaining Conference Presidium, Aug. 1959	273.78
Purchase of Cots	257.50
Local Publicity	103.76
Excise Tax Charges	463.11
Bank Charges	11.59
	$27,355.58
Balance, Nov. 15, 1962	$ 62.98

CHOIR BENEFIT CONCERT

A benefit performance for the building fund for the First Mennonite Church of McPherson will be presented by the Bethel College Choir, April 7 at 8:00 p.m. at the First Methodist Church, McPherson, Kan.

The choir, directed by Walter Jost will sing, "The Seven Last Words" by DuBois. Soloists are Rosiland Enns, Newton, Kan., Soprano; Kenneth Riesen, Hillsboro, Kan., Tenor; Doyle Preheim, Marion, S.D., Baritone; Mrs. Esko Loewen is organist.

The choir will present the *Mass in G* by Schubert and *Magnificat* by J. S. Bach together with the Newton Civic Chorus and Orchestra May 12.

The choir together with the Tabor College Choir of Hillsboro will perform the Brahm's *Requiem* in May. Charles C. Hist, University of Southern California, will be conductor.

THE OVERSEAS NEEDLEWORK AND CRAFTS PROJECT, a part of the Mennonite Central Committee relief department provides opportunity for American women to help women in Jordan, Korea, Greece, Hong Kong, Formosa, and Haiti. Three kits of sample tablecloths, scarves, dolls, purses, mother-of-pearl pins, etc., have been prepared by Mrs. J. N. Byler, Akron, Pa. The kits travel through the United States and Canada, and orders are taken from them. MCC workers fill the orders in the various countries. It also provides the material for the projects.

STUDY OF PSALMS

The Psalms will be the basis for study in the adult and youth Sunday school classes that follow the uniform Sunday school series. The first two lessons in the April, May, June quarter will continue the current study of the Gospel of Mark, but the rest are on the Psalms.

Writer for the *Adult Bible Study Guide* this quarter is C. J. Dyck, Professor of Historical Theology at Mennonite Biblical Seminary. Ralph K. Weber, pastor of the First Church of Christian, Moundridge, Kan., is the writer of the *Youth Bible Study Guide.* The German quarterly for adults, *Bibel Studien fuer Erwachsene,* is written by Walter Klassen, Professor of Bible at Bethel College; P. A. Rempel, retired minister, Altona, Man.; and Hugo C. Sheffler, pastor, Clearbrook, B. C.

POSTERS AVAILABLE

Posters with space to advertize summer camps are available at twenty-five cents each for twenty or less posters and twenty cents each for twenty-one or more. They may be obtained from the Mennonite Bookstore, 720 Main, Newton, Kan.

CHURCH RECORD

CALENDAR

Conferences

Apr. 16-19—Town and Country Seminar, Elkhart, Ind.

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Oct. 25-29—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967 — Mennonite World Conference

Central

Apr. 11-14—Easter week-end services, Zion Church, Donnellson, Iowa. J. J. Esau, speaker

Eastern

April 7-17—"New Life Meetings," East Swamp Church, Quakertown, Pa. Wilbert Regier, speaker.

Northern

Apr. 7-15—Holy Week Services, Bethesda Church, Marion, S. D.

Apr. 7-12 — Pre-Easter services, Bethel Church, Mt. Lake, Minn. Vernon Neufeld, speaker

Apr. 9-12—Pre-Easter services, Salem Church, Freeman, S. D. Erland Waltner, speaker.

Pacific

Apr. 14—Dedication of new sanctuary, First Church, Paso Robles, Calif.

Apr. 19-21 — General Conference Fellowship Convention, First Church, Paso Robles, Calif.

Western

Apr. 7—Bethel College Choir benefit performance, First Methodist Church, McPherson, Kan.

Apr. 7-12—Union Holy Week Services, Moundridge, Kan. Clarence Jordan, speaker.

Apr. 7—Du Bois' "Seven Last Words of Christ," sung by Bethel College Choir, Bethel College Church, North Newton, Kan.

Apr. 9—Bach's "Christ Lay in Bonds of Death" by Bethel College Chapel Choir, meditation by Walter Klaassen, Bethel College Church, North Newton, Kan.

Apr. 7-10 — Holy Week Services, Buhler (Kan.) Church, Russell Mast, speaker.

Apr. 8-10—Pre-Easter services, Arvada (Colo.) Church. Arnold Nickel, speaker.

Apr. 8-12 — Pre-Easter services, Grace Hill Church, Whitewater, Kan. O'Ray Graber, speaker.

Apr. 19-20 — Oklahoma Church Workers Conference, First Church, Clinton. Verney Unruh, speaker.

May 5—Mennonite Song Festival, Memorial Hall, North Newton, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Baccalaureate Service, Mennonite Biblical Seminary.

Mennonite Country Boy

MENNONITE
COUNTRY BOY
By C. Henry Smith

The Early Years of C. Henry Smith. What happens when a boy leaves the farm to go to school? One boy found the greatness of the folks back home. $4.

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

May 26 — Commencement, Bethel College, Franklin Littell, speaker.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31 — Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

WORK OPPORTUNITIES

Experienced office secretary by May 20. Typing essential, dictaphone and filing experience helpful, shorthand not required. Write to Board of Christian Service 722 Main, Newton, Kansas.

WORKERS

Marie Duerksen leaves India on April 8 on completion of her second term of service for the Board of Missions. She will arrive at Houston, Texas, on the "Neder Elbe" about a month later and will proceed to Hesston, Kan., from there.

Walter Quiring, Rosthern, Sask., editor of *Der Bote* since 1955 has published information indicating that he has offered his resignation to the General Conference Mennonite Church, to become effective September 15. Quiring's statement published in the February 19 issue of *Der Bote* indicated that he had accepted a position as instructor of German and Russian in Winnipeg. The Board of Education and Publication, publishers of *Der Bote* for the General Conference has not taken action on the resignation in the absence of a meeting of its officers. At its annual meeting in December at Berne, Indiana, the Board asked Quiring to continue serving through 1963. This is in keeping with General Conference procedure of giving its workers a yearly term of service following sixty-five subject to annual review The Board of Education and Publication has taken steps to secure a new editor.

MARRIAGES

Charles McKemmey, Apostolic Church, Trenton, Ohio, to *Patricia Ann Trautwein,* Hamilton, Ohio, on February 9.

Naomi Reimer, First Church Beatrice, Neb., to *Donovan Unruh* Bergthal Church, Pawnee Rock Kan., on Mar. 3.

Judith Ann Shaffer and *Dean Auckland,* both of East Swamp Church, Quakertown, Pa., Feb. 16.

BAPTISMS

Bethel Church, Hammon, Okla., Mr. and Mrs. Freddie Standing Water on Feb. 24.

DEATHS

William B. Augspurger, Apostolic Church, Trenton, Ohio, born April 7, 1867, and died Feb. 27.

Florence Augspurger, Apostolic Church, Trenton, Ohio, born Sept. 25, 1872, and died March 3.

Mrs. P. A. Epp (Katharine Rempel) Eigenheim Church, Rosthern, Sask., born in 1889 and died on Feb. 28. Her husband and two children survive.

Peter C. Jantz, Bethel College Church, North Newton, Kan., born Dec. 18, 1892 and died March 3. Surviving are his wife, one daughter and two sons.

Mrs. P. P. Klassen (Gertrude Bergman) First Church, Mt. Lake, Minn., born June 14, 1887, and died Mar. 3. Three daughters survive.

Susanna Kohli (Mrs. Aldine) First Church, Bluffton, Ohio, died Mar. 1. Surviving are two daughters.

Phil A. Krehbiel, West Zion Church, Moundridge, Kan., born December 25, 1895, and died Feb. 24. His wife, four sons and two daughters survive.

Christian Lichti, First Church, Paso Robles, Calif., born in Germany on Sept. 8, 1871, and died March 11.

Edna Rupp, West Zion Church, Moundridge, Kan., born Oct. 8, 1887, and died March 10.

Mrs. Martha (Richert) Schmidt, Grace Hill Church, Whitewater, Kan., born Feb. 24, 1896, and died March 9. One son and one daughter survive.

Wilhelm Schmidt, West Zion Church, Moundridge, Kan., born March 14, 1886, and died March 9. His wife, three daughters and two sons survive.

Mrs. Jacob Voran, Bethany Church, Kingman, Kan., born Nov. 28, 1884, and died Feb. 25. Two daughters and three sons survive.

Gustav William Wiebe, First Church, Halstead, born April 8, 1890, in Danzig, Germany, and died Feb. 16. Five children survive.

PUBLISHED

A Church Constituency Record is now available from Mennonite Bookstore in Newton, Kan. The congregational record for ministers was designed and donated to the bookstore by Orlin F. Frey. The book provides for three records—a permanent record of each church member, a temporary record, and a full-page form listing all members as they join or leave the church. A number of General Conference congregations are using this record system. Samples may be obtained for inspection from Mennonite Bookstore, 720 Main Street, Newton, Kan.

LETTERS

THE OTHER SIDE

Ron Nelson's letter is unfair. The majority of all 1-Ws give a testimony to their faith and are an asset to the total witness of the church. He points a finger of accusation at the Conference for not providing adequate leadership. This criticism is partly justified and painful to us all.

The Board of Christian Service and staff are keenly aware that we have not provided the leadership which the program needs. We are trying to do better. We have failed due to a lack of qualified leaders ready to devote themselves to this task. Financial resources have been insufficient to support them. We need more support from our churches in this challenge. *Vern Preheim, 1-W Director, 722 Main, Newton, Kan.*

Dear Editor: Pertaining to the letter submitted by Ron Nelson to *The Mennonite* [Mar. 12], I would like to say that it sounds like purely a case of slander and I am sure you don't care for any of this going on.

It was stated in the letter that a tire was deflated and it was clearly blamed on the guys at the Hendry House. No one knows who deflated the tire but God above, and I don't see how someone here on earth can be qualified to judge others. He doesn't know that we deflated his tire, but he clearly states that we did it.

The Evanston Unit is not nearly perfect nor is anyone else. We have our faults but I am sure Ron Nelson has not been here often enough to really see any of them. He came to us telling us of all he is doing and will do. In general he went on all evening bragging about what he did and never really trying to see our side or to get acquainted with us. . . . *Lowell Showalter, 2727 Girard, Evanston, Ill.*

Dear Mr. Shelly: During the past nine-year period, 243 young men, mostly Amish or Mennonite, have entered the Evanston Hospital 1-W Unit. It would seem unreasonable to expect that all members of any group of this size would be models of excellence and decorum. However, I am sure that I speak not only for myself but for the administrative staff of the hospital when I assure you that we have found both the attitudes and capabilities of these young men a credit to their religious and home training. I further believe that most of them have been able to maintain commendable personal standards in their off-duty life, despite some of the undesirable influences which are a part of any metropolitan area. *Mary E. Eichelberger, Personnel Director, Evanston Hospital Association, 2650 Ridge Avenue, Evanston, Ill.*

To the Editor: We, the Evanston 1-W Unit wonder if it was wise for the Editor to publish such a letter as written by Ron W. Nelson . . . without checking the validity of his accusations. . . . We feel that Ron Nelson completely distorted the truth about the Evanston unit and himself. The letter is a vain attempt to tear down the Evanston unit and to inflate his own ego. If his application for employment at Evanston Hospital would have been accepted by the personnel department, perhaps his attitude would have been different.

We feel the 1-W witness in Evanston is better than the critics of the program would want us to believe. At the present time two of our 1-Ws are among seven candidates nominated for the honor of being employee of the year at Evanston Hospital. The 1-W witness is not what it could be, but we believe that with adult leadership from the church and renewed dedication of ourselves we can greatly improve our witness here. *Morris Mast, Unit President, The Evanston 1-W Unit, Evanston Hospital, Evanston, Ill.*

Dear Sir: The letter [Nelson, Mar. 12] reminds me of the gentleman who had a short winter stopover between planes in Miami, Florida. The day happened to be rainy and uncomfortable. To this day this gentleman strongly states that Miami, Florida, is not a place where the weather is comfortable and warm.

The gentleman gives no heed to the experiences of others; he gives no heed to what he reads in the weather portion of his favorite newspaper. So Mr. Nelson. He castigates based upon his one personal experience; he does not give heed to the experiences of the vast majority of 1-Ws who have performed admirably; he merely perpetuates his distorted view of the 1-W program which, on even skimpy analyses, is obviously biased and inadequate. *R. Wayne Clemens, 48 West Summit St., Souderton, Pa.*

For additional comments on the 1-W program, see pages 230 and 240. Editor.

RADIO LESSONS

Dear Brother Shelly: I have followed your recent editorials with considerable interest. My thinking has been challenged even if I could not endorse everything. Your editorial of March 12 left much to be desired. Will you pardon the following criticisms?

1. You failed to distinguish between the good and bad in gospel programs. "—there are some good religious broadcasts—few are doing a really good job."

2. You object to a man calling himself, "your radio pastor." As pastor of a church, almost every man serves people who are not members of his church. In case of sickness, trouble, marriage or death, he becomes the pastor to such.

3. You claim radio pastors in general criticize or run down the church. Most gospel broadcasters are not guilty of this accusation. I would not accuse the following: The Hour of Decision, The Mennonite Hour, The Lutheran Hour, Light and Life Hour, Showers of Blessing, Back to the Bible, Back to God, The Old Fashioned Revival Hour, Radio Bible Class, etc.

4. You claim radio broadcasters fail to preach the gospel. This is a gross exaggeration unless you mean the social gospel. Most evangelical broadcasters do a better job than the average pastor. How many pastors equal M. R. DeHaan, Theo. Epp, Charles Fuller in Prophetic Bible exposition? Who exceeds Billy Graham in the presentation of evangelistic preaching? What is wrong with Quinton Everest or B. Charles Hostetter in the emphasis on repentance and practical Christian living?

5. You apparently prefer less religious broadcasting and more jazz. Would you also prefer more Westerns, more violence, and more soap operas?

Now I have this off my chest. I agree there is too much professional and some racketeering in the field of religious broadcasting. I am not interested in the professional, unethical healing program of . . . and others. The time has come when our constituency should demand an accounting of any organization before financial support is given. We have no way of knowing how much money is given outside of our churches to support unworthy independent broadcasts.

Few people realize the potential in radio and T.V. publicity. Some worthy organizations are flushed with funds because people have confidence in the program of a radio personality. Often our own denominational program suffers for lack of adequate publicity. . . .

Personally, I would rather have more religious broadcasting and less jazz. We ought to become enraged about the violence, the moral filth and trash revealed in the soap operas and Westerns with the ballyhoo of the commercials on T.V. Also the glorification of war on some of the new T.V. programs should be of great concern to us. *E. G. Steiner, Editor,* Evangelical Mennonite, *3100 Addison Ave., Fort Wayne, Ind.*

To the Editor: It is pathetic that people think they are doing a noble deed by supporting some of these preachers and later find that most of their life savings have been spent on a fraudulent person. There is always the danger that if the illegitimate preacher is curbed the legitimate one might get hurt also. . . . Businessmen protect themselves against unscrupulous dealers by organizing a better business bureau. They investigate their business and if it is unethical they make it known to the public. This does not eliminate all corruption but it helps. If the Mennonite Men would create a similar organization and send questionnaires to these broadcasters; prying into their financial affairs how much money they receive, what their salary is, and how all their money is used, that might shed some light on the subject.

We certainly do not want to say what people must say and believe but these programs apparently have turned into a financial racket. *Sam Regier, North Newton, Kan.*

To the Editor: Now this editoria I want to frame and hang on my wall. Just last week I got a Magna vox Astro-sonic A.M. F.M. so I car hear more religious programs. I cost me over $500 and I think it's worth it. *Mrs. D. O. Liechty, 630 E Water St., Berne, Ind.*

Dear Mr. Shelly: Here we go ir regard to your latest editorial— March 12, 1963. I guess I "must le off steam," too. . . . I agree tha not all religious broadcasters ar "saints"—Amen to that. But I mus hasten to add that not all preacher of churches are "saints" either— there are also the ones who are no serving God. But just because som preachers are not what they shoul be, we still go to church and receiv a blessing. Likewise, just becaus some broadcasters are imposter we still can listen to such exceller programs as The Calvary Hou Mennonite Hour, Back to the Bibl Broadcast, Back to God Hour, cetera. *Paul S. Liechty, Rt. 1, Bo 134, Berne, Ind.*

To the Editor: It is appalling read such an editorial in a Menn nite paper. You may listen to ja if you prefer, but we will contin to support good radio Bible ministr Because there are millions who ca not be reached in time any oth way. . . . *Marvin Graber, Rt. Kingman, Kan.*

two kinds of sin

J. A. Davidson

Dorothy Sayers pointed out in one of her books that there are two kinds of sin, "the warm-hearted or disreputable sins" and "the cold-hearted or respectable sins." In the Parable of the Prodigal Son (St. Luke 15:11-32) these two kinds of sins are delineated in the characters of the two brothers.

The young prodigal was a warm-hearted or disreputable sinner. He squandered his money in riotous living: life for him became one long, exciting, wild party—for as long as the money lasted.

The elder brother, on the other hand, was a cold-hearted or respectable sinner. His sins were the kind we ordinarily do not condemn; in fact we sometimes look upon them as virtuous. He was an eminently respectable man and his sins were eminently respectable, the kind of sins we all go in for at least a little, morbid self-esteem, petty personal pride, resentment and snobbery, even though we generally give them more pleasant labels.

The sins of the younger brother were sins of action, the sins of a careless and impulsive life. The sins of the elder brother were those of the spirit, the kind of sin that John Morley described as "a horrible impediment of the soul."

Recall the closing scene of the Parable of the Prodigal Son. The young prodigal has repented and been taken back into his father's home. But the elder brother stands outside the door, scowling and complaining, wallowing in self-pity and resentment, kept from going in to his father by the terrible force of his most respectable sins.

Jesus was uncompromising in His condemnation of the warm-hearted sins, the sins of the flesh, for He saw that they corroded the soul of man. But He did teach that the cold-hearted sins of the spirit are the deadlier, for they make a man spiritually blind and keep him standing outside the door, powerless to enter.

One of the principal lessons of the Parable of the Prodigal Son is in this warning about the deadly danger of the cold-hearted or respectable sins. These sins are subtle and insidious, and they can dominate a person's life without him really knowing what has happened to him. The warm-hearted sins, the disreputable ones, are generally rather obvious and readily discerned — and discussed. The cold-hearted sins are not so easily recognized, and they often adopt strange disguises: we are easily fooled by them.

It is a wholesome and valuable spiritual discipline—especially when you are feeling pretty well satisfied with yourself — to ponder on the character and fate of the elder brother in the Parable of the Prodigal Son.

YOUTH

The Christian on the Job

School will soon be out. New jobs will be in order. How does a Christian witness to his faith at work? A number of people were asked to give an example from their own experience.

Some time ago while chatting with one of the supervisors in our department the matter of giving to charitable causes versus the ever increasing cost of living came up for discussion. The supervisor was quite concerned over the fact that his giving to his church had not reached anywhere near the ten percent mark. I then related the instance when during my 1-W service my wife and I decided to stop tithing and use this money to pay some of our outstanding bills. It was amazing to us to see that our debts did not disappear but got larger. After a very brief time we returned to setting aside the minimum portion for the Lord and soon were able to see the way open to take care of our obligations. I have spoken to others about giving our small portion in return for the great abundance God has given each of us. *Clayton Aurenheimer, Sanitarian for the Fresno County Department of Public Health, Reedley, Calif.*

One day a salesman called at the bank where I work. I happened to be the one who talked to him about his product. Through the course of conversation I learned that he was unmarried. Since it was nearing mealtime and supposing that perhaps he was tired of restaurant food I invited him to our home for lunch. After warning him that our lunch usually consisted of soup or eggs, he still readily consented to come. As we visited together we learned that he was a Roman Catholic. After joking a bit about the fact that we were eating eggs instead of steak since it was Friday, we talked about our respective churches. He was interested in our mission program, our peace witness, the reasoning for adult baptism, and other areas of our church witness. Many times since we have remarked about the fact that because of sharing a dish of scrambled eggs we were able to give a witness. *Fredrick H. Liechty, Ass't. Bank Cashier, Berne, Ind.*

Many of our patients are fearful, others are grumpy, and some are overly sensitive from extreme pain. I try to greet all patients with a friendly concern and an expression of optimism. During the moments of quietness in the darkroom while X-ray films are developing, I use the opportunity to pray for guidance for the radiologist and myself. I also ask God to bless the patient. Honesty and integrity play a very important part in performing tests and reporting them to the physician. We are working with human life—a gift from God. There is no place for harsh words, cheating, laziness, or indifference in this type of business. Often the manner in which we work with others and the attitude we have toward them testifies more to our faith than words can express. *J. Norman Vercler, Medical Technologist and X-ray Technician, Bluffton, Ohio*

Several years ago my immediate superior and I were making a business trip. For twenty minutes or so we discussed business matters. Then, during a lull in the conversation, he turned to me and said, "Who do you think was the greatest man that ever lived?" It was such an unexpected question that I said a competent answer would require some thinking. He said, "I'll tell you, it was Jesus Christ." Although I had been associated with him for about eight years, I could not recall that we had ever discussed religion. I told him I heartily agreed with him but that Jesus Christ was more than mere man—that He was God in man, which made Him different from any other individual that ever lived, and gave Him the power to become our Saviour. My friend said that, as a boy, he had been trained to sing in a boy's choir in an Episcopal church and had accepted the beliefs of the church without question. As he grew older he began to have doubts about the virgin birth, miracles, and the resurrection and was now an agnostic. When I told him that my faith had been deepened to a point where it was able to sustain me in all circumstances he turned to me and said, "I envy your faith." He died about seven years later, still undecided. *Retired business executive, Pa.*

The *Acid Test Ratio* for a business is to have a good ratio between your ready cash assets and liabilities. The *Acid Test Ratio* for any Christian is applying Christ's teachings when you roll up the shirtsleeves for a good day's labor. Gal. 2:20 is a tremendous calling for all Christians. What am I to say to the person who comes into my store giving me a dire need story that he must have shoes right now in order to go to work and will promise to pay later? Already three other persons I can definitely remember in the past gave me a similar plea and never returned. After listening, I search for a pair that might give him some good wear and that I can offer at a reduced price to help. But, as yet, he has never returned to make his word good. What will my action be to the next customer of a similar plea? This is only a small sample of the *Acid Test Ratio* for my Christian faith. *Wendell Metzler, co-manager of Metzler Shoe Co., Nappanee, Ind.*

The Lord opens up many opportunites for witnessing to our faith if we take advantage of them.

A few years ago I did some business with another transporter. About three weeks after our meeting I met this same man at a Christian Businessmen's Dinner Meeting. One of his first remarks was, "Maurice, I didn't know you were a Christian when I was talking to you the other day." "Did I do anything to make you think that I wasn't?" I asked. His reply was, "No, you didn't." This was a real experience for me because often we try so hard not to do the things that would be unchristian that we fail to show we do have a Christian faith by which we live. Another businessman and I frequently discuss his Catholic faith and my Protestant faith and share with one another very openly our different beliefs. Sometime ago in a business transaction with this man, he made the remark, "Maurice, I didn't think you would do a thing like that as a Christian." I do not recall any more what I did but it shows that he knew what I stood for and what I believed. Although he did not believe the same, he watched me to see if I demonstrated my belief in my actions. *Maurice Stahly, president of Maurice Transport Co., Inc., Morton, Ill.*

The most thrilling and adventurous life is a life completely dedicated to God and willing to be led by His Spirit. At times I longed to be a minister, but He led me to a different kind of service. With Him as partner and with the help of Christian friends, my family launched a business missionary enterprise, the results of which exceeded our fondest dreams. We had two delivery trucks, serving about 400 customers in Philadelphia with farm produce. I have many pleasant memories of helping customers in all walks of life solve various family problems. I did this by prayer, personal counselling, tracts, poems and Bible verses. . . . We need more ministers and missionaries, but we also need many more ambassadors for Christ in our vcations! *N. W. Wismer, farm produce salesman, Hilltown, Pa.*

"Weidner, you don't ever get mad or swear, are you a Christian?" This observation from one of my customers gave me an opportunity to witness and invite him to church. Another time a "cross and crown" lapel pin I was wearing aroused curiosity and made it easy for me to speak of my faith. A religious program on the TV in a service station gave direction to our conversation so that I was tactfully able to state where my allegiance lay. *LeRoy K. Weidner, salesman (wholesale tires), Allentown, Pa.*

We were talking about the work Vincent and Rosemarie Harding were doing in Georgia and their reasons for it. It was a long drawn out discussion but in the end some admitted that actually they had never really known a Negro as a personal friend. Maybe if they did know someone they could feel differently. Some of them could simply not conceive of white people socializing, working with and going to church with Negroes. Convinced? No. They were not. But at least a few of them took a new look at their own prejudices, their reasons for it, especially when they called themselves Christians. *Nurse, Mo.*

As an attorney I have an opportunity to witness on basis of personal habits. It is fashionable in professions to smoke and drink. I do neither. This witnessing often changes ideas of others less strong. In complex situations, such as marital misunderstandings I talk of the church and Christ's teachings. Sometimes a home and family are saved. In family property misunderstandings I often have a chance to give the message of Christian brotherhood. I try to show how unimportant property rights are compared with family love and unity. *Attorney, Ill.*

In the busy rush of "clock time" work there is no time for preaching —but we must be careful to be an open witness when opportunity arises. Such opportunities do come. Remembering we must be honest with our employer's time our witnessing depends largely on our day to day living. How are we to show the world we are His peculiar people (1 Pet. 2:9)? It is not by being odd, somber, proud, or over-piously demonstrative. It is only as we allow the Holy Spirit to take over and control our lives and as we yield to His will that we become effective witnesses for Christ. *Mrs. Mary Hardin, factory employee, Versailles, Mo.*

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COVER
Winter like an unwilling child at bedtime whimpers at the dawn of Spring.

CONTRIBUTORS
David Habegger, 382 North 6 St., Upland, Calif., is pastor of the Upland congregation. He has served churches in Pennsylvania and Illinois and has lived and worked with the Cheyenne Indians in Montana.

Robert Hodgell teaches art at Florida Presbyterian College, St. Petersburg, Fla. His large linoleum cuts are among the most powerful statements made by a living artist.

Geoffrey Murray, Geneva, is a staff writer for the World Council of Churches. The project about which he writes is one in which the Mennonite Central Committee participates.

J. A. Davidson's address is Royal Military College, Kingston, Ont.

Edgar Metzler, 21 S. 12 St., Akron, Pa., is executive secretary of the Mennonite Central Committee's Peace Section.

CREDITS
Cover, Penny Vanture Smiley; 229, World Council of Churches; 237, Robert Regier.

COMMENT
A number of things in this issue relate to the Sunday school lesson for April 7 including the discussion on the 1-W program which crops up at three different places. The article on the communion service is also a comment on "Jesus Fulfills His Mission" as is the linoleum cut by Robert Hodgell.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

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EDITORIAL

by Edgar Metzler

Since the first conscientious objectors were assigned to work in 1952, under the present program, 13,769 young men (as of March 1962) have served. Approximately seventy percent of these have been Mennonites. Almost 10,000 Mennonite young men have spent two years in 1-W service as an alternate to military service. What an unprecedented opportunity for peace witness!

But can 1-W be considered a witness for peace? Can it even be considered Christian service? The two years of 1-W are not voluntary service, but dictated by the demands of law. (I am not speaking of the voluntary service program, but of the voluntary nature of any true service to Christ.) This is not to say that some of these young men would not have spent two years in service apart from the compulsion of conscription. But the simple fact is that the 1-W program is a government program that is administered by Selective Service.

Even though the young person works for a civilian or religious agency he is under the orders of the government. A recent government document says, "Thus the 1-O man assigned to an approved agency is to all intents and purposes a civilian employee of that agency *working under orders from Selective Service.*" The Christian, who accepts his orders from Christ, may find himself in the situation where the state orders him to do work that he should be doing anyhow as a servant of Christ. That work may well be authentic Christian service and effective peace witness. But the alternate to military service provided by the government is not the same alternate provided by the gospel. A man may be in 1-W service but by his work and general attitude speak not even a whisper of the *yes* to human need.

As a matter of fact, his 1-W service may not even be a *no* to war. After all, in a world of push-button warfare, where the fighting can be done by generals in their reinforced concrete offices far under ground, what is the significance of an individual soldier or of the man who refuses to be a soldier? In the day when land armies were crucial, conscientious objection had some significance. In today's world of technological warfare, it hardly matters.

The government has found in the alternate service program a convenient and quiet way to deal with what could be a troublesome prick on the national conscience. In a nation that devotes the major part of her national budget to war, here is a small minority of her citizens whose actions and values stand in judgment of her militaristic policies. How deal with them? Give them what they want, shunt them off in a corner, let them go their quiet and peaceable ways and no one will even know about them. The result: conscientious objectors in the United States can pursue a course that respects their conscience but costs them nothing and effectively silences their protest against the preparations for mass murder. Thus, for a stand that once caused Christians to be a public scandal the only scandal now is when a 1-W has had so much to drink at a party that he cannot report for work the next morning.

The 1-W program has not channeled young men into the areas of greatest need. I do not want to discredit the good work done by many 1-Ws in many hospitals and other institutions throughout the United States. About fifty-five percent have served in menta and general hospitals. I only ask: What is the testimony of compassion and peace when the vast majority of young people forced to service by the government spend their time in public hospitals in a land where the level of medical care is, to the underprivileged people of the world, unbelievably high

We have not seen the connection between ou service and our peace witness. How valid is ou claim to be conscientious objectors to war if we do not devote ourselves unstintingly to the task of reconciliation? How sincere is our proclamation of being a peace church if we do not give ourselves more wholeheartedly to the things of peace? I do not blam the young people. Their service will have spiritua validity only as it is part of the reality of ethical conviction and courageous discipleship in the local congregations from which they go. When their elder at home become as concerned for peace as they ar for prosperity, then out of their life together wi come an army of dedicated young people who ca and will be peacemakers for Christ in today's world

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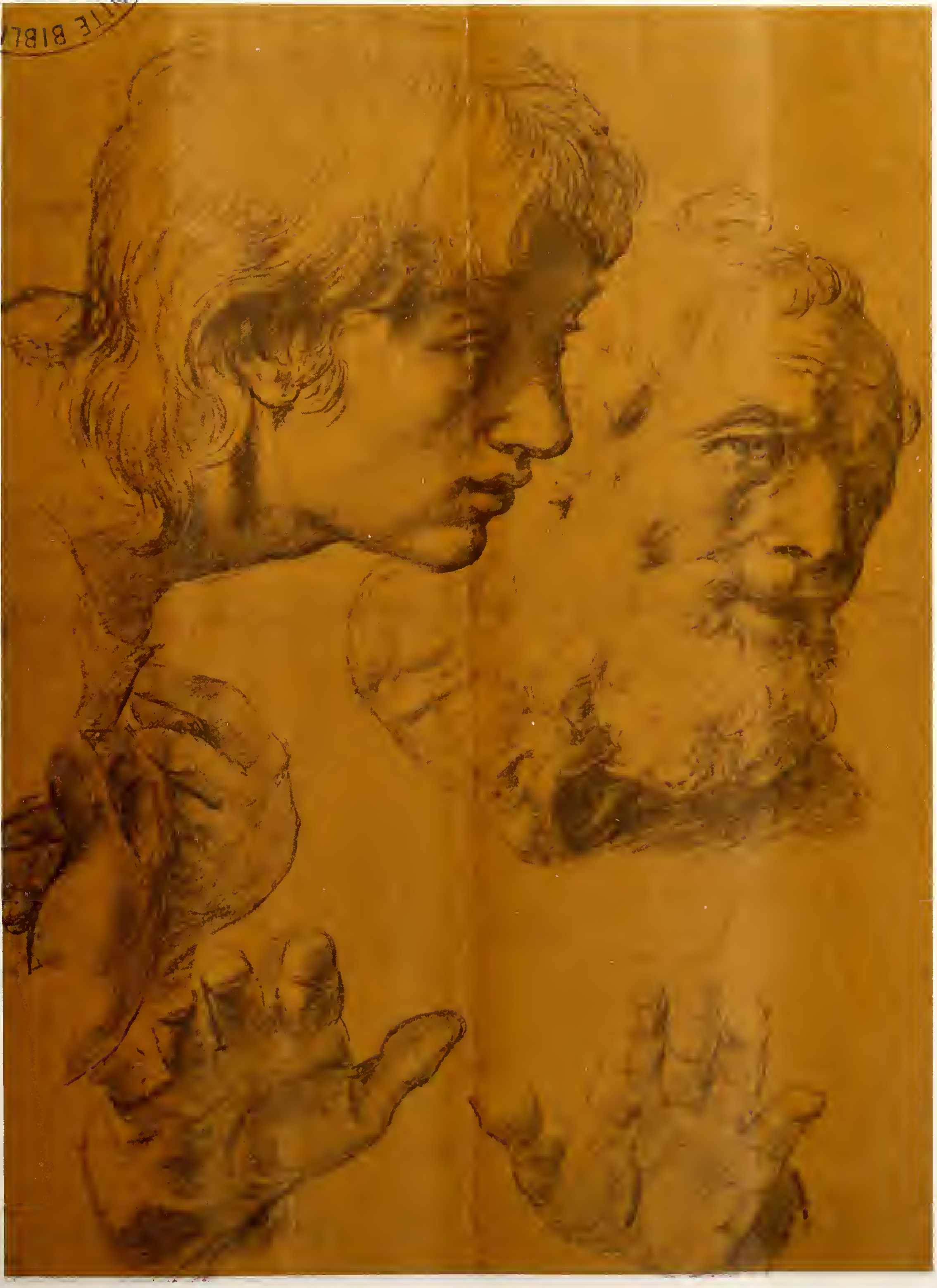
THE MENNONITE



"John and Peter at the Tomb" by Michelangelo

78: 15 APRIL 9, 1963

The Liberty of EASTER

"Do PEOPLE DIE with you? Have you no charm against death?"

This sad question of the people gathered around David Livingstone in deep Africa many years ago voices the query in every heart.

To the dark-skinned men of that continent, the white man who had come from across the rolling seas represented a new possibility for an answer to the problem of death. This same expectancy gripped the people with whom Jesus walked in days long gone. To them He seemed as one from a far country. But then He died on a cross.

On the day of the crucifixion, what happened to the long-desired charm against death?

The answer to the cry of all hearts is found in one word—*Easter!* This term has become the amulet of the spirit and the assurance of immortality. And yet there are some who wish for a better word; they trace Easter to a Teutonic goddess who bore that name, a deity of the springtime. Is it not possible, however, that Easter stands for the universal meaning of new life and resurgence, and that the Germanic originators of the expression were trying to articulate the searchings of the heart? In any event, when Easter is mentioned among us no one thinks of a man-imagined idol but of an empty tomb.

That empty tomb (the exact location of which has been lost in the scurryings of time) has become both the proof and the symbol that the fear and power of death concern us no more. Death had taken and buried a man in a massive, rock-hewn sepulcher; callous soldiers had closed the corpse in with a huge door stone; and across the face of the unyielding surface the soft rays of sunset and sunrise had passed twice. In the meantime, hopeless mourning was creasing the souls of the deceased's family and friends for the third day.

But on that third day. . . !

On that third day the empty tomb took its place in history. Early morning visitors to the burying place found the ponderous boulder rolled away and no signs of the erstwhile dead man. They found, instead, a messenger with a word for them and all mankind. *"He whom you seek is not here—he is risen."* Easter had come into the world!

And how shall we describe Easter? It was that astounding, disturbing, inescapable event of the long ago and the new . . . the time when time was not and eternity was . . . that dawn when death was melted away in the morning sun, and life pulsed out from a stone-walled prison.

Dating from Easter, life took on a newness which made it a different kind of life not known before, life that is contagious and will not be content until all the world comes alive. Despair is death and despai faded from the minds of men wh believed; fear is death and fear n longer invaded the still hours; cowardice is death and cowardice cease to be a part of those who knew Easter.

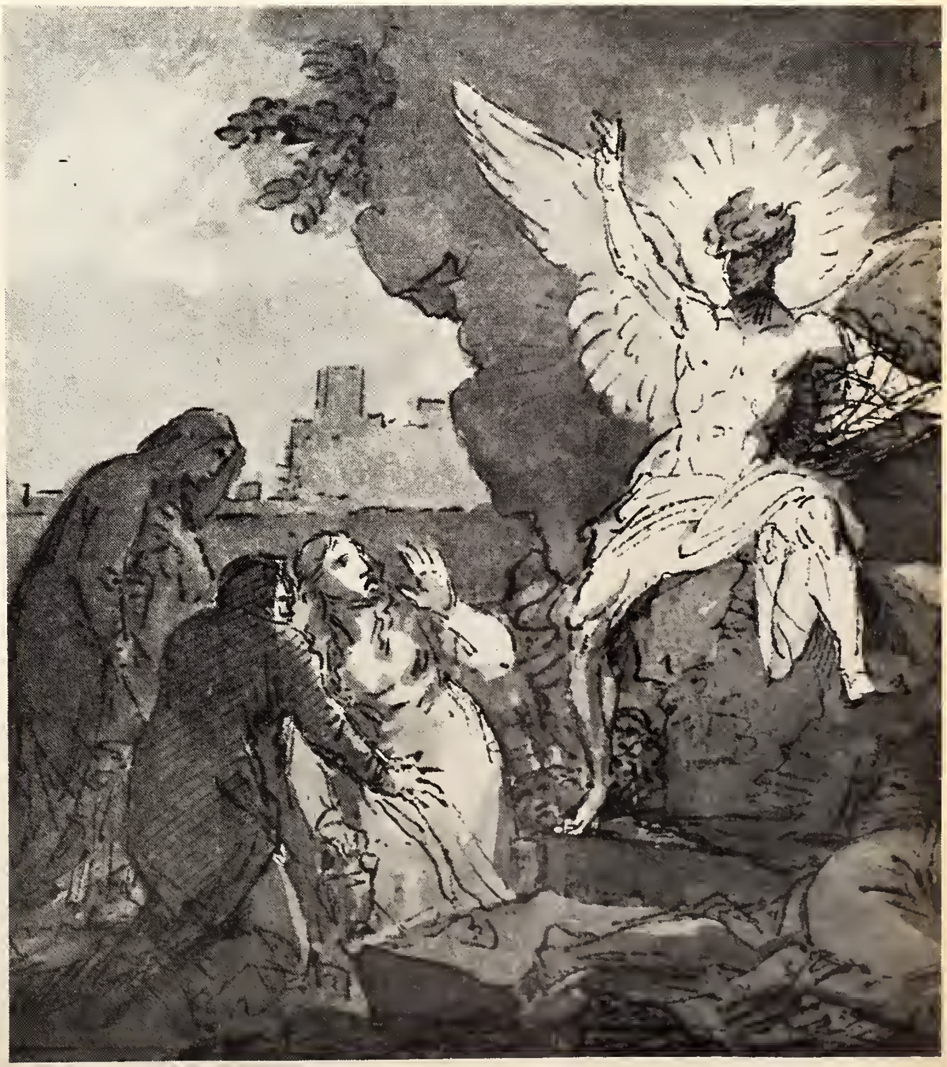
This strange transformation cam to pass first among immediate followers of the living Lord. Out from rooms where they had hidden themselves for fear; out from fishin boats where they had fled to forget; out from old and arid haunt they swarmed around the world t tell the good news. *"He is risen the Lord is risen!* became the rallying cry to which gathered the generations. This is our charm agains death; no longer do men die amon us.

Even so, after centuries of the eloquence of Easter, men pause onc a year to question the bearers o such good tidings. It happened o the third day? But it could not hav happened on the third day, on th thirtieth day, on the three milliont day—that a man choked by deat breathed again—and to a man dea by such a death, a death that wa inexorable, exulting — death th held its victim fast to a cross an drained His life through the crosspieces and the upright and the drying rays of a hot sun and the spear of the guard. How could this be?

Yes, we pause to doubt and wo

Glenn H. Asquith

Despair is death and despair
faded from the minds of men;
cowardice is death
and cowardice ceased to be.


Detail from “Angel of the Sepulcher” by Benjamin West.

der, but we accept the great gift. We do not know how it can be but we know it is. Even the careless deck themselves in new clothes, and walk with a new joy, and sing new songs, and go among men with new faces of hope. Unworthy sharers of the resurrection, men, women, and young people respond in the depths of their beings to the liberating mystery of Easter.

Perhaps our half-way doubt can be forgiven when we remember that the intimate companions of Jesus doubted, too. Had He not said to them that if His temple was destroyed He would rebuild it in three days . . . that He must walk today and tomorrow and the third day be perfected. They did not receive this, and the empty tomb surprised them as men ill-prepared for that which had been foretold. Even after the empty tomb Thomas continued to doubt until he could put his fingers in the wounds.

Happily, to us as to them, the tomb is proof, the testimony of the many is proof, the power that attends the preaching of Easter is proof, and — greatest of all — the meeting up with the Savior who has gone before us in proof. Death *has* been swallowed up in victory. The proof has fortified the martyrs of the arena, the cross, the stake, the firing squad who have known that their vulnerability was of the body only. Paul was the spokesman as

The Broken Vase

You can crush the vase to riven bits
And whisk the dustlings to the air,
But the prostrate rose outlingers time
In breath that's kin to mother-prayer

Interceding for her erring child—
Though shorn of words such love still finds
True as homing birds, the heart of God—
Still mellows men's indurate minds.

Motherhood, like incense in an urn,
Consigns her ash that life may be,
Storms the toils of death and burning out
Gives meaning to eternity.

God is not a storied urn or rose,
Nor scarce a figment of the mind,
But He dwells where selfless folk are spent
Beneath the lift they give mankind.

Immortality is love's ennui
Unless conceived upon a cross,
Where its kindly breath can blow new life
Into a soul cocooned in dross.

H. W. Berky

he kneeled for the headsman's ax and murmured, "For me to live is Christ, but to die is great gain."

Fortified as the martyrs were fortified we look across the landscape of the world and are stricken with puzzlement. Why, after the many birthdays of the empty tomb do we find men bent on destroying one another, threatening to take the lives of millions, building up weapons stores and machines of frightfulness, considering even the erasure of mankind from the shores of time? Has Easter no power in this year of our Lord?

Oh, Easter is the same. No one can shut the tomb. No one can kill the Lord again and put Him into the dark place sealed with a Roman seal. What has been done is done forever. Death has no legions to rally to turn the tide of battle decided once and for all. Where, then, lies the difficulty?

Could it be that the racing eagerness of the early disciples to tell men of the great thing that had happened for them has cooled to a desultory word whispered from our comfortable habitations; could it be that the hatred of the young church for darkness has changed to a slight distaste; could it be that love for this world is choking out love for a better world?

Perhaps the sharing of Easter needs to be more like the old Greek Catholic custom on Easter Eve in the ancient church of Holy Sepulcher when fire, holy fire was thought to come down from heaven at the place of the tomb. And when the fire descended it was passed by taper and torch, from hand to hand, by foot, by horseback, by ship to all the Christian world.

Or is it like the leading of Moses who had found his freedom but must go back with a message of a burning bush to stir his people t their God-given promised land? How hard to learn that selfishness and life cannot be sliced off for carrying away into an individual bomb shelter.

In trembling, let us refresh our souls at the fountain of the first Easter joy.

There were the women steeling themselves to do service to a dea leader, there were the guards drowsing away a long and futile night there was the stir of a morning beginning, there was a delicat fragrance in a garden. Then, suddenly, there was journey's end there were the affrighted soldiery there was the luminous angel, and beyond the gaping, uninhabite tomb.

And then the urgent and positiv tones of the heavenly visitant bidding the women begone to seek th disciples that they might know wha had happened and be on their way to meet their Lord in Galilee. And the women dashing away in obedience, and the men in their turn running to tell others until the holy fire of the news of life eternal was shining in heart after heart after heart in all the known world.

In our turn we pause at the empty tomb. The messenger is there as ever; the word is the same . . . go and tell.

In our day, also, the man nex door, the man around the corner the man across the seas is asking:

"Do people die with you? Have you no charm against death?"

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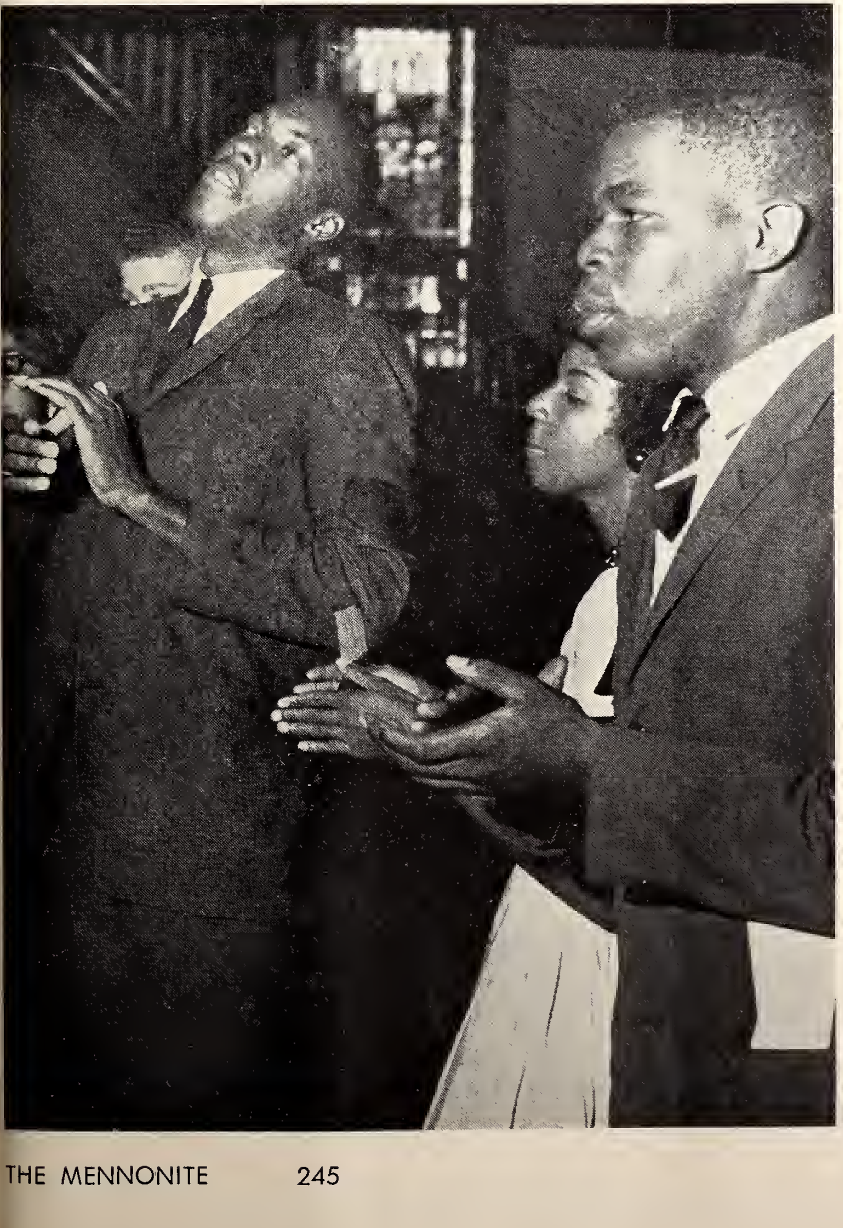
Way down in Georgia land

The Freedom Songs of the New Negro Crusade

The African Methodist Episcopal Church, Durham, N. C.: ."Over my head I see freedom in the air,/ There must be a God somewhere."



Robert Sheldon

Negro folk music, which has been singing of a promised land since the days of slavery, has become a vital force in fulfilling that promise in the South today.

Integration leaders agree that music sets the tempo of their movement. A survey in Albany, Georgia; Durham, North Carolina, and other tension points throughout the South indicates that spirituals, hymns, and gospel songs are used to bolster the morale of integrationists and to disarm the segregationists.

A new and turbulent tributary of "freedom songs," bold words set to old melodies, is making the deep river of traditional Negro protest in song run faster.

The songs, old and new, are used at mass meetings, demonstrations, prayer vigils, on freedom rides, in jails and before sit-ins. The music rings with the propaganda bombast of election songs, the sanctity of marching tunes for a holy crusade and the spirit-building of fraternity anthems.

"The freedom songs are playing a strong and vital role in our struggle," says Matrin Luther King, Jr. "They give the people new courage and a sense of unity. I think they keep alive a faith, a radiant hope, in the future, particularly in our most trying hours."

A young Negro leader, Charles Jones, says: "There could have been no Albany Movement without music." The Albany Movement is a coalition of civil rights groups. More than 1100 arrests were made in 1962 of those working to end racial segregation in that Southwest Georgia city.

In one night in Albany one can hear the old spiritual:

Go down, Moses.
Way down in Egypt's land,
Tell old Pharaoh,
To let my people go.

To the same melody a younger Negro, who speaks of "the new-time religion," will sing:

Go down, Kennedy,
Way down in Georgia land,
Tell old Pritchett [Police Chief Laurie Pritchett]
To let my people go.

This and other freedom songs are sweeping the South by word of mouth and song-sheets. Many of the verses are being written by younger people in the desegregation movement while they are in jail.

The freedom songs represent probably the greatest mass topical song-writing rage in this country since the days of the organized drive of the labor movement in the 1930s. They promise to become as controversial as those songs of the labor movement.

The freedom songs reflect the new attitude of the younger generation of Negroes. As one observer puts it: "They are not thinking about pie in the sky, in the bye and bye, but a piece of that pie now."

The young activists of the Congress of Racial Equality wear dark arm bands to signify the "dark past of segregation." They don't sing, as their slave forebears did, "Gwine to sit at the welcome table," but some have changed the words to "I'm going to sit at the white man's table."

But it is not only the new, more militant lyrics that are doing the proselytizing. A Georgia official of the National Association for the Advancement of Colored People recalls the power of traditional religious music at an organizing meeting of the Hart County chapter in Hartwell. "The people were cold with fear," he said. "Music did what prayer and speeches could not do in breaking the ice."

This use of folk music has to be heard in context to be fully understood. Recordings and Northern "concerts" tend to make freedom songs seem like stale tub-thumping and sloganeering. But "a priori" judgments can disappear in the actual setting. A young woman on the unlighted stairs of an Albany church chants:

Over my head I see freedom in the air,
There must be a God somewhere.

As she sings, over her shoulder one sees a police patrol car pass three times within fifteen minutes.

One must feel the emotional impact of 1,000 voices at a mass meeting in Albany's Mount Zion Baptist Church singing the universal theme song of the movement, "We Shall Overcome," adapted from an old Baptist hymn attributed to C. Albert Tindley:

We shall overcome,
We shall overcome,
We shall overcome, some day.
Deep in my heart,
I do believe.
We shall overcome, some day.

The infectious quality of the singing has not affected only the Negroes. Police Chief Pritchett, while saying "Their singing is a method to incite them," added, "These people got a lot of feeling and rhythm. I enjoy hearing them sing. They're catchy."

Pritchett recalled that last December, while booking more than 260 persons in a mass arrest, his jail guards were singing and humming songs along with the prisoners.

There are stories to the contrary. In Dawson, Georgia, singing was forbidden in jail. In Camilla, Georgia, a prisoner was allegedly slapped for singing. In Rock Hill, South Carolina, a group was put in solitary confinement until they stopped their protests in music.

Desegregation leaders agree that singing gets better the more intense the situation. One white observer called the "Freedom Chant" at the December 16, 1961, mass arrest in Albany "hair-raising."

In Baton Rouge, Louisiana, last December 15, 1500 demonstarted against the jailing of fifty Negroes for picketing stores and for sit-ins at lunch counters. The protest, to the tune of "America" and "We Shall Overcome," was ended when the police used tear gas.

Groups of up to forty have serenaded four prisoners in Durham, North Carolina, county jail, arrested in the CORE "Freedom Highway" campaign to desegregate restaurants on main roads.

The new lyrics are proliferating around the South. A jazz-flavored uptempo modern gospel song, "Woke Up This Morning With My Mind Stayed on Jesus," retails the contemporary beat, but substitutes the word "Freedom" for "Jesus."

An old white spiritual, which was transformed by Negro slaves, went:

We are climbing Jacob's ladder,
Soldiers of the Cross.
This can be heard today as:
Do you, do you, want your freedom?
Soldiers of the CORE.

To the tune of "St. James Infirmary," William Bradford and Weldon Rougeau have written:

We tried so hard to keep from crying,
Our hearts felt just like lead,
But we'll keep on fighting,
Until we all are dead.

In the Savannah, Georgia, "freedom now" movement, which began in March, 1960, the topicality of verses almost made a living newspaper of the Sunday song sessions led by Wesley W. Law, president of the city's NAACP branch:

We shall not be, we shall not be moved.

Just like a tree planted by the water,

We shall not be moved.

We're fighting for our rights, we shall not be moved.

Our parks are integrating, we shall not be moved.

We're sunning on the beaches, we shall not be moved.

Questions About MCC

Mennonite Editors Probe the Policies and Programs of an Inter-Mennonite Agency.

THE FOLLOWING DISCUSSION was a press conference by mail. Taking part are the following editors: John Drescher, *Gospel Herald;* Frank H. Epp, *Canadian Mennonite;* Rudy H. Wiebe, *Mennonite Brethren Herald;* and Maynard Shelly, *The Mennonite.*

DRESCHER: *In what way is MCC an integral part of the program of the church and in winning souls for Christ?*

WILLIAM T. SNYDER, executive secretary: If I understand you correctly, you are really asking two questions—(1) In what way is MCC an integral part of the church and (2) how does it win souls for Christ. I will divide my answer this way.

In what way is the MCC an integral part of the program of the church? The MCC was organized by several Mennonite conferences and relief organizations to do a job which was too big for any of the founding groups. It was really a matter of the Mennonites uniting to meet an urgent need. The MCC was a servant of the member groups. The same relationship still exists, although the organization has grown considerably in its program of activities. Basically, the MCC is an integral part of the church in the following ways:

It is directly responsible to the central committee which consists of the official representatives from the various member groups. Its budget and program are planned and approved by committee members.

It is dependent on the member groups for its personnel, and its cash and material aid contributions.

It meets periodically with members of conference mission boards, relief and service boards, peace committees, and others, to discuss program, philosophy of operation, and theological implications. The meeting of the mission board secretaries with the MCC executive committee once or twice a year has been very helpful in keeping MCC well related to the mission thrust of the churches.

It often consults with specialized organizations within the church before it launches a new project. For example, in addition to meeting with various conference representatives, it carefully discussed the Teachers Abroad Program with the Council of Mennonite and Affiliated Colleges before going ahead with the program. The reorganization of the voluntary service department is presently under way. The conferences are being consulted frequently during this time to make sure that the proposed reorganization meets with their approval.

It should also be pointed out that none of the member groups are obligated to participate in a program in which they do not wish to cooperate. The Lancaster Mennonite Conference, for example, does not participate in Mennonite Mental Health Services program because it has a similar project of its own. The Mennonite Brethren do not participate in some Peace Section projects. These are exceptions, but the member groups have this freedom.

How is the MCC active in winning souls for Christ? The MCC has been specifically commissioned to do work in the areas of relief and service, peace, and mental health. Evangelism and mission work, in the restricted sense, are the work of the mission boards. This does not mean, however, that MCC has not been active, directly and indirectly, in the winning of souls for Christ. We believe that we have been instrumental in leading people to the Saviour.

There are numerous instances of where the MCC has indirectly furthered the church's evangelism efforts. For example, some of the present mission projects of our Mennonite churches were originally begun by MCC including Ethiopia, Puerto Rico, Mexico, Formosa, Gulfport (Miss.), Vietnam, and Japan.

There are other ways in which MCC indirectly helps the cause of evangelism. Take the Mennonites in Paraguay, for example. They have a real sense of mission; yet, for many years they were able to do very little because of their extreme poverty. The MCC has had a hand in improving their economic lot and, consequently, they are able to send more people into mission effort in Latin America.

Many people have also been won to Christ through the testimony of individual workers. Christian service can be a powerful testimony. In numerous places a Christian service is held at the time of material aid distributions. In the Middle East the workers have been successful in obtaining radio time for a Christian broadcast. This is one of the few Christian groups permitted to broadcast in this Moslem land.

The MCC also works actively with national churches and mission groups in many countries. It participates in inter-Protestant projects in the Congo, Algeria, and Burundi. It works with Haitian Baptist mission interests. It is assisting the poor, but rapidly growing, Mennonite and other Protestant churches in several areas in Indonesia. By helping in the area of Christian relief and service, the MCC is undergirding their evangelism efforts.

Our organization seriously attempts to do all its work in the name of Christ. It does not have the winning of souls as its main aim when it goes out to feed the hungry, clothe the naked, and heal the sick. It attempts to serve people in need (regardless of their race, color, or creed) simply because they are in need and not because we want to make Christians of them. In other words, we feel that we must extend help to them "without strings attached." It is marvelous, though, how God can use such disinterested service in bringing people to himself.

Canadian Service Organization

Epp: *How does MCC look upon the proposed reorganization and realignment of the peace, relief, and service organizations in Canada as proposed from several quarters, most recently from the annual CMRIC meeting in Saskatoon on October 4 (and the council of historic peace churches meeting in late November)?*

Snyder: The Canadian peace, relief, and service organizations are free to organize as they desire as far as relationship to MCC is concerned. Each of the member bodies in the MCC is autonomous, the MCC being a voluntary association of these bodies. As a general principle, I believe that most MCC members would be happy to see a closer working relationship within the Canadian brotherhood, but it is entirely a Canadian decision as to how or when that is accomplished.

Strategic Areas

Epp: *What, in the opinion of the MCC executives, is the most strategic area and field of work MCC is presently engaged in?*

Snyder: It is difficult to say which is the *most* strategic. Generally speaking, Africa, Asia, and South America are equally strategic because each has in them younger Christian churches that need the help of North American Christians. We have a tremendous mission on these continents. On the other hand, Europe and the Middle East are strategic for other reasons. We are finding new relationships to our brethren in Europe and possibly will increasingly work side-by-side with them in the underdeveloped countries of the world where our Christian testimony is sorely needed. The Middle East, where Islam is so strong, represents a tremendous challenge, although its strategic importance may not compare to the three continents first mentioned, As for the most important field of work, I feel that relief, service, peace, and mental health work are all vitally important.

Screening Personnel

Wiebe: *In obtaining MCC workers: What sort of screening, if any, is given to MCC workers before they are accepted? Must they profess any particular belief or standard of conduct before acceptance?*

Urbane Peachey: MCC workers are screened by the following process: (1) They complete a Personnel Information Form. The form includes questions under the following categories: personal data, church and Christian life, education, occupational experience, interest and abilities, and assignment interest. (2) References are secured from the three persons listed by the applicant, plus the pastor, employer, and one of the schools attended by the applicant. The complete list of qualifications for MCC personnel are included in the MCC Handbook. Persons are accepted for assignment on the basis of a sincere Christian commitment, evidence of good relationship to the home congregation, and evidence of a high standard of conduct consistent with Christian faith and confession.

Standards for Workers

Wiebe: *Do the same standards of behavior and belief apply to both summer and long term workers?*

Claude F. Boyer, associate voluntary service director: Basically, yes, with some variations. We do accept more non-Mennonites in summer service than we do in the long term program. Additionally, we do not require summer service participants to be conscientious objectors, although most of them are. Those who are not are specifically asked to express their views on the position. They are asked to conduct themselves, within the program and unit experience, in a way that will not be detrimental to the philosophy and purpose of the program.

In our statement of purpose and standards, we have the following statement of personal qualification. (All applicants are asked to give their assent to these standards. Mennonite participants, in addition to their references, are also approved by their respective conferences, just as in long term service.)

"The summer service volunteer should be: a sincere Christian in good standing with his local church and representing it worthily; motivated in his work by a Christ centered 'love for neighbor' which makes no distinction of race, class or creed; of good moral character, free from the use of alcoholic beverages and tobacco; willing to strengthen the Christian witness of the summer service unit as an arm of the Mennonite church—this attitude includes respect for the Mennonite peace testimony and for Mennonite convictions against social dancing, card playing, and other questionable amusements; regular in attending church services as work schedules permit. . . ."

Worker Discipline

Wiebe: *Is any control exercised over MCC workers once they are on the field? Are they ever dismissed (or disciplined) for any reason? If so, what reasons?*

Peachey: MCC workers are generally administered by either a field director or unit leader. While the normal channel for administrative purposes is from the individual workers through the unit leader and/or field director, each worker does retain direct relationship with the Akron administration, with the possibility of direct communication with that person and direct communication of the worker with MCC administration. Persons may be dismissed from service or transferred before termination for reasons such as the following: health, personal and emotional problems which make the continued effectiveness of the individual impossible or jeopardize both the individual and/or the program where the person is serving and breakdown in interpersonal relationships and spiritual motivation

Earthquake in Iran

Epp: *MCC is known to be on the spot immediately when a natural disaster occurs such as in Chile or in Hong Kong. For what reason did MCC not enter the field of the earthquake in Iran?*

J. M. Klassen, assistant director of foreign relief and services: The earthquake struck Iran on September 4, 1962. The magnitude of the disaster was not immediately known to the outside world, but when the news finally broke, MCC responded. We do not have a program in Iran, therefore we could not expect a firsthand report from our own workers. The Akron office was in contact with the Agency for International Development of the U. S. government and with Church World Service, since both of these had access to firsthand information. As a result of our consultations, we sent a letter to a Protestant missionary doctor in Hamadan, which is near the disaster area.

Following is a paragraph taken from my September 12 letter to Dr. Alvin Roberts, Presbyterian Hospital, Hamadan, Iran: "At the present time we have over 250 workers in approximately thirty countries around the world doing a variety of jobs such as material aid distribution, medical work, rehabilitation and education. In Southeast Jordan we have a single doctor and also a nurse who are serving the Bedouin tribes with a mobile medical clinic. If the need should warrant it, we would consider transferring Dr. Kreider and possibly the nurse, Sue Epp, also, for a few months to help with emergency medical care. However, before we would make such a decision, we would appreciate receiving from someone on the scene, a report of what the needs are and an evaluation of whether we should help by sending a doctor and a nurse."

On September 20, Dr. Roberts responded as follows: "The earthquake of September 4 was rather severe. This very fact resulted in massive assistance from governments and charitable organizations throughout the world. The medical needs are well supplied at this time. My impression is that about everything has been supplied but shelter which depends on someone—namely the Iranians—getting housing built or other shelter arranged in the next two months before winter comes to this high and barren plain. We are seeing a few victims at our hospital here in Hamadan, but most of the people have stayed in their own area and are being cared for adequately. We have made some visits to some of the areas and have been pleased with the overwhelming response of people everywhere. Your man, Dr. Kreider, is likely doing more in his present situation. I am happy that we need *not* cry for more help."

We also thought of sending emergency construction teams to Iran similar to the ones we sent to British Honduras following Hurricane Hattie. However, Iran is almost halfway around the globe and the expenses of such an operation would have been high.

In the past two years or so, MCC's resources have been strained so that we were not as mobile as we would have liked to be. Had we responded with a program in Iran, it would probably have had to be at the expense of an existing and badly needed program somewhere else.

Witness of 1-Ws

SHELLY: *Delegates to the General Conference sessions in August, 1962, expressed considerable dissatisfaction with the end-result of the present 1-W program. There was a general feeling that the program was not making an adequate peace witness. Do you agree? Have the groups participating in the 1-W coordinating board felt that this approach is strengthening this program?*

EDGAR METZLER, executive secretary, peace section: As I stated in an article recently released through our news service [published as an editorial, *The Mennonite*, April 2], I do not think that our 1-W program is making an adequate peace witness. The two years of 1-W are not voluntary service, which would be the only kind of Christian service, but dictated by the demands of the law. The 1-W program is a government program administered by Selective Service. A man may be in 1-W service, but by his work and general attitude he may show himself to be completely unaware of the human need which exists in today's world.

Furthermore, his service may not even be a conscious *no* to war. The 1-W program has not channeled young men into areas of greatest need. I do not want to discredit the good work done by many 1-W's in many hospitals and other institutions throughout the United States, and approximately fifty-five percent of the conscientious objectors have served in such capacities; but I would like to ask: What is the testimony of compassion and peace when the vast majority of young people forced to service by the government spend their time in public hospitals in a land where the level of medical care is unbelievably high when compared to many of the underdeveloped lands of the world?

We cannot blame the young people for this shortcoming. It is my belief that their service will have spiritual validity only as it is part of the reality of ethical conviction and courageous discipleship in the local congregations from which they go. When the church members at home become as concerned for peace as they are for prosperity, then out of their life together will come an army of dedicated young people who can and will be peacemakers for Christ in today's world.

In answer to your second question, I cannot speak for all the groups, but I do have the impression that there is considerable frustration as to the best way to work at a cooperative approach. The best solution to the 1-W problem would have been the defeat of legislation to renew the draft. Unfortunately, this was not done.

At Last—Overhead

DRESCHER: *What is the overhead cost of MCC in comparison to other relief and service agencies?*

WILLIS DETWEILER, assistant treasurer: For 1961 I consider our overhead as being seven percent. In the term overhead I included all expenses incurred by the Akron and regional offices (Newton, Reedley, Kitchener). I also included executive committee expenses, including administrative trips to foreign countries, and all departmental staff allowances and travel. The MCC program on which this seven percent is based includes the value of material aid contributions but excludes the mental hospitals' operations, the Mennonite Mental Health Services coordinator's office, and the Ailsa Craig Boys Farm's operations.

The term "overhead" can be misleading because different items are included in this category by different organizations. We believe that the MCC figure compares favorably with those of other similar organizations, but we do not have their exact figures on hand in order to compare.

NEWS

All Germans Responsible for Nazi Crimes

All Germans must accept responsibility for Nazi crimes. It makes no difference if they were directly involved or not. This is what the Council of the Evangelical Church in Germany declared at a recent meeting at Bielefeld, Germany.

"Even those citizens who were not involved in the crimes, and know nothing about them, share the responsibility for them, because they did nothing about the perversion of all the ethical and legal standards in our country," the Council said in a seven-page statement.

The statement declared that the Nazi crimes were made possible "only because our people entrusted the political power to a regime which adopted the 'Nordic race' as its ultimate ideal, instead of God and His Holy Commandments; which believed in the nation and its 'leader' instead of believing in God and its Saviour Jesus Christ; and which despised other nations and regarded its political opponents as devils instead of regarding its fellow men with respect and love."

Churches and all German Christians are implicated in these crimes. "It was the duty of all Christians to confront us with the message of truth entrusted to us by publicly confessing the irrevocable Lordship of God over every sphere of life, thus protecting the victims of that system, especially the Jews living in our midst. But very few had the courage to resist."

The trials of Nazi war criminals force the older generation to face the question whether they "have at last recognized the extent of the mass crimes carried out with indescribable cruelty by the German people in obedience to the orders of the State during the national-socialist period, and whether they are prepared to face that past instead of trying to forget it and refusing to accept any responsibility for it.

"Injustice is not settled by being hushed up, and it is nonsense to speak of fouling one's own nest when the real need is to clean up a nest which has already been horribly befouled. It is no use either to take cover behind the wrongs inflicted on German people by other nations during and after the war. That will not blot out the guilt for the mass murder of Jews and other ethnic groups, for which we Germans are responsible."

The statement notes that the trials of Nazi war criminals confront the German courts of law "with an incredibly difficult task."

"They have to look into abysses of evil and inhumanity which surpass the normal bounds of the imagination. Our courts of law will have great difficulty, after such a long time, in discovering the exact

BLANKET DISTRIBUTION COMPLETED Thousands of blankets contributed by MCC and other relief agencies have somewhat alleviated the desperate situation of need in Algeria this winter. Most of the blankets were distributed through the regular channels of Christian Committee for Service in Algeria, the organization with which MCC is cooperating in various projects of aid and education.

facts and determining rightly to what extent the accused were responsible," it said. "In every single case they will have to bear in mind what a powerful influence was exerted at that time by the terror of the party and the State, through cunning propaganda and suggestion upon consciences which had been systematically lulled to sleep for years, or systematically trained in the wrong direction, and by the temptations presented by positions of uncontrolled power."

JAZZ USED FOR EVANGELISM

A coffee bar atmosphere and modern jazz music would hardly be considered an ideal setting for an evangelistic campaign, but a British youth movement has been making effective use of such unorthodox means to reach teenagers who are unchurched.

Traditional methods of youth evangelism have proven to be largely non-effective with them. British Youth for Christ has begun a special program of coffee bar and pub evangelism. Under it, teams of young people go to the teen hangouts and present a short program of spirituals and folk music. Then they invite the young people to a concert and free coffee and biscuits at a nearby union hall after the pubs close.

"The young people come to the hall glad for the opportunity to hear the music and to have an excuse to stay out later," says Alan Davis, a Youth for Christ International staff evangelist who recently spent some time in this ministry.

"At the hall which is set up with tables and chairs the teenagers have a chance to enjoy southern spiritual and folk music while drinking coffee and talking," Davis explains. The host at each table is an older Christian who serves the refreshments and makes the young people feel at home.

The show concert is followed by a pointed five-minute message on a popular phrase or expression. "After the message," Davis says, "the teenagers at the table are confronted personally with the claims of Christ and are given an opportunity to make a decision for Him."

One of the most ambitious undertakings of this sort was the recent transformation of a large ballroom in the Eastbourne area of London into a giant coffee house for a week-long series of meetings like this. Catching the attention of the teenagers was a former dance band trumpeter who played "When the Saints Go Marching In" and other popular songs with a familiar beat. The coffee bar kids were thoroughly at home and the refreshment bar did a brisk business.

On one occasion the teenagers at one table even started a card game which soon caught the watchful eye of one of the crusade leaders. But the interest in the game waned as the evangelist got up to speak on the phrase, "I couldn't care less."

"God," the evangelist explained, "couldn't care more, and to prove it He sent Christ to die for our sins." His message was brief, simple, direct. The audience gave serious and thoughtful attention as he told them, "God knows about the kind of problems you face . . . dirty thoughts . . . your lost virtue and habits that have a vice-like grip on you." As they listened the teenagers left their refreshments untouched, their card game unfinished, and not even the crunch of a potato chip bag was heard.

Results from meetings like this are surprisingly good, Davis reports, and he says they reach a class of young people who would otherwise have no contact with Christianity. Socializing in the coffee bars and pubs is unique to the young people of Britain and the continent, according to Davis. He attributes it to the fact that they find the strong cultural emphasis on television rather dull and don't have cars to drive around in as their American counterparts do.

NEW MCC SLIDE SETS

Two new slide sets, "A Bale of Christmas Bundles" and "The Mennonite Witness in British Honduras," have been prepared by MCC Information Services and are now available for showing to church and school groups.

"A Bale of Christmas Bundles" follows a bale of bundles from a clothing depot in North America to the distribution point in Hong Kong. It concludes with a brief look at Christmas bundle distributions in other lands. The set has forty slides, a script, and a taped narration.

The set on British Honduras tells about the country, the Mennonite colonies located there, MCC activities, and closes with a description of Mennonite Disaster Service efforts to clean up in Belize after Hurricane Hattie. This set has fifty pictures, a script, and a tape recorded narration.

Either of these sets may be borrowed free of charge from the MCC offices at Akron and Kitchener. Catalogues are available on request.

SPANISH PUBLICATION

El Discipulo Cristiano is the (Old) Mennonite answer to a literature need. The Mennonite Board of Missions and Charities, under the direction of Urie A. Bender, Secretary for Literature, has published a Spanish-language magazine since January 1962.

According to Bender, the magazine is intended to be a "serviceable journalistic mouthpiece for all of the Latin American Mennonite churches," A variety of articles includes devotionals, Bible commentary, biography, and news.

EL
DISCIPULO
CRISTIANO

El Discipulo Cristiano is published in Buenos Aires, Argentina, with contributing editors in various South American countries as well as in North America. While the (Old) Mennonite Church has taken the initiative in this Spanish publication, the General Conference now cooperates in the project through the Board of Missions. Gerald Stucky, missionary in Colombia, is a contributing editor. LaVerne Rutschman, professor at the inter-Mennonite seminary in Montevideo, is a member of the administrative committee. The Board of Missions annually allocates funds for the publication of this magazine.

CAPTIVES IN GOOD HEALTH

On February 8, 1963, the Christian and Missionary Alliance in New York received this heartening telegram from Vietnam: "Authentically reported three alive good health halleluja."

This cable was sent by Grady Mangham, the CMA director in Vietnam. Further details in a letter from Mangham revealed that the Vietnam government forces have recently captured a communist soldier who claims to have been the leader of the Viet Cong group which captured the Christian workers in May, 1962. In a raid on the Banmethuout Leprosarium, the Viet Cong captured Daniel Gerber, an MCC Pax worker, and two other workers at the leprosarium, Dr. Vietti and Reverend Mitchell.

The captured communist leader also reported that he saw the three captives almost every day, and they were being used to care for sick and injured soldiers. Until his own capture on February 7, he was in contact with the captives.

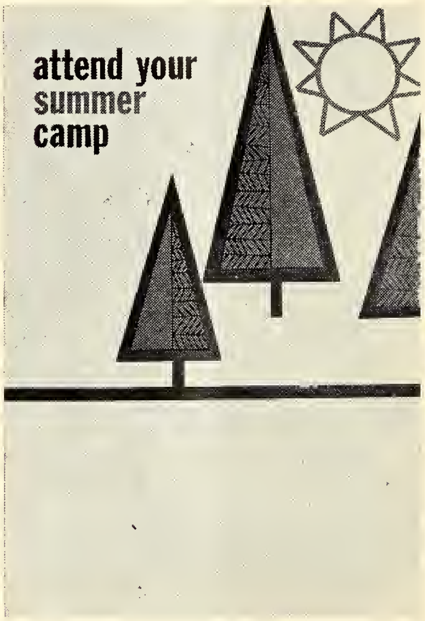
COSTS GO UP IN INDIA

The cost of living increased during the past year in many areas of the world. In one country it was twenty-two percent. By contrast, in the United States, according to the Department of Commerce, the cost of living went up less than one percent last year.

In India the cost of construction went up twenty-five percent. This has caused serious complications to the building progress at Union Biblical Seminary in Yeotmal. In a letter to the Board of Missions the president of the Yeotmal Seminary, Frank Kline, says, "In the next three months we are going to have bills of some $15,000 to $16,000 to meet. If it is at all possible, therefore, for your mission to give the 1963 building allotment it would be a great boon indeed! What we will do otherwise I cannot tell. We have no way of financing ourselves any other way. . . . We pray that the Lord will guide all together for His will to be done now in these matters in the next three months."

In reply, Andrew R. Shelly, executive secretary of the Board of Missions, said: "If we believe the gospel, how can we say we will cut back at the 'cutting edge of the church'? If we believe in the spread of the gospel, how can we say we will hinder the work of preparing eager, consecrated Christians to proclaim the gospel? . . . So, the long and short of it is that while many practical considerations would seem to suggest that we must postpone sending the $3,000 until late in the year we are sending it now. Somehow I feel the Lord would have us step out on faith, taking Him at His word that He can fulfill Ephesians 3:20 again and again."

In addition to a modest amount for regular support of the seminary which is training approximately one hundred young people, the Board of Missions pays $3,000 a year toward expansion. During the past year a new library was completed. The General Conference also supplies faculty in the person of Kenneth Bauman, and for the past two years Tina Block has served there as secretary-treasurer.



POSTERS AVAILABLE

Posters with space to advertise summer camps are available at twenty-five cents each for twenty or less posters and twenty cents each for twenty-one or more. They may be obtained from the Mennonite Bookstore, 720 Main, Newton, Kan.

SUDAN BARS MISSIONS

Missionaries of the Sudan Interior Mission will stay on in that country "although severely hampered" by Sudan's Missionary Societies Act of 1962, according to a report published by the organization headquarters in New York.

"The door in Sudan seems nearly shut, but not quite. There are still opportunities, and as long as they exist we will continue, by God's grace, to represent Him there," the report said, adding, "we believe our people should stay in the Sudan, even though (their activities are) curtailed, to encourage and instruct the national church. We must pray and trust God to work out His will."

Founded in 1893, the Sudan Interior Mission is the world's largest interdenominational missionary society with nearly 1,300 missionaries serving ten African nations.

The publication, Sudan Witness, said under the Sudanese Act Christian missionaries are forbidden, public witness to Muslims, and are severely hampered in pursuing many conventional missionary methods of evangelism.

"The letter of this law . . . is severe, and missionaries feel that the Act may well become the Axe."

Sudan's government has claimed that the Act has largely affected teaching missionaries, those not required for educational duties in that country during a time when schools have been nationalized in an attempt to unify the northern areas (Arabic and Muslim) and the southern regions where most of the Christians live.

SUMMER SCHOOL AT SEMINARY

The Mennonite Biblical Seminary at Elkhart, Ind., is offering three terms of summer school this summer. Each term is three weeks long. Tuition costs are ten dollars for each semester hour. Room rent for single students is one dollar a day. Married students may rent an apartment for twelve to fifteen dollars a week.

Courses to be offered and instructors are: Christian Discipleship, Clarence Bauman; Sociology of Religion, Leland Harder; Christian Education of the Family, Ross T. Bender; Old Testament Seminar, Millard Lind; Worship Seminar, Orlando Schmidt (June 5-21); Isaiah, Jacob J. Enz; Missionary Methods, J. D. Graber; Cultural Anthropology, J. Howard Kauffman; Evangelism Seminar, Paul Miller; Missions Seminar, S. F. Pannabecker (June 26-July 12); Biblical Interpretation, William Klassen; Life and Theology of the Early Church, or Existentialism and Christian Faith, C. J. Dyck; Preaching Seminar, Erland Waltner; and American Church History, C. Norman Kraus (July 16-Aug. 2).

Applications should be sent in before June 1. If credit is desired for the courses, include transcripts of previous academic work. Direct all inquiries to Erland Waltner, 300 Benham Ave., Elkhart, Ind.

CHURCH RECORD

CALENDAR

Conferences

Apr. 16-19—Town and Country Seminar, Elkhart, Ind.

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Oct. 25-29—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

Pacific

Apr. 14—Dedication of new sanctuary, First Church, Paso Robles, Calif.

Apr. 19-21 — General Conference Fellowship Convention, First Church, Paso Robles, Calif.

Western

Apr. 14—Bethel Church, Inman, Kan., church choir Easter concert.

Apr. 21—Bethel College Choir at Tabor Church, Newton, Kan.

Apr. 19-20 — Oklahoma Church Workers Conference, First Church, Clinton. Verney Unruh, speaker.

May 5—Mennonite Song Festival, Memorial Hall, North Newton, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Baccalaureate Service, Mennonite Biblical Seminary.

May 26 — Commencement, Bethel College, Franklin Littell, speaker.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31 — Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

GIFTS

A gift of $10,252 for use in foreign missions was recently given to the General Conference by Helen Bestvater. A member of the First Church, Newton, Kan., Miss Bestvater died in October 1961.

MINISTERS

Willard Wiebe, Mountain, Lake, Minn., has accepted the pastorate of the Salem Church, Freeman, S. D., to begin in the summer of 1964. He has been pastor of the First Church, Mountain Lake, since 1955. At Freeman he succeeds J. Herbert Fretz who leaves this spring for Eighth Street Church, Goshen, Ind.

WORK OPPORTUNITIES

Experienced office secretary by May 20. Typing essential, dictaphone and filing experience helpful, shorthand not required: Write Board of Christian Service, 722 Main, Newton, Kan.

For sale: Hardware store in central California. Mennonite population in area. Lease building. Contact Mutual Aid, 722 Main, Newton, Kan.

PUBLISHED

Frank H. Epp, Altona, Man., is the author of *Mennonite Exodus,* a history of the work of the Canadian Mennonite Board of Colonization in resettling the Russian Mennonites in Canada. The book recounts the clash of the Mennonites with the Soviets after 1917. Cost: $6.

Russell L. Mast, North Newton, Kan., is the author of *Lost and Found,* seven sermons on the four parables of Luke 15, pointing the way from lostness to salvation. Herald Press published the book for $2.50.

Hans Hillerbrand, Durham, North Carolina, is the compiler of *A Bibliography of Anabaptism, 1520-1630,* published by the Institute of Mennonite Studies, 3003 Benham Avenue, Elkhart, Ind., for $8. The volume contains 4,611 entires. A second volume to cover later writings by and about Mennonites is planned.

WORKERS

Lester E. Janzen has been appointed stewardship secretary of the General Conference by the Board of Business Administration. He will serve for a three-year period beginning Sept. 1. Presently he is the pastor of the Menno Church, Ritzville, Wash. His duties will involve stewardship education, working with congregations, and districts in the promotion of dedicated giving and living.

Cornelius Krahn, language and history instructor at Bethel College, North Newton, Kan., has been given a grant by the German Academic Exchange Service for the summer of 1963. He will observe and study the methods and facilities used to teach the German language to foreign students in Germany.

Rudy Jansen, Calgary, Alta., has been appointed building supervisor of the proposed residence extension at Canadian Mennonite Bible College. Plans are to begin building this summer.

Herman R. Weaver became chap-

Frank Epp. Hans Hillerbrand (Published) Lester Janzen, Cornelius Krahn (Workers), Willard Wiebe (Ministers).

Mennonite Encyclopedia

THE MENNONITE ENCYCLOPEDIA

The only reference work that covers 400 years of world Mennonite history. It contains 14,000 articles, 463 illustrations, and over 100 maps. *Edited by Harold S. Bender and C. Henry Smith.* $42.50 for the four-volume set.

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

lain of Kings View Hospital, Reedley, Calif., in February. He is a graduate of Goshen College and Seminary, Goshen, Ind., and Perkins School of Theological Southern Methodist University.

DEATHS

Darlene Janzen, Fenwich, Ont., was born June 8, 1962, and died March 10. She is survived by her parents, Mr. and Mrs. Walter Janzen.

Jesse Peters Loewen, Glendale Church, Lynden, Wash., born Nov. 16, 1899, in South Russia, and died March 14. One son and four daughters survive.

Mrs. R. S. Martin (Ella), Eighth Street Church, Goshen, Ind., born June 28, 1882, and died March 5.

H. G. Penner, First Church, Beatrice, Nebr., born in Germany, July 17, 1872, and died March 3. He was a doctor in Beatrice for over fifty years. Survivors are his wife and one son.

Clarence Preheim, Bethany Church, Freeman, S.D., born March 28, 1925, Freeman, S.D., and died March 4. Survivors include his wife and a daughter.

Jacob P. Jantzen, Beatrice, (Neb.) Church, born Oct. 20, 1889, and died March 19.

Peter Plett, Bethesda Church, Henderson, Neb., born Oct. 28, 1880, in Russia, and died Feb. 14.

NEW ADDRESSES

California
Vernon Graber, 743 Smalley Ave., Hayward
Eugene E. Schmidt, 4955 El Camino Rd., Atascadero
Kermit Stalter, 521 East Ocean Blvd., Apt. 8, Long Beach
Ray Suter, Lincoln Park Motel, 4101 East Valley Rd., Los Angeles 32
Mrs. Lorena Wagner, 575 E. Athens, Altadena
Ervin J. Zielke, 2116 Dufour Ave., Redondo
Colorado
Anna Baerg, 1500 E. 10 St., Denver 18
Waldeen Epp, Riverdale Club Park, Rt. 2, Lot 16, Pueblo
Donald S. Harder, 311 S. Leydon, Denver 22
Delmar Kaufman, Box 143, Bennett
Georgia
Mrs. James Diss, Box 134, Louisville
John S. Harper, 2307 B. Lindmont Circle, NE, Atlanta 5
Illinois
Albert Bauman, McLean
Jac. M. Duerksen, 3429—32 St., Crt., Rock Island
Byron Fox, 17514 Roy St., Lansing
Max Kirkton, Gridley
Kansas
Ernest R. Hiebert, 1008-18 Pl., Independence
Mrs. A. M. Lohrentz, Box 292, North Newton
Paul Rempel, 1716 Vaugh Drive, Manhattan
Paul Steider, 9141 West Branch Drive, Shawnee Mission
Mrs. G. E. Wiens, 1950 S. Lorraine, Wichita
Mrs. Pete Willems, 2906 N. Monroe, Hutchinson
Louisiana
Mrs. James Berry, 3213 Schuler, Bossier City
Robert Chase, Ponchatrain Trailer Court, Slidell
Fred Cherry, 3641 Elizabeth St., Slidell
Manitoba
Edward Cornelson, Box 183, Boissevain
F. B. Sawatzky, Tourond
David Winter, Box 1072, Morden
Minnesota
Melvin Baerg, Truman
Viola Kintzi, 307 - 1 Ave., NW, Austin
Raymond Voshage, Rt. 1, Odin
Patricia A. Vytlacial, 418 Pierce St., St. Paul 4
Missouri
Mrs. Jack D. Eighmey, Box 129, Neosho
George Flasschoen, School of the Ozarks, Point Look Out
Harvey Quiring, 7114 Clayton Rd., Richmond Heights 17
Montana
Margaret Brien, Crow Agency
David Deckert, 1504 N. Kendrick Ave., Glendive
New Jersey
James Bean, 477 S. Maple Ave., Glen Rock
Muriel Sandaver, Box 235, Villas
Ontario
Herbert Bast, Newton
Herman Enns, 135 Lower Horning Rd., Hamilton
Nancy Anne Litwiller, 35 Carfrae Cres., London
John Rogalsky, 49 Merrygale Crescent, Islington
Oregon
DeVera Schmidt, 4246 SE Salmon, Portland 15
Melvin D. Schmidt, 1095 New Haven Drive, Salem
Mrs. C. Vorheis, 9812 SE Boise, Portland 66
William M. Zehr, 13703 SE Salmon, Portland 33
Pennsylvania
Arthur Geigly, 2654 Harrisburg Pike, Lancaster
Peter Harder, 156 Green St., Doylestown
Mrs. Paul Nyce, 3 St., Quakertown
Clayton Roenberger, 111 S. Hellertown Ave., Quakertown
Clarence Swisher, Box 106, Loganville
Daniel Wendiz, Edison
Texas
Ronald Blumenshine, 202 Carnahan, San Antonio
Mrs. Richard Buckner, 2006 Ave. T, Lubbock
Mrs. Edna May Clark, 1200 S. Moran, Midland
John R. Goering, 2661 Wasina Dr., Dallas 34
Clyde J. Hiebert, 5022 Bousser Ave., Apt. 2, Dallas 9
Marilyn Janzen, 1756 West Main, No. 6, Houston 6

LETTERS

Those Who Have the Least to Say

NOT ALL OF your readers will understand and emphathize with your "buckshot blast" at religious radio in your editorial of March 12. I can visualize at least two reader groups, who will take exception to your vigorous expression.

There is the group which has probably found the kind of religious radio you decry quite acceptable and, indeed, indispensable. This group will "buckshot-blast" you back.

A second group will not know what you are talking about, for not all Mennonites in North America are exposed to the kind of religious radio (in quality and quantity) you have in Kansas.

This latter group should know from another source that you have good reason to "let off steam." Some of us who have been temporary residents in Kansas have often wondered why the good people of that state did not rise up in protest over their religious radio fare a long time ago. To be sure Kansas does not stand alone in this.

It is indeed a sad state of affairs that Christian broadcasters are among those who have prostituted the mass media. Very low ethical, theological, and musical standards, plus the lack of internal self-criticism and discipline among many religious broadcasters, are the reasons why so many councils of churches, so many radio stations and so many members of the listening public have turned completely sour on religious radio.

What is even sadder is that those who know better haven't done much better than to blast what is bad. What, for instance, has the General Conference Mennonite Church *really done* in all these years that its central offices, as well as one of its major educational institutions, has been located in Kansas, to correct the situation?

Before pressing this question too far, I will admit that doing something isn't as easy as it may appear on the surface.

One reason for the difficulty is that radio, like television, is an entertainment medium rather than an educational medium. It is that by virtue of the American concept of broadcasting as another opportunity for private enterprise, and by virtue of its present role as a constant companion (background noise) for many people in homes, cars, offices, and on the streets.

Realizing this dimension of radio, many of the religious broadcasters have adapted their approach to fit into the entertainment function of radio. This is why they use the most popular songs and the most popular themes. Those who don't believe that the gospel message can be entertaining in either form or content face a dilemma here.

A second reason is related to the first. Radio, like television, as a mass medium, needs a mass audience. To get a mass audience you must have a minimum message. The mass communicator must, generally speaking, present a diluted message which majority groups can accept. This is true of religion as it is true of politics.

The gospel, however, is a maximum message which does not guarantee a maximum audience. Few there be that listen to it and respond to it. This raises the question whether the gospel (with its maximum message) is at all compatable with the mass media and the mass audiences demanding minimal messages.

A third reason for the reluctant approach to religious radio is our hesitation to become part of a phenomenon whose image we ourselves find almost intolerable.

While the obstacles to wholehearted participation in religious radio and television are nigh unsurmountable, we still may not stand idly by. We must do more than diagnose the illness. We must work toward the cure.

In my opinion, two things must be done without too much delay if we want to meet the challenge of the situation: 1) the mass communication department of the General Conference Mennonite Church must be strengthened; 2) Mennonites must seek a cooperative approach to the mass media as they are seeking cooperative approaches in other fields. There should be a meeting of all concerned, perhaps under the established umbrella of mission board and MCC secretaries.

It should not be, that, by default, we leave the largest audiences to the religious broadcasters who have the least to say! *Frank H. Epp, Box 720, Altona, Man.*

RADIO LESSONS—CONCLUSION

DEAR MR. EDITOR: Your editorial on radio broadcasting was no doubt intended to stir your readers. Well, it did just that to me. In fact, it did more than that as it gave me a number of sincere concerns. I want to express them to you personally.

and I feel that our general constituency has a right to know what some of the readers think on this subject.

First, you, as an exponent of Biblical nonresistance (you do hold this position, don't you?) surprised me with your militant attack on a man of God whose radio ministry has been a blessing to many. I know several families who came to Christ through the ministry of "gravel" voiced Dr. DeHaan of the Radio Bible Class. These folks are very active in the church today.

As a firm believer in Biblical nonresistance I am convinced that it is inconsistent for one to decry literal warfare while engaging in driving a *PEN* knife into the back of a brother in Christ. Please give this some thought in the light of Romans 14: 10. I'm glad I did not say, "If I have a choice between listening to jazz and a gravel voice belting out the Bible, I never flip a coin."

Second, you, as editor of *The Mennonite,* should seek to unify rather than divide our people. The editorial in question takes the attitude—"I have a right to condemn you 'fundamentalists' because I have the inside track on all truth." How Pharisaical can one get? It is this type of editorializing which is promoting division in our Conference constituency.

The General Conference was organized as a fellowship of churches which granted local autonomy to each group. Freedom to exchange thoughts was a part of our fellowship and may eventually make it necessary for another Oberholtzer to promote a movement which will restore these historic principles. I plead with you to show Christian charity toward those who preach Christ even though they do not conform to your particular "filter" brand. Philippians 1:15-18 speaks very pointedly on this issue.

I agree that some religious broadcasts have exploited the people. Does this justify your editorial? Is it Christian, let alone Mennonite to do what you have done? As a brother in the Lord I want to encourage you to retract your editorial and apologize to our conference constituency. *Harold D. Burkholder, 1515 South 10 St., Omaha 8, Neb.*

The portrait of radio broadcasters was a composite one. Any resemblance to any one broadcaster, living or dead, was unintentional and purely coincidental. I apologize to anyone who identified my word-sketch with any specific person. Editor.

Dear Brother Shelly: Sometimes the radio broadcaster does not use his means of communication wisely. There is sometimes undue begging for funds and quite possibly even a false belief is propagated. There are times when the writer also misuses his pen. Such a time most certainly was a recent editorial which appeared in *The Mennonite* on the evils of religious radio broadcasts . . . . I encourage you to sit down some morning with a radio beside you and actually listen to these religious broadcasts. Most of the nationwide broadcasts have some of the best musical talent of the country and one might add some of the better Bible exposition is available from their speakers. Many of our Mennonite youth talents are lost to us because we do not have the radio programs of the caliber of "Word of Life" and "Back to the Bible Broadcasts" and "Morning Melodies." *Ernest W. Neufeld, 2944 N. Franklin St., Philadelphia 33, Pa.*

Dear Brother: You have done it again! Before the wrath of "radio Christians" demolishes you, let me extend a word of deep appreciation for your courage and insight. People who join the flock of "your radio pastor" get about what they deserve—but let no one assume that this is Christian faith. Radio religion is symbolic of America's hollow "religious revival": a voice without body, a faith without form, a church without discipline. *J. R. Burkholder, 36 Oakland St., Newton 58, Mass.*

Dear Sir: I have been deeply disturbed by a recent series of articles and editorials in *The Mennonite* which have stressed cooperation and unity among some groups who hold no claims to salvation through the shed blood of our Lord and Savior Jesus Christ. I believe the Bible teaches unity only upon such confession and possession.

Then follows a printed blast at N.A.E. [Feb. 26, editorial] and Christian radio just to name two. One begins to wonder which way we are heading as a denomination.

If more money was spent for printer's ink and, yes, even radio time, fighting our common enemy and less on fighting each other there is no telling how much we could jointly accomplish to the Glory of God and to the exalting of the name of the Lord.

There are, to be sure, those in radio who are not true witnesses but I do not believe that this gives us any right to generalize and discredit an avenue that has been so used of the Lord. . . . *Roy Ensz, Dolton, S. D.*

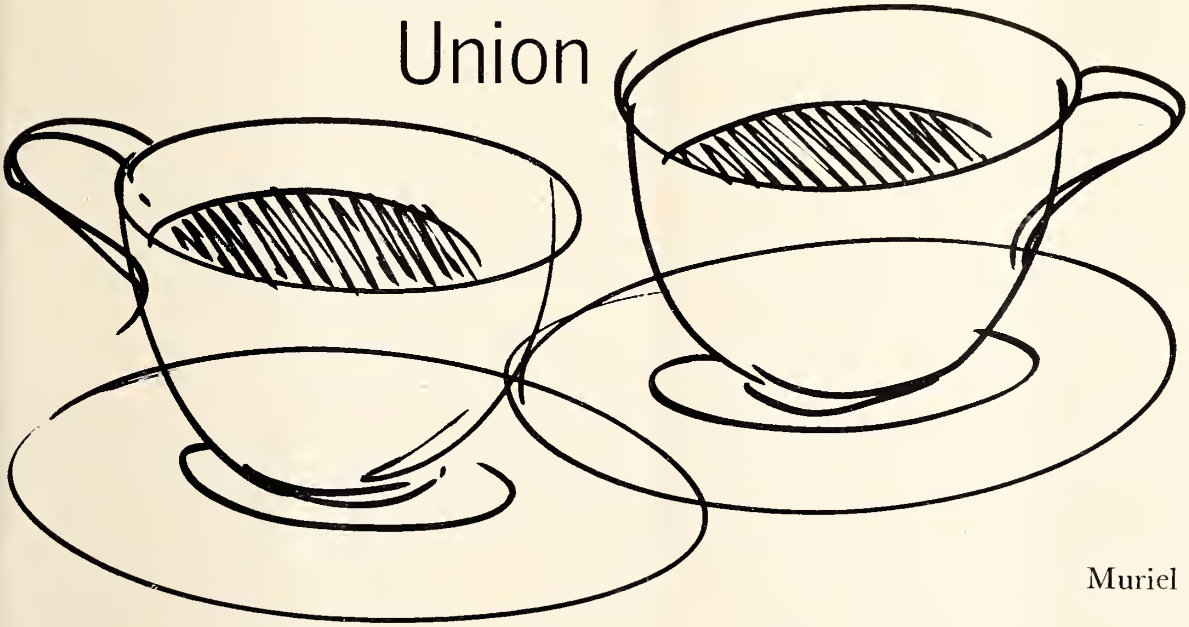
Would you please print editorials which are uplifting and Christ-honoring, rather than fault finding. *Susan Steiner, Route 1, Box 90, Pandora, Ohio*

Mr. Editor: I feel like spouting too —some of these radio programs with their altogether Bible preaching are much more inspiring than some of our Mennonite services where the pastor sings a lullaby to the congregation, giving quotes from great literary pieces and giving sermons so as not to offend any of the more influential members. I feel that we have fallen far short as far as giving out soul-winning and up-building services. Maybe we can take some lessons from these radio programs. *Harold E. Isaak, Box 128, Aberdeen, Idaho*

Dear Editor: While there are too many programs of the kind you so vividly describe, you fail to give due credit to the really fine ones on the air. . . . You haven't one sincere compliment for the programs with high standards and pure motives. Perhaps you haven't had opportunity to hear them. Just what kind of radio stations do you have in Kansas? *Mrs. Leslie B. Lehman, 420 Van Buren, Berne, Ind.*

Dear Editor and Readers: May God have mercy on us and forgive us that we have been such poor witnesses for Christ that the editor of *The Mennonite* dares to be so brazen in his attack on the radio pastors . . . . Eternity will reveal how many people who had considered the ministry or Christian service were led to abandon this decision after reading your editorials. *Mrs. John J. F. Goering, Rt. 2, Box 41, Galva, Kan.*

Easter at the Student Union



Muriel Thiessen

THE STUDENT UNION cafeteria is without doubt the least private place on campus, but it's also the best place to feel utterly solitary. Sitting there is like looking at and hearing all the channels on television at once. This time, however, I didn't have much choice as to what to listen to.

"Do you mind?" someone said, and I looked up.

"No," I said. He had the careful articulation that marked him as an educated foreigner. He sat down and began tearing the ends off three little envelopes of sugar, pouring the contents into his cup.

"Are you an American?" he asked.

"Yes," I answered.

"I thought perhaps you were a European," he said, and began stirring.

"That's sort of a compliment," I said.

He smiled a little.

"How long have you been in America?" I asked, not wanting the pause to become too long.

"Seven months," he replied. "I had planned to come last year but my father became ill. He died exactly one year ago."

I wasn't sure what to say and how much he would consider polite. He didn't seem to expect words anyway.

"Are you looking forward to the vacation?" he asked.

"Oh, yes," I answered. "Seven lovely days."

"Ironical," he said. "Because Christ died, students get a week off to catch up on their school work."

It was the kind of statement to which there are no responses.

"I am a Christian," he added suddenly, as if realizing the explanation was necessary for understanding his previous remark.

"I am too," I said, chastened at the same time to think that I had given words to my faith only at his invitation.

"I became a Christian when my father died," he said.

"Really?"

He looked up as if to test the sincerity with which I had said it. Apparently he felt a go ahead sign.

"Yes," he went on. "Before my father died I was nothing religiously —by choice, you understand. I had chosen that way at university because I concluded that all religious people were narrow-minded. My parents were sad about my attitude though they were not then Christians. . . . So I was nothing. With my whole strength, and even a lot of effort, I was nothing. My life in those days could provide some shocking details for a modern version of the story of the prodigal son. Are you familiar with that parable?"

"Yes," I said. It was hard not to add "Of course."

"Anyway," he continued after a minute, "then my father became ill and I was called home. He had never spoken to me about his new faith. Now he said, 'Just as you have come home to me, so I am going home to my Father.' At

YOUTH

first I thought it tragic that his last words to me should be tinged with incoherency. Then I remembered with a start that one of my friends had said that Christians think of God as a father."

"Yes," I said. "I have thought of God that way ever since I can remember."

He looked at me quizzically. "Then you have also been a Christian as long as you can remember?"

"It's not quite like that. A person still has to say his own yes or no, no matter how he has been brought up."

"And have you?"

This man was relentless. I felt slightly transparent. "Yes," I managed. (Of course I have, of course. And it's none of your business, really.) But I calmly added, "Go on about your father, if you don't mind telling me about it."

"No, I don't mind. My father died soon after that. He died joyfully. It wasn't natural. It wasn't even right. Our people don't die that way. Death is a fearful thing, a great black unknown. At the most, some die with indifference. Happiness only implies insanity. But my father was not insane. And he died joyfully. I will never forget it. It turned my whole life up-side-down. I went back to school and spent the next term trying to forget my father. I succeeded in forgetting about him only when I was drunk."

He stopped and sipped his tea. I was glad for the pause. A line from a play I saw recently was coming to life in my head: "You were so innocent in your sin; I have been so sinful in my righteousness." It was fitting uncomfortably well.

"The rest is hard to tell," he went on finally. "When I had sobered up for good, I decided to give my father's religion a try. I began experimentally, of course. That way I could make it sound very clinical when talking to my classmates. It was hard to get past the experimental stage. It was as difficult as leaving the safe student laboratory to begin making your own living. I don't know—is it possible to explain how a person actually turns over the controls of his life? I simply said, 'I've made a mess of things, God. Please take over.' He did. I have no proof except myself. I was changed."

I wanted to pray or shake his hand very firmly or something. Instead I lamely looked at my watch and said, "I'm terribly sorry. I have a class to get to. The last one before Easter, you know."

"Certainly," he said.

Still I couldn't just walk away. It wouldn't do to get watery-eyed either. "Thank you," I said. "Thank you very much."

He smiled and said, "I understand."

I passed the tables and tray-clatter unaware of everything except that I had been introduced to a new and unexpected cast of characters for the old story that ends, "He was lost and is found."

From Our Readers

INDIANA YOUTH SING

Joining together to praise God in song Sunday afternoon, March 10, were about 130 young people from the Northern Indiana Young People's Unions. After an afternoon of rehearsal, getting acquainted, renewing camp and other old acquaintances, and fellowshiping around the supper tables, the youth gave a concert for the evening service at the First Church in Berne.

The concert was composed of various selections of music from the *Mennonite Youth Hymnal* and *Mennonite Hymnary,* plus solo and ensemble numbers from several of the participating churches. Freeman Burkhalter, minister of music at the Berne Church, led the combined chorus.

PENNSYLVANIA PROJECTS

First Church Youth Fellowship, Allentown, are writing to their members who are in college, voluntary service, and military service.

East Swamp Youth Fellowship, Quakertown, presented a program to the inter-racial youth group at Second Church in Philadelphia.

Pine Grove Youth Fellowship, Bowmansville, attended a concert by the Korean children's choir.

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COVER

"John and Peter at the Tomb" by Michelangelo, is used by courtesy of the Ashmolean Museum, Oxford. Michelangelo (1475-1564) is the Italian genius who besides being a painter was also a sculptor, poet, architect, and military engineer. His greatest work was the painting of the ceiling in Rome's Sistine Chapel.

CONTRIBUTORS

Glenn H. Asquith is editor-in-chief for the American Baptist Publication Society, Valley Forge, Pa.

H. W. Berky, 146 S. Spring St., Bluffton, Ohio, came to Bluffton College as professor of chemistry fifty years ago. He has been professor emeritus since 1958.

Robert Sheldon is a reporter for the New York Times.

Muriel Thiessen, 1019 Sunset Drive, Lawrence, Kan., is a graduate student at Kansas University.

Elaine Sommers Rich, North Newton, Kan., writes among other things devotional material. She edited and contributed to the devotional book, "Breaking Bread Together."

CREDITS

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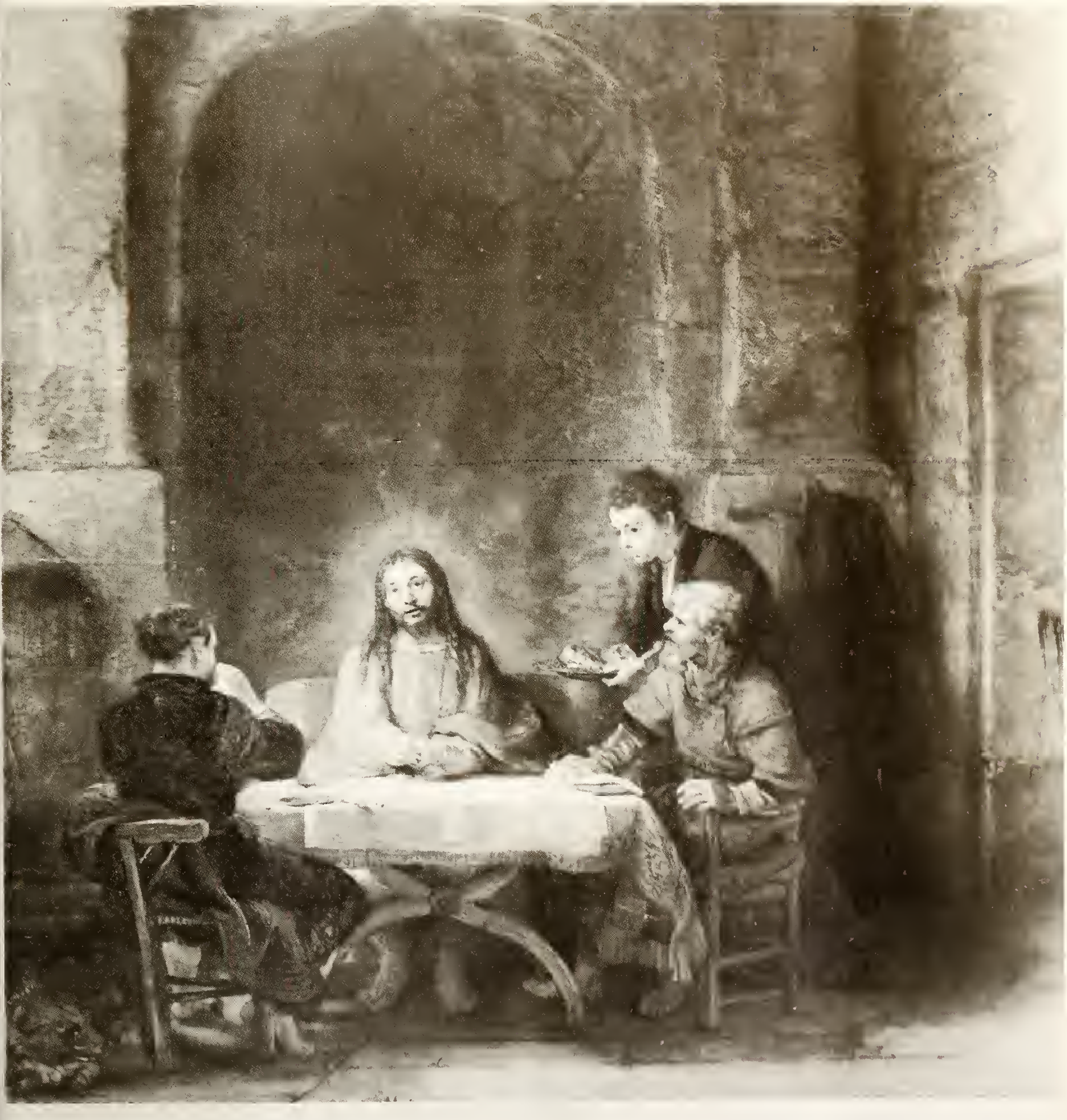
THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Bayer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.



Supper at Emmaus by Rembrandt

Second Class Postage Paid at North Newton, Kans

EDITORIAL

by Elaine Sommers Rich

Down through the centuries the cross has been the most-used Christian symbol. Churches have been built in its shape. It has been silhouetted against the sky atop giant cathedrals. The cross has appeared on the covers of hymnals and prayer books and been worn on lapels and necklaces. The atonement, symbolized by the cross, has been the topic of thousands of sermons, and rightly so.

But what of the empty tomb? If we Christians have the cross without the empty tomb, we are of all people most miserable. If we preach the atonement without the resurrection, we preach a religion that is powerless and vain.

"I believe that Christ rose again from the dead on the third day."

The enormity of this confession dazzles the imagination! We seek for a symbol which accurately conveys this truth. We find none. A bulb lies brown in the earth all winter to flower in spring. But the bulb has not been dead. If I take a bulb into my kitchen and boil it before I place it into the ground, it will not bloom in the spring. The butterfly emerges from its brown chrysalis, but it has not been dead. Jesus Christ was dead and buried and He arose from the dead! Nature, the created, can suggest, but not portray, what happened to its Creator.

Critics of Christianity have often accepted the historicity of the cross but not of the empty tomb. "His friends stole his body." Yet the explanations of these critics remain logically inadequate. What happened to those dazed guards at the tomb? Were the people, including Thomas, who said they saw Jesus after His resurrection all liars? What other than the resurrection can explain how that little band of scattered and disheartened followers became the courageous early church? An apparition in the mist above the Sea of Galilee will not do.

The resurrection was central in the message of the early church. It is central in our message. Jesus Christ is Lord! He conquered death. In 1963 He is Lord of outer space, of the atom, of the nations. As His followers, we are to show forth in our lives the power of His resurrection. Because of it we are to be not fearful but courageous.

We cannot build cathedrals in the shape of an empty tomb. We cannot adequately paint a picture of the resurrection, although Rembrandt was more preoccupied with painting the appearance at Emmaus than the crucifixion. We cannot place a symbol of the resurrection around our necks or on our hymnals. We must *be* living symbols of that resurrection.

He is risen! He is risen! He is risen!

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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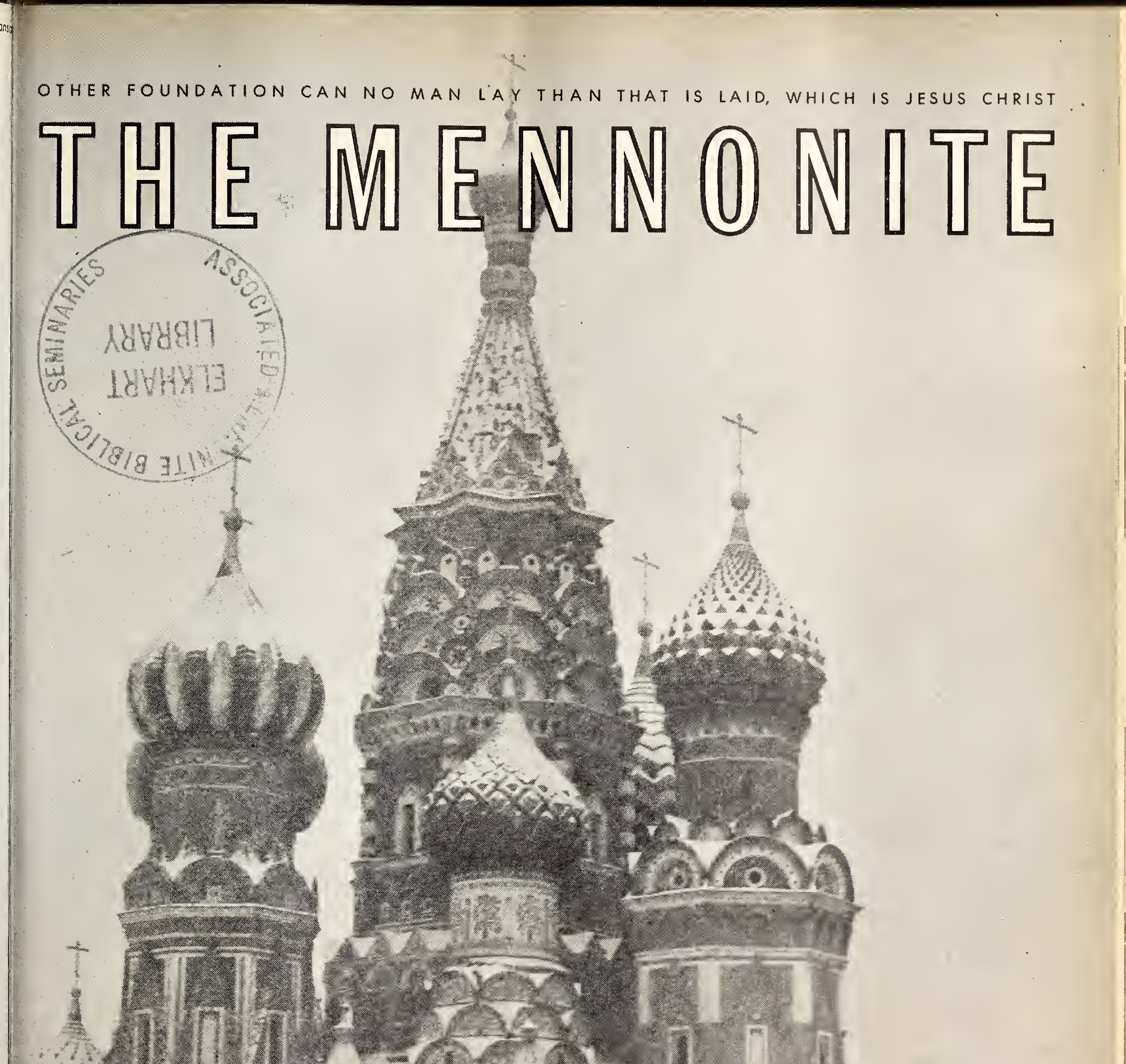

78: 16 APRIL 16, 1963

Paul B. Anderson

The Church Grows i

THE MAJOR CHRISTIAN groupings in Russia, in the order of their size, are the Orthodox, the Armenians, the Roman Catholics, the Lutherans, the Union of Evangelical-Christian Baptists, and the Reformed. These are registered, legalized bodies.

In addition, there are groups of people who gather for prayer or worship secretly. Generally they refuse to register because some parts of their religious practice conflict with Soviet law. Some are of the type of sect which rejects any form

Russian women make a pilgrimage to the cathedral at Zagorski. On the opposite page: a worship service at Alma Ata.

of civil government. Among the latter are the Jehovah's Witnesses and extreme forms of Pentecostals.

The total number of Christians may be thirty million. There are about twenty million Moslems. There are two million ethnic Jews, some of whom, however, may have rejected religious belief. This would bring up a total of about fifty million believers in God, which is a quarter of the population of the country. [Estimates place the number of Mennonites at about 45,000.]

Atheism

On the other side of the picture we see the growth of atheism. With some it is a matter of conviction. With others it is mere neglect of thinking about it. With party people atheism is accompanied by overtones of emotion which make it appear as a faith if not as a religion-in-reverse.

The Communist Party at its Twenty-second Congress in October, 1962, reaffirmed its purpose to eliminate religion. The party believes that this can be achieved by two ways. One is based on the Marxist theory that religion is the product of suffering, insecurity and frustration. The party plans to establish *in this generation* a mode of life in which suffering, insecurity and frustration will disappear, and thus religion as well.

The second way is educational. This refers especially to formal school education and mass media of all kinds. But there is also a person-to-person effort on a grand scale to explain the faults of religion and the reasonableness of atheism. It hopes to get people to leave the church and eradicate religion from their lives.

Eradication of Religion

Three forces are at work. The Communist Party is the primary one. It is ever present and the ultimate authority.

Second come the agencies of the party, that is, the communist youth organization, the Society for the Promotion of Political and Scientific Knowledge (a rebirth of the Militant Godless Union), and the KGB—the Russian initials for the State Security Police. These secondary agencies are the chief instruments for informal education. Their methods vary from the smothering of any religious impulses in youth by substituting other intellectual, social, and emotional experiences to third-degree methods of physical and psychological pressure.

Constitution and Laws

The third force, the Soviet government, is in name the neutral arbiter between the party and the faithful. Its constitution (Article 124) says, "In order to ensure freedom of conscience to citizens, the church in the U.S.S.R. is separated from the state and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."

Its laws permit any twenty persons to register as a religious society (congregation) for the conduct of worship. The twenty may request the use of an existing church building, all such buildings having been nationalized in 1917, or to rent or build a house of prayer, on condition that the premises and furnishings be properly maintained against weather, damage, or loss.

The laws prohibit any religious activity other than worship, which must take place in the churches or houses of prayer. They provide for national and regional organization, and for a limited number of theological schools (currently seven) where men on achieving maturity may train for the priesthood.

Russia

БОГ
ЕСТЬ
ЛЮБОВЬ

Worship in the Moscow Baptist Church: "The faith of the Christian people in the Soviet Union is still the faith of the church universal."

There is one school training imams for the Muslim faithful.

In the Soviet Union, as contrasted with Hungary and some other states in the communist orbit, the churches, among the Orthodox, depend on their own people for money. Income is chiefly derived from plate collections and from profit on sale of candles or other ecclesiastical items. The churches have enough money for their needs, partly because the prohibition of educational or relief work. This means that there are no expenses except for the upkeep of buildings and the salaries of pastors.

Income, Expenses, Taxes

Taxes are assessed on income from sale of candles. The clergy pay income tax in the highest bracket, up to 81%.

The state pays for the renovation and upkeep of those church buildings (as in the Kremlin) which have been taken over as historic monuments and in which no church services may be held.

Church and State

The connecting link between the Soviet authorities and the registered religious bodies is found in two state organs: the Council on Affairs of the Russian Orthodox Church and a similar Council on Religions (for all except the Orthodox). These organs operate parallel to the organs of the churches. Religious bodies must get the approval and assistance of one of these councils on all matters in their life which touch upon the state: property; materials for religious use, paper for printing the three or four church periodicals, metal for making sacramental vessels or other utensils, wax for candles; and permission to purchase foreign exchange with the rubles which they collect from the faithful. The council is also the agency through which the churches may apply for and receive passports and visas. This is the control exercised by the state.

An important aspect of "separation" is the exclusion of any possibility for religion to include the "prophetic" note—criticism, judgment or recommendation on secular matters of government, society, or culture. The party claims it does not even want the churches to help build the new society, lest thereby religion slip in and remain in.

However, an exception is made in one respect. Realizing that churches pray and Christians long for peace, the party welcomes the participation of Soviet churchmen in furthering its peace program. It is at this point that Soviet churchmen enter the field of propaganda and find themselves charged with being Soviet agents when they issue or sign statements which press the Soviet side on international issues, or when they attend and assume a prominent place in "peace" rallies abroad.

A vital thing to bear in mind is that Soviet Russia is under a dictatorship. Supposedly this is a dictatorship of the proletariat (the working class). Actually the Communist Party is the dictator. In such a dictatorship "revolutionary legality" supersedes all provisions of constitution, law, custom, or morals.

Revolutionary aims pervade every nook and cranny of life. Dictatorships tend to erase the line between what they want and what they compel. They demand loud support even where honest feeling would reject

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what is proposed. In this area one may find persons in the service of churches who have been persuaded or compelled for personal safety to do things required by government authority which they would not do voluntarily.

There are many thousands of clergy and faithful lay Christians who have suffered in Soviet jails and labor camps. The exuberance of the police or local officials for the revolution was often responsible. The experience weighs heavily. It is used as a threat by the party and government officials.

The communist position on religion comes from its complete confidence in the human mind. It believes that the human mind using the scientific method can solve all problems, personal, national, or world. It believes that society is divided into two classes. The solution of problems will come through the triumph of one class in a world-wide class struggle.

A View of Conscience

Back of this position is the belief that conscience is not supreme. It is not related to a God-given sense of universal right and judgment. Conscience is only a function of the class struggle. In this sense "freedom of conscience" really means that citizens are free to become aware that their place in the class war is on the side of the workers. An independent conscience is on the other side, and is subject to destruction in class war.

Why Religion Persists

The persistence of an independent conscience and of religious belief in one-fourth of the adult population of the Soviet Union forty-five years after the revolution constitutes a fundamental contradiction of communist theory. Current Soviet writers explain it in various ways.

Communism, they say, demands an intellectual acceptance of man's complete capacity to run the universe. But this has not yet proved true. For this reason some people naturally hold that God is still there.

Also it is noted that Soviet women have been given equal standing with men, yet they have not been emancipated from food queues, kitchen, and the washing of diapers, and so they suffer. In their frustration they turn to religion. Further, until communism has triumphed in all countries, the vestiges of religious faith will enter even communist countries over the radio and in other ways from lands where religion is free and active.

Russian Christians Are Christian

Christians in the churches in the Soviet Union make the contradiction clear in another way. They feel a sense of sin (a word not in communist vocabulary). They hear Christ's words of redemption and life eternal. In Christian faith they find the guide to life here and the promise of life eternal. In the church and particularly in the sacraments they meet God, and they meet with other faithful people who believe in love and mercy (also not in communist vocabulary).

The faith of the Christian people in the Soviet Union is still the faith of the church universal. At each service of worship the tens of millions of Christians in the Soviet Union join with Christians of the United States, Canada, and all the world in praying for the union of all God's people in His holy church. The entry of six churches of the Soviet Union into the World Council of Churches is an expression of this common hope and prayer.

The exchanges of delegations between the churches of the Soviet Union and those of the United States have as their purpose the increase of mutual understanding. They are an important contribution to the effort, which every Christian must make, to bring courtesy, justice, wisdom, and love of neighbor (rejected in communist vocabulary) into play in international relations.

Does God So Speak?

Woe unto you, you who call yourself righteous
And come vainly before Me in Sabbath worship.
I, the Lord seek to be your God;
And not a mere image to be plucked from your mind at will.

How can you say you worship when you come before Me
distraught and troubled about your daily affairs
and not ready to lay your burdens down?
How can you say you worship when you mumble words of
songs and do not even realize the meanings thereof?
How can you say you worship when you come so weary
from your weekly labors that your mind and eyes
close in slumber?
You do not hear Me speak because you do not listen.
You come in garments worked by costly craftsmen.
You come adorned as beautiful roses, but no sweet
perfume arises from within.

You tell the world you worship—by your presence in
My sanctuary, and stand before Me as a body in a
casket without desire or purpose.
How I would that you come to seek forgiveness and alter
your lives; for My heart longs for you.
Great power I have in store for the labors
only you can do for Me.
My love is great, My patience is long, My steadfastness
is true.
Come, My heart longs for you.

Lola Miller

Why Do We Witness?

Personal Evangelism in South America

Emilio Castro

THIS IS A SURPRISING question. It is surprising because the Latin American Protestant who communicates his faith to his neighbor has never asked himself.

Talking about his faith is something so natural and spontaneous that he has not needed to inquire why he does it. The knowledge of the redemptive power of the gospel of Jesus Christ has had such an effect on his character that inevitably he feels possessed by a joy impossible to control. How could he hide from his neighbors and family the great event of history and the great event of his life!

This does not have anything to do with pronouncing judgment on the way of life or convictions of his neighbors. It does not involve demonstrating the superiority of ideas which he professes. It has to do simply with having experienced the freedom from yesterday, the power for today, and the hope for tomorrow that comes from the contemplation of Jesus Christ. And immediately that joy demands to be communicated. It overflows from the inner life.

Jesus has a beautiful parable which illustrates something of this joy. He tells us of a woman who has lost a coin. She painstakingly sweeps her house until she finds it. And once she has found it, her joy is so great that she has to go and tell her neighbor about it.

In all areas of life the same thing happens when joy possesses us. We need to share it. We cannot keep quiet. This is the root of the enthusiasm of the Protestant Christians in Latin America. Having found the secret of the Christian life, they have no other choice than to communicate it and share it with others.

We find the explanation in the love that floods the heart of the Christian. In Christ he has felt loved by God and called to live loving his neighbor. He cannot do anything less than share that which for him is the supreme good, the final value.

Again, this does not involve a reproach of his fellowman; it simply involves the inability to say that he loves his neighbor and then to avoid helping him to find that which is the most precious thing for his life. This arises from the knowledge that with him a real miracle has been performed: the miracle that the God of heaven and earth is concerned for man in general and for him in particular.

A young man, who worked as a plumber, went to make repairs in a family house. The lady of the house talked to him quite naturally about her evangelical faith. The young worker confessed himself an atheist and a fighting communist.

After days of conversation he accepted an invitation to attend a worship service in the Church. Without any other comment he began to buy and distribute Bibles among his fellow workers and comrades in the party.

One day he came to me and asked: "Is it not possible to hold Christian services in my house? I want my brother and my mother and my neighbors to have a chance to know the gospel."

In such a simple way a new house-congregation appears and a chain of conversions is established. No one had said to him: "You must speak." He, like many evangelicals in Latin America, would be surprised at your question.

The prophet Amos says: "The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy?" The Latin American Protestant has felt that God has spoken to him. How can he keep still? He has to go out onto the roads, into the workshops, homes and classrooms, and there transmit his joy, give witness with his life of love and trust, that the miracle that has been performed in him will also be performed in those that hear him. God loves all equally.

NEWS

African Churches Unite For Witness

SOME 350 CHRISTIAN leaders from forty-two African countries will organize the All-Africa Conference of Churches in Kampala, Uganda, April 20-30.

The new co-operative body will be the first continent-wide organization of this kind. It will bring together churches of the Protestant, Anglican, and Orthodox communions. The churches come from every country in Africa, including Madagascar. Its membership also will include national Christian councils.

The theme of the assembly will be: "Freedom and Unity in Christ: Towards a Renewed Church in a New Africa." The major action of the meeting will be the adoption of a constitution.

The meeting will be a milestone in African church history. It marks the growing sense of unity which has been developing among African churches during recent years. These years have seen not only the independence of an increasing number of African nations, but also the forming of self-governing churches throughout the continent.

CHICKENS TO CONGO Elmer Neufeld and Larry Landis supervise transfer of new chicks from Trans-Atlantic plane to local air cargo plane as Congolese air terminal workers assist. A poultry project has been carried on at the demonstration farm in Tshikapa. The farm serves as a center for extension work and supplements the diet of the Congolese. Chicks are obtained through Heifer Project, Inc. Plans have been made to import 50,000 chicks in 1962-63.

Plans for the new organization were first made in 1958. Representatives from twenty-five African countries set up a committee with headquarters at the Mindolo Ecumenical Center near Kitwe, Northern Rhodesia. Donald G. S. M'Timkulu, of South Africa, has been general secretary, and James S. Lawson, of Dahomey, has been associate secretary.

The "parish" of the new body will be the most complex in the world. It will cover more than 11,700,000 square miles in which more than 200,000,000 people live. Its constituency will speak, in addition to Arabic and four European languages, more than 700 African languages or sub-languages.

African speakers during the ten-day session will include: Francis Ibiam, governor general of Eastern Nigeria; K. A. Busia, of Ghana; Adeolu Adegbola, of Nigeria; Jean Kotto, of Cameroun; R. Andriamanjato, mayor of Tananarive, Madagascar; and Ndabaningi Sithole of Southern Rhodesia.

Speakers from outside Africa will include: W. A. Visser 't Hooft, Geneva, general secretary of the World Council of Churches; and D. T. Niles, Jaffna, Ceylon, general secretary of the East Asia Christian Conference, a similar regional group founded in 1959.

Functions of the new body, as outlined in the draft constitution, include: keeping before the churches and national Christian councils the demands of the gospel for evangelism, witness, and unity; provision for a common program of research and study; encouragement of closer relationships and mutual sharing among African churches; and assistance to the churches in finding, sharing, and placing personnel.

Membership in the conference, as outlined in the draft constitution, will be open to all churches which subscribe to its basis which defines it as "a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

Participants are expected from the following countries: Algeria, Angola, Basutoland, Bechuanaland, Cameroun, Central Africa Republic, Chad, Congo (Brazzaville), Congo (Leopoldville), Dahomey, Ethiopia, Gabon, Gambia, Ghana, Guines, Ivory Coast, Kenya, Liberia, Libya, Madagascar, Mali, Mozambique, Niger, Nigeria, Northern Rhodesia, Nyasaland, Rwanda, Senegal, Seychelles, Sierra Leone, South Africa, South West Africa, Sudan, Tanganyika, Togo, Tunisia, Uganda, United Arab Republic, Upper Volta, Urundi, Southern Rhodesia, and Swaziland.

TRAINEE SPONSORS NEEDED

The opportunity is again open this year for North American families to entertain guests from other countries. On August 15 a group of approximately fifty-five trainees will be coming to this country for a year's visit in United States and Canada. The trainee program is designed to be a two-way exchange. A sponsor's family is privileged to learn about another country, and at the same time is giving the trainee an insight into American life and customs. Trainees are capable of performing a variety of tasks. It is also the challenge of a sponsor to give guidance and training in some areas of work. Contact Emma Schlichting, MCC, Akron, Pa., if you are interested in sponsoring a trainee. Early applications will receive preference.

WORK CAMP AT BROOK LANE

The Mennonite Central Committee is sponsoring a work camp at Brook Lane Farm Hospital near Hagerstown, Md., August 3-24. Forenoons will be given to work projects of a physical nature. Afternoons will be used for study and discussion. Special talks and lectures will be given by members of the Brook Lane Farm Hospital staff. Presentations will be in such areas as "Vocational Opportunities in Mental Health Work," "The Treatment and Understanding of Mental Illness," and "The Role of the Church in Mental Health."

Time will be allotted for field trips into nearby areas, such as Washington, D. C., and Baltimore, Md., to observe programs and institutions related to mental health work.

Up to twenty persons can be accommodated in the work camp. Those with a special interest in mental health will be given first preference. The aim is to provide an experience in an actual mental health setting, with the hope that persons will be encouraged and stimulated to enter mental health professions. Both men and women are needed. Because of housing limitations, married couples cannot be accommodated. The hospital will provide meals and lodging. Campers are responsible for their own travel to and from the work camp and for any personal expenses incurred during field trips and other activities. Apply to the Summer Service Office, MCC, Akron, Pa.

CONGO HOMES IN DANGER

In spite of the renewed uprisings and troubles in the Congo, Archie Graber, Mennonite relief worker serving with the Congo Protestant Relief Agency, reports that relief work is continuing at Bakwanga.

One serious problem which relief workers encounter is the disruption of families and homes by the constant warfare. One such instance is illustrated in the story of Kapsabele, who told the following story to Graber:

"When the rebels came on January 2 and 3, burning houses and killing people, five of my seven children ran into hiding with some schoolteachers. My wife and two children also escaped through the tall grass.

"I was hiding in the church with seven other men. The rebels came into the church and found us. We were severely beaten and taken out, they told us, to be burned. Someone said, 'This man is a teacher-evangelist and is not in politics, so we better let him go.' We did escape, but they broke into my house and everything was stolen, including money I had saved for buying a car. I have only the clothes that are on my back. If only I knew where my children were."

Unfortunately, the story of Kapsabele is not an uncommon one. Similar reports come in every day.

Refugee problems continue to mount. An estimated 200,000 persons are living in the tall grass and bushes by the river, near Bakwanga, because they are afraid to return to their homes. Their existence is marked by fear and hardship, as they are without shelter and medical care.

The relief agency distributes milk, vegetable oil, and flour to about 1,000 refugees in the area, but cannot reach those who are in hiding.

Chick shipments continue to fill a need, and are very much in demand. In January, Graber reported, they received 3,000 chicks from North America. He reports a growing interest among the Congolese for chick raising and use of incubators. This is a self-help project which may have longer-range effects than mere giving out of food.

TWO SPEAK TO RUSSIANS

Robert W. Miller and Jacob M. Klassen of the Mennonite Central Committee relief department were two of the North American churchman who met with seven Russian church leaders at the American Baptist Convention headquarters, Valley Forge, Pa., March 12.

Miller and Klassen were especially interested in talking to the two Baptists in the group—A. I. Mitzkevitch and A. N. Stoyan—to discover how the Mennonites in Russia are faring. However, the Russians' late arrival in Valley Forge and their crowded schedule during the day prevented the men from having an extended interview with the two Baptists. Klassen was able to speak briefly with Mitzkevitch, who speaks German, during the group's tour of the headquarters. He was aware that there are Mennonites in Russia, but was under the impression that they had been assimilated into the Baptist church.

During the brief interview, Mitzkevitch gave a short history of the Mennonites in Russia, saying that they had brought on persecution by refusing to do military service. He said that because of the persecution the Mennonites were now widely scattered throughout the country.

The group that came to Valley Forge was part of a delegation of sixteen Russian church leaders who are visiting the United States for a three-week period at the invitation of the National Council of Churches.

QUAKERS SPEAK ON SEX

A group of influential British Quakers are the authors of a seventy page report which appeals for a more tolerant attitude toward unconventional sexual behavior.

Titled "Towards a Quaker View of Sex," the group condemns the severe view society takes toward adolescent sexual intimacy, extramarital sexual relationships, and even homosexual affection.

The report, although not "an official policy statement," was issued by the Friends Home Service Committee. It was prepared by eleven individual members of the Society of Friends, including six of the movement's elders.

Eric Baker, study secretary of the Committee, said the report was published in the full knowledge that it might offend some of Britain's 21,000 Quakers, especially those with puritanical views, but the work was scholarly and authoritative.

The report "rejects almost completely the traditional approach of the organized Christian Church to morality, with its supposition that it knows precisely what is right and what is wrong, that this distinction can be made in terms of an external pattern of behavior, and that the greatest good will come only through universal adherence to that pattern."

The group held that there had to be a morality of some sort to govern sexual relations, but added: "Sexuality, looked at dispassionately, is neither good or evil—it is a fact of nature."

Homosexual affection, the group held, is not morally worse than heterosexual affection and should be judged by the same standards. An act that expresses true affection between two individuals and gives pleasure to them is not sinful simply because it is homosexual, the report stated.

"It seemed to us," it continued, "that morals, like the Sabbath, were made for man, not man for morals, and that as society changes, and conduct with it, we must always be searching below the surface of human behavior to discover what is in fact happening to people, what they are seeking to express, what fruits, good or bad, they are harvesting."

ALGERIAN SCHOOL FOR ADOPTION Lies Dirkmaat, Netherlands, and Marian Hostetler, Ohio, are teaching fifty children in an Algerian village. The school building is new but materials are scarce. Books, sewing kits, knitting needles, wool, etc., are badly needed. The teachers are hoping some church congregation will adopt the school. The adopting group could search for children's picture books in French and prepare sewing kits. The school has a sewing machine. A workshop is also furnished but no teacher is available to teach woodwork and handicrafts to boys. The MCC works through Christian Committee for Service in Algeria.

COMMUNIST CONVERSIONS

American Christians should make an all-out effort to convert communists to Christianity. This is better than spending energies in programs to "stop communism." Thus says C. N. Hostetter, Jr., in the April issue of *United Evangelical Action.*

Hostetter is a bishop in the Brethren in Christ Church and is chairman of the Mennonite Central Committee.

Hostetter recently visited a church in Indonesia. "In that church," he said, "are leaders and teachers who once were communists, but who received the truth, left the party and become committed Christians.

"This young church (in the Muria mountain district of Java), born in the travail of suffering, passionately preaches Christ and faithfully teaches the Word. The truth about social justice, righteousness, freedom and equality has not been clouded by the church becoming entangled with economic involvements or political partisanship."

Scolding American evangelicals, Hostetter said they have been so active trying to "stop communism" that they have grossly neglected their responsibility to witness to communists.

"How much has the church striven to bring communist teachers, students and inquirers into a living encounter with Christ and His truth?" Hostetter asked.

He asserted that "forty-five years of communist history bear witness that the goals of social justice and economic righteousness can never be realized in society unless man finds release and deliverance from a selfish, rebellious tyrant that resides in his own bosom.

"Christ . . . provides this release and is the way to justice among men and a righteousness that banishes oppression, domination and tyranny."

He suggested that Christians "quit confusing the issues and clouding the encounter with Christ by political and economic polemics and apologetics."

A-WEAPONS FOR CANADA

An editorial advocating defensive nuclear weapons for Canada appeared in the *United Church Observer,* official publication of the United Church of Canada.

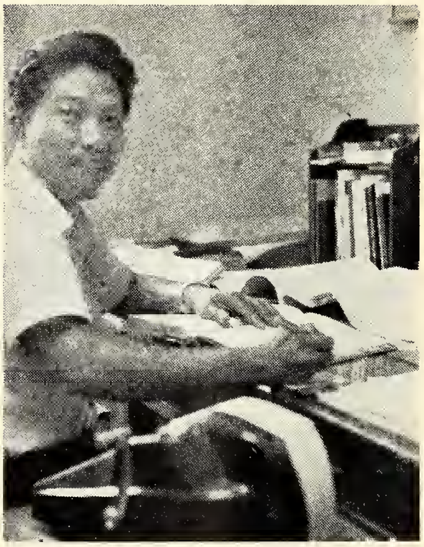
Commenting on the controversy over nuclear weapons which recently toppled the Canadian government, and has been the subject of widespread discussion among church leaders, A. C. Forrest, editor of the *Observer,* said he could not accept as moral the arguments of Canadians who are ready to support the United States in its use of the nuclear deterrent as long as all nuclear weapons were kept south of the Canadian border.

Much of Canada's present confusion, he said, can be blamed on "the false moralizing that preoccupies the nation, for which churchmen and editors, as well as politicians, must share responsibility."

Since the fall of Prime Minister John Diefenbaker's government, the editorial said, Canadians have been in the position of holding a great national debate over issues "on which we are not clear, public discussion on technical matters on which most of us are not informed, and a political campaign over issues . . . which should be decided by responsible people elected to act in the national interest."

GOD'S FAITHFUL STEWARD

One of the first persons to work with the Mennonites in their medical work in Taiwan was Ming Jen Kao. His work began with the MCC mobile clinic during its early stages. During the years that followed the hospital in Hwalien developed and needed an interpreter and business manager. Kao was called to this job. He was more than an interpreter and business manager, however. He often was the first assistant in the operating room, because he was quick to learn and could speak and understand English well. Fluent in Japanese, English, Mandarin and Taiwanese, he was an interpreter of more than words—of history, customs, thinking and behavior of the Taiwan peoples as well.



As business manager of the hospital, Kao's working day includes bookkeeping and giving assignments to assistants. Often he is called upon to check equipment in the operating room or elsewhere in the hospital. Equipment upkeep is not a minor matter in a country where little or no hospital equipment is manufactured. Supervision of any building program naturally falls on Kao. Frequently he is called upon for consultation by patients, staff or foreigners. This may be a personnel problem or some minor misunderstanding requiring interpretation of cultures.

Before coming to work with MCC in 1948, Kao was a teacher of English and athletics, first in a middle school in a mountain village and then in the Taitung Agricultural School which was primarily for the tribal people. He gives this testimony:

"Coming from a Christian home, I am a fourth generation Christian. During the early years of my life I took Christianity in stride, accepting it only in name. Somewhere around the time when I was twenty-four years old, newly graduated from Normal University, I was faced with the problem of what I really wanted to do with my life. I had taken up smoking when I was eighteen and had become a heavy smoker. Standing firm on Christian principles was hard and I was dissatisfied with my half-hearted efforts. During these days of indecision and futile attempts to quit smoking I was greatly influenced by a Christian friend. Through his constant encouragement and his experience of prayer and inspiration out of Bible reading I began to study the Bible with new insight and meaning. I relied on the Lord entirely to do away with the smoking habit knowing that my own strength had failed when I tried before. He gave courage and strength to overcome; and at that time I made my decision. I grasped the power of God to live for Him and received baptism. In the years since He has never failed me."

Shortly after that Kao was asked to help with the mobile clinic of MCC. All through his busy life with MCC and the hospital, Kao has been very active in the church. His influence is felt wherever he goes. *Sophia Brown.*

MEN IN OVERSEAS VS

Information received by the Board of Christian Service points up the need for additional funds to support men in Pax service. For this year as for former years the board had budgeted $75 per month per person. A study by Mennonite Central Committee shows that $90 per month is needed to take care of a volunteer's travel, room, board, and a small allowance. According to H. A. Fast, executive secretary of the Board of Christian Service, this means that additional funds above budget figures will need to be raised before the end of the year.

For men serving in Missions-Pax, the Board of Christian Service pays the Board of Missions $100 a month per man. Five men are currently in the Missions-Pax program, which means that they are associated with a General Conference Mennonite mission. Twenty-seven General Conference Mennonites are in the MCC program, which has ninety-two men in all.

CHURCH RECORD

CALENDAR

Conferences

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Oct. 25-29—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

Pacific

Apr. 19-21 — General Conference Fellowship Convention, First Church, Paso Robles, Calif.

Western

Apr. 21—Bethel College Choir at Tabor Church, Newton, Kan.

Apr. 19-20 — Oklahoma Church Workers Conference, First Church, Clinton. Verney Unruh, speaker.

May 5—Mennonite Song Festival, Memorial Hall, North Newton, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Baccalaureate Service, Mennonite Biblical Seminary.

May 26 — Commencement, Bethel College, Franklin Littell, speaker.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31 — Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

DEATHS

Martha Richert Schmidt, Grace Hill Church, Whitewater, Kan., born Feb. 24, 1896, and died March 9. One daughter and one son survive.

Frank H. Bauman, Alexanderwohl Church, Goessel, Kan., born May 24, 1878, and died March 12. Survivors are one son and two daughters.

Mrs. Grace Bowman, Topeka (Ind.) Church, born Feb. 17, 1884, and died March 24. Six children survive.

Susan Diller, First Church, Bluffton, Ohio, born Dec. 30, 1870, and died March 16.

Henry Dyck, Emmaus Church, Whitewater, Kan., born Oct. 9, 1894, and died March 16.

Mrs. Nettie (Siemens) Regier, Bethesda Church, Henderson, Neb., born Sept. 1, 1889, and died March 13. Survivors are her husband, three daughters and one son.

William S. Steiner, Ebenezer Church, Bluffton, Ohio, born July 17, 1878 and died March 6.

John G. Stucky, First Church of Christian, Moundridge, Kan., born Oct. 12, 1891, and died March 18.

Mrs. Vernon Yoakam, First Church, Bluffton, Ohio, born Sept. 24, 1883, and died March 21. Survivors are her husband and two children.

WORK OPPORTUNITIES

For sale: Hardware store in central California. Mennonite population in area. Lease building. Contact Mutual Aid, 722 Main, Newton, Kan.

NEW ADDRESSES

Arizona

Mrs. Eugene Doyle, 9822 N. 11 Ave., Phoenix
Walter Keim, 5142 Liberty Ave., Tucson
Leroy Stoller, 1916 East Southern, Phoenix
Gary Warkentin, Tempe

PUBLISHED

Christian Responsibility to Society, A Biblical-Theological Statement, is the second publication in the Church and Society Series. As its subtitle indicates, it gives the theological basis for the church's taking a position on social issues and getting involved in them.

Beginning with "Christ's Work of Creation," the study continues with "The Redemptive Work of Christ," and concludes with "The Redemptive Work of Christ in Consummation." The manuscript was originally prepared as a paper for presentation at the study conference on the church and society held in Chicago in 1961.

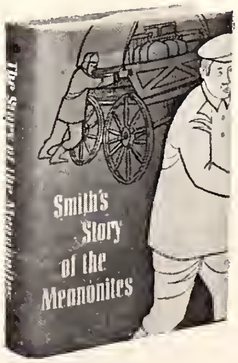
WORKERS

Ted E. Claassen, Newton, Kan., *Harold M. Regier,* Buhler, Kan., and *C. B. Thierstein,* Whitewater, Kan., were re-elected to the board of directors for three-year terms at the annual meeting of the Bethel Deaconess Hospital Association in Newton on March 20.

Omer R. Galle, Chicago, Ill., will become Instructor in Sociology at Bethel College, North Newton, Kan., this fall. He entered the University of Chicago Graduate School after receiving his degree from Bethel in 1959. He is a candidate for a doctor's degree from the University of Chicago.

Dale A. Nebel, Greeley, Colo., has been appointed Assistant Professor of Education at Bethel College. He was born in Olds, Iowa, and taught in Iowa schools. He was a relief director for MCC in the Far East from 1946-49 and 1952-53. He will receive his doctor's degree from Colorado State College in May.

The Story of the Mennonites



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LETTERS

NO MORE CUBAS

Dear Sir: We get our second-class mail rather delayed in Bolivia, so this letter may seem a bit out dated. I did want to express a reaction to your editorial of November 13, 1962, concerning the Cuban situation.

You presented the problem in the midst of the Cuban crisis so we can well understand why you presented only solutions for the situation at hand. I feel our approach for the church should be an entirely different one. We should not dwell so long on the solution for the present situation, but should concentrate on efforts to prevent further "Cubas." We as a church and nation have already failed to do this in Cuba, so now we have this sore thumb on our hands. There is hope for settlement and we should not abandon our efforts in peaceful help in all that we can. Our main concern, however, should be potential communist countries all over Latin America, and other parts of the world. We should be concentrating on prevention rather than the cure. Prevention is always less expensive and a less traumitizing experience for all concerned.

This program can be started by sincere efforts of aid in physical areas, but more important in direct contact with the people. By living with them and witnessing to them of the love of Christ and living exemplary life of this love. There will be expenses involved of personal sacrifices in service and providing the cost for necessary supplies. If we as a church could urge to develop such a program the cost would never be as great as what it has already cost in Cuba by money or by human lives. Furthermore, the rewards will be of more far-reaching values than we can know here on earth. This is the positive definition of our position of pacifism which is sometimes neglected because of the other strong approach of no participation in war efforts. If we as a church make a beginning, perhaps we can be an influence to our nation to follow suit. *Mary Ann Epp, Casilla de Correo 8, Santa Cruz, Bolivia*

BURNED UP

Dear Sir: I like your paper very much. But I can't read everything for I receive the *Bote* and *Canadian Mennonite* also. And when I don't read it, I feel bad. So please don't send it any more.

Those copies with the modern art, I threw in the fire as soon as I saw them, without reading it. I think sometimes your minds are crooked. *Ontario*

ALCOHOL SLAUGHTER

Dear Brother Shelly: You may have noted the concern expressed before the Kansas Legislature urging adoption of a bill which would permit local option votes on the sale of 3.2 beer in communities. At the present time, sale of 3.2 beer must be licensed by the State if the establishments meet all of the necessary qualifications. This invasion of our communities in the past, e.g., Buhler, Inman, has been grievous and cause for an apologetic Christian witness.

Dr. A. O. Ebright, a superintendent of the Methodist Church in Kansas United Dry Forces, told the House State Affairs Committee in Topeka, that he believed it was time the voters of Kansas had an opportunity to vote on the over-all matter of prohibition. Many persons were confused over the wording of the proposition in 1948 when repeal was approved. Many others have been disillusioned by the high increase in drunken driving accidents, volume of liquor sales, and the skyrocketing of juvenile delinquency associated with alcohol usage. Our highways have become "slaughter ways". . . . Hundreds of deaths are caused by alcoholic consumption in comparison to the two or three deaths from capital punishment each year in Kansas alone. Need we greater cause for action? Letters of concern addressed to William Ferguson, Attorney General, and Governor Anderson are welcome at this time. *John Enns, 4914 Belinder, Shawnee Mission, Kan.*

MAINSTREAM UNION

Dear Editor: Having just received *The Mennonite* of March 5, I want to express my appreciation for its spiritually enriching contents. Articles like the one by Leland Harder, "Tensions in the General Conference," make *The Mennonite* an outstanding periodical.

I did not know, and was therefore very much interested in his statement that the General Conference became a charter member of the Federal Council of Churches in 1908, which union was resolved in 1917 when the F.C.C. became war minded. Obviously here was a point of tension which left the Conference no alternative but to withdraw.

However, this picture has changed today. The National Council of Churches is not a war supporting group of churches. In fact strong statements against armament and nuclear testing made by a number of the major denominations are right in line with the Mennonite biblical stand against war.

Let us get into the mainsteam of the ecumenical movement. Our position of withdrawal has become indefensible. The time has come for the General Conference Mennonites to join in a more closely knit union with other Christians who are also of Christ's fold. . . . *Adolf Friesen, 503 N. Riverside Blvd., Goshen, Ind.*

COVER PICTURE

Your cover picture [Mar. 12] was one of the most poignant and moving pictures ever seen in *The Mennonite*, and it bears eloquent testimony to the sympathetic and understanding work of our voluntary service workers. *Russell A. Lantz, Bluffton College, Bluffton, Ohio*

THE TITLE DIVIDES

To the Editor: Have been waiting for comments from this side of the border on the article, "Reverend Is for God" [Jan. 22, p. 58], but to date none have appeared.

The border line that divides us into two nations has no affect on our Conference Christian fellowship. But the title, "Rev." divides the body of Jesus Christ into two parts, overemphasizing the one side and underemphasizing the other. This attitude is foreign to the body, in which all members belong to the royal priesthood. The twelve apostles, who are the foundation stones, never dreamed of titles to their names or going in different garb. I sincerely believe that when the church sees its true calling this practice will immediately be dropped. *J. H. Thiessen, Box 69, Swan Plain, Sask.*

The YPU has set aside $650. for its share in this

Mission to West Africa

Milton Lehman

FROM AKRON, PENNSYLVANIA, to Leopoldville, Republic of Congo, is a long step—more than 5,000 miles long, in fact. It is a step across the Atlantic ocean, across the mighty gulf between the sophisticated culture of the West and the ungarnished life of sub-Sahara Africa, and across the barriers which separate the "advanced" white man's world from the "primitive" black man's kingdom.

Elmer Neufeld, his wife, and their five children took that long step in March, 1962. For the Neufelds this going across was only the first step among many that were to follow. Some steps were difficult and trying. Some, like the first one, involved the entire family in a sailing from the New York harbor to Atlantic's lower east side. Some too, like Elmer's flight across the vast African continent to the discipleship conference at Limuru, Kenya, meant a period of separation for the entire family. But in each step, whether jetting at 600 mph. or river boating at six mph., the Neufelds were guided by a faith in the God who knows the first step from the last.

Even before Elmer left quiet 9th Street in quiet Akron, he knew that he was headed straight for a new and challenging assignment. He was commissioned to serve as the MCC Peace Section representative and to share with African Christians in a search for the understanding and expression of Christ's peace in a troubled continent. In addition to his task as an emissary for peace, he became director of the total MCC program in the Congo.

In a very real sense Elmer serves as a missionary to the peoples of West Africa. His mission is much like the mission of the Christian evangelist. As missionary and "evangelist" he is the bearer and sharer of a vital and dynamic message. His message is an ancient one—it was first proclaimed to shepherds on a Judean hill (Peace on earth, good will to men). But his message is also a very modern one. In a day when tribal warfare is a common news headline, and in an age when evil forces drive races of men from unity to divisions, the old message of peace becomes new and refreshing and urgently needed.

Elmer's first assignment as message bearer for the Peace Section took him to East Africa. He was invited to participate in the first all-Africa Christian conference involving all the Mennonite and Brethren-in-Christ mission groups working in Africa. He was responsible for the leadership of two Bible study sessions at the Limuru conference. After spelling out the tragic brokenness of human society and the hopelessness of man's answers, Elmer spoke his faith: "In the church God is working out His purposes. The people of the world will say that we must use power and might to win our ends. The same objection was made to Jesus. But He went the way of the cross. Our answer is of faith."

Elmer's assignment as peace worker is simply the sharing of this faith. He is aware that the gospel of faith has been shared before his arrival in Africa. Missionaries and martyrs have shared the faith. But recent events in the Congo and all Africa have led the Peace Section and the mission boards to recognize that a new and serious challenge faces the western Christian missionary in Africa. Africans are breathing deeply the air of political independence. This air has proved to be extremely invigorating. It has charged those who breathe it to a high pitch of nationalistic fervor. Men have suddenly become devoted nationals; they have forcefully rejected old ideas and customs which have kept them bound in the white man's chains. Many are ready to fight violently for the overthrow of the colonial powers who remain in some countries.

Into a world of rising expectations, shifting moral standards, and changing directions, Elmer has been sent to share the answer found in Christ. Sometimes this sharing takes place in a quiet room with only a few persons present. But these few may be strong native leaders who influence large groups of people. Sometimes the sharing of faith will occur at a mass meeting with hundreds of first-generation Christians present. And sometimes this sharing of commitment and concern will find expression through Elmer's pen and typewriter. But in whatever manner, Elmer's goal will be the same. For Elmer and all Christians the goal can only be one—the honoring of God through faithfulness to His will made known in Christ.

YOUTH

Three Weeks at Silver Lake

Irene Waltner

"IRENE WALTNER, GENERAL Delivery, Center Sauble P.O., Sauble Beach, Ontario, Canada." This was my address for three delightful weeks this past summer. The first week I spent as an assistant to the assistant cook for sixty-five boys. The next two weeks I was a work-camper along with eleven boys and thirteen other girls.

The boys' camp was held at Silver Lake. The camp is about 100 miles north of *Kitchener*. Two years ago the Ontario Youth Organization bought this property. The grounds had been improved to the extent that a campfire site had been cleared and made very usable, a small dining hall had been built, a small tool shed had been put up but was not completely finished, and a rude shelter on poles had been erected. All the work had been done by various church youth groups.

As I stepped out of the car at Silver Lake I was warmly greeted by Bill and Mary Dick. I was free to wander around for a while. I wanted to run in all directions at once. Everywhere I looked there was something that I just had to see.

After snooping into several places I finally stepped into the dining hall where I was going to be spending most of my time for the next week. To my shocked eyes what

did I see, but wood shavings all over the floor, plus nails, hammer, etc. There were boxes piled in heaps and stacks everywhere and there was no food on the shelves. Here and there a broken cup or part of a pan showed its head.

After overcoming the initial shock I hunted up a broom and started to work on what seemed to be an impossible job. In a little while I was joined in my efforts by Mrs. Dick and Mrs. Fred Neufeld. Together we got the place into a recognizable kitchen. During that time I found out that this was the first official retreat to be held at Silver Lake. Up until this time the only retreats up here were for working and making improvements.

About three o'clock that Sunday afternoon the regular cooks arrived. I was really glad to see them for I had visions of having to prepare supper for sixty-five hungry boys all by myself. The fact that we had no running water, no ice in the ice boxes, no electricity, and the oven always heated up to 475 degrees didn't stop Mrs. Bergen or Mrs. Thiessen.

At the same time that the cooks arrived, the boys started arriving. I was appointed camp secretary and was told to make it my business to meet each boy, ask his name, ask for his money and his health certificate. This gave me a good opportunity to meet lots of Canadian parents and children. I really never had so much fun in my whole entire life! The boys were divided by age and camp experience into four different groups. Starting from the youngest, they were the Pioneers, the Eagerbeavers, the Frontiersmen, and the Cilts, which is short for Campers in Leadership Training. Each day one group took a turn in helping us in the kitchen.

The evening campfires were always the high point of the day. They often lasted two hours and every minute counted. I didn't miss one! The major part was devoted to games, stories, and singing. And how those boys could sing—in parts, too. The last part of the program was always the devotional. After the devotions the boys would walk single file down to the kitchen where we usually had cocoa and cookies waiting for them as a bedtime snack. Then they would shuttle off to bed. Our last duty in the day was to wash all the cups from the cocoa and put them away. I always enjoyed this task, no matter what my mother may think. Doing dishes by kerosene lamp has more appeal than the usual way.

When boys' camp ended I went home with some of the counselors. Sunday morning I met some of the kids that had come for the work camp.

When we went back to camp we found that it had rained over the week end and that some of the tents leaked. The girls slept in rectangular type tents which were up on wooden platforms. The boys slept in tents that looked like teepees and they were right on the ground. I don't know why the boys' tents never got wet but the tents that were up on platforms sure leaked!

After getting acquainted, which didn't take long, we looked over the agenda for the next two weeks. We discussed some of the projects at some length because it was too wet outside to do any work.

Getting running water was one of the major projects. The boys helped deepen a well that so far had been unsuccessful in getting the water piped into the kitchen. (We kept our pop cold by lowering it into the frigid water in the well in a big bucket over night. That did the job better than a cooler could have done it.) Once the water was piped into the dining hall we found out that it was contaminated. To try to remove the cause of the contamination the boys had to move one of the "outhouses." Need I say more?

Jobs that the girls helped with

were not quite so hard. One thing we did was put wood preservative on the roofs of the dining hall and the shelter and the tool shed. A girl and I stripped the bark off the logs that the tool shed was made of. While we were "skinning" the cabin, others were blazing nature trails and clearing incidental campsites.

The major project was to build an outdoor chapel. As a group, we went all over the property looking for suitable sites. We found one after not too long. It was a sloping hill that made a natural amphitheater. We cleared the slope and split logs to make benches. At the bottom we placed three big tall tree trunks, silver birches of course, and nailed some smooth logs on top to make it into a pulpit. Later we held a wonderful dedication service there.

After lunch each day we had a "reflection period" in which we divided into three groups to discuss various social problems that we had each suggested in a planning meeting earlier. After the group discussions we would all come back together and summarize our ideas. I had my eyes opened more than once and found some good material for youth group discussions here.

I would urge every young person to engage in a project of this type at least once in his life. I know what it did for me and I know what it did for the others. I am sure that everyone will agree with me in saying that the only regret one ever has after an experience of this type is that it did not go on forever.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

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COVER
St. Basil's Church in the Kremlin, Moscow. The government maintains this church as a historical monument.

CONTRIBUTORS
Paul B. Anderson is a consultant on the Orthodox and other Eastern churches for the National Council of Churches. He served with the YMCA in Russia for a number of years. While in Russia he witnessed the Bolshevik Revolution.

Lola Miller, 1408 N. 9 St., Beatrice, Neb., is a pastor's wife.

Emilio Castro is a Methodist pastor from Montevideo, Uruguay. He is also a lecturer at the Mennonite Seminary in Montevideo. He has been a missionary from Uruguay to university students in Bolivia.

Irene Waltner, 2806 Benham, Elkhart, Ind., is a high school junior. She plays viola in the school orchestra and is social chairman of the Hively Avenue Youth Fellowship.

CREDITS
"Why Do We Witness?" is from "Why We Must Speak" published by the World Council of Churches as a report on evangelism discussions at New Delhi in 1961. Cover, 263, 264, Black Star; 262, World Wide Photos.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

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EDITORIAL

Pay attention, please; we are about to begin. The title of this piece is, "A funny thing happened to me on the way to the fiery furnace." Pastor Shadrach is speaking: I'd finished my sermon a little earlier than usual this week. It was still Friday afternoon. Perhaps it was because I knew what I was going to say before I started. I had been putting this sermon off for a long time. These were touchy subjects. And I knew how my people felt. They preferred the biblical sermons. Those pull a lot of good comments at the door: "Good sermon, preacher." "I enjoyed that a lot." "A real blessing." "We need more sound preaching like that." In this congregation you don't just speak up about political affairs. You pray for the rulers of this nation, and leave it go at that. At least, that's what the former minister told me when I met him at a general conference. Of course, he didn't have to tell me. I noticed the hard line in the adult Bible classes when I sat in with them. And I saw the magazines on the coffee tables when I went out to call. I knew what was in the ones with the wrinkled covers. So I wondered what the congregation would say about my sermon on the Christian and the three Cs—Cuba, communism, and the colored races. They could put me down for a modernist, and that wouldn't be too good in this congregation. I felt sort of good when after my first few sermons, one of the deacons who reads a lot of those magazines said, "I'm glad we don't have one of those liberal ministers like that other church does." I felt real proud. Just then the telephone rang and a voice said, "You all ready for the fiery furnace on Sunday morning?" It was Meshach from the church on the other side of town. We had talked about this many times. I told him my wife was worried. She was getting ready to move. We had always said that our first pastorate wasn't going to be one of those short ones. And we couldn't really afford to move now with all our debts—school, furniture, baby, and car. And if we get tossed out of here, would any other church take us? Well, I guess I could go back to house painting. Meshach laughed. He said, "You're making too big an issue of it. The people expect you to speak your convictions. They'd be disappointed if you didn't." It was easy for him to talk. He'd had several important offices in his denomination. And his people are more loyal to their denomination. Well, I went over my sermon again.

Sunday morning came and went. So did the sermon. It's Sunday evening now and I'm just getting over the shock. And it's not quite like I thought it would be. It was much like any other Sunday. I never count the "Good sermon, preacher" mumbles. I might (my wife thinks I have enough conceit to do it), but it is all I can do to remember the names. But the people seemed to be the same folk as usual. One lady squeezed my hand harder than usual. Guess I looked a little pale. But there were the same kind words. Even that deacon I was telling you about said, "You gave us something to think about." The only thing different today was that I did have a brief chat with Abednego, our Sunday school superintendent. He does his job well and never says much. As we walked to the parking lot he mentioned the problems his labor union was having. He said, "There are some times when you can't go along with the crowd." I thought he was referring to my sermon where I said that the Christian stand is often not the popular one. I was too surprised by this sign of support to say any more. But I still feel good about it as I sit here in the living room this evening peeling an apple. The rest of the family is in bed. I just wanted to be alone to think for awhile. But I didn't feel alone at all. My mind was racing fast. I tore the apple peels apart and stuffed them in my mouth. When the telephone rang, I knew who it was. It was Meshach with his old question. "Funny thing about that fiery furnace," I said. "It wasn't there." He laughed so loud and long that I think I could have heard him without a telephone. I laughed too. But I was glad he was on the other end of the line. I was wiping my eyes with my shirt sleeve.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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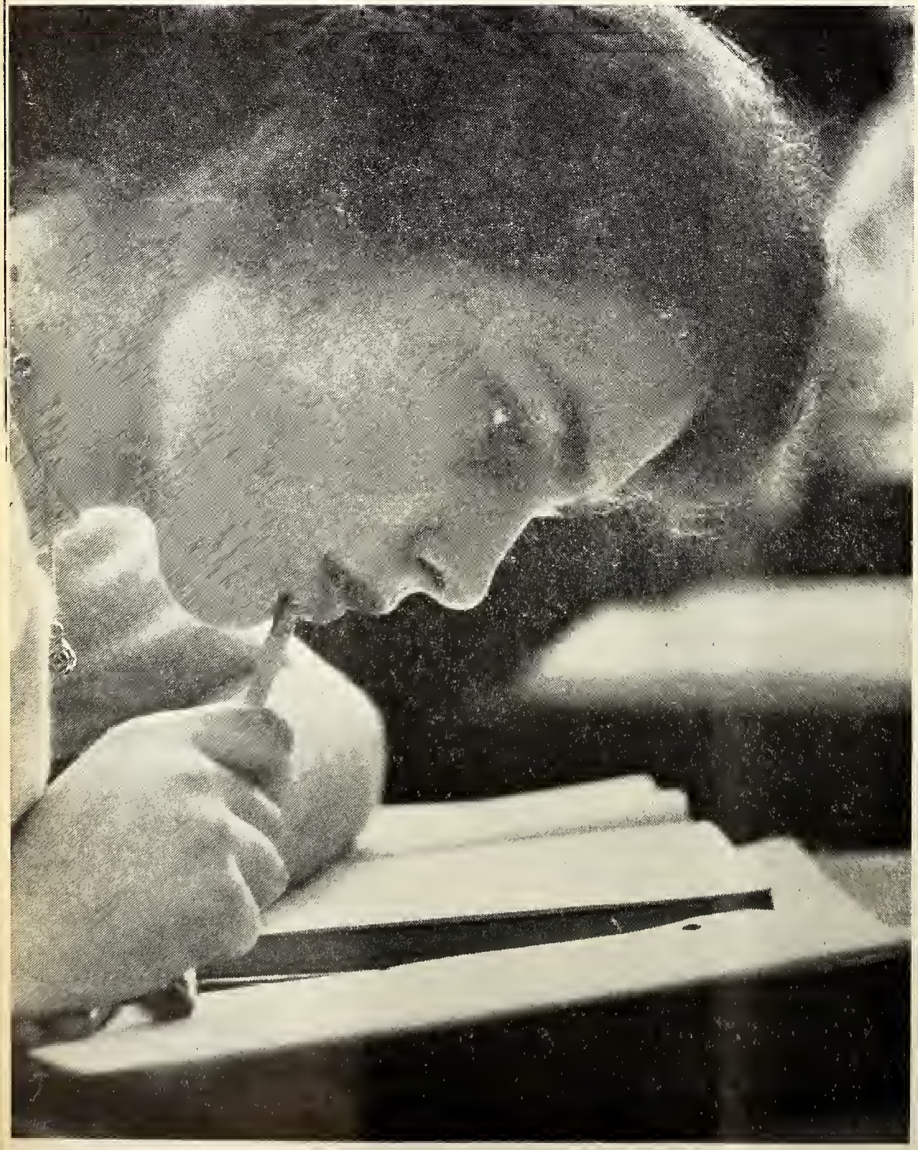
78: 17 APRIL 23, 1963

Faith on the College Campus

Vernon Neufeld

The Christian faith on the college campus can be an adventurous and inquiring faith, committed to Christ and His kingdom.



NOT ALL IS RIGHT between education and the Christian faith. The relationship between the church and liberal education is like an uneasy truce of peace between traditional enemies. The church looks with suspicion at higher education. The world of learning does the same for the Christian faith.

How does liberal education relate to the Christian faith? This is not easy to answer. This question has been debated almost since the beginning of Christianity. It has received no permanent solution.

I believe that the Christian faith and liberal education can be brought together. But this is a subject which requires much thought and discussion. What I have to say here is but a beginning.

Origin of Liberal Education

So-called liberal education apparently began in ancient Greece. This means that liberal education began before Christianity. In the beginning the word *liberal* as it refers to education distinguished the freedman (*liber*) from the slave. Slaves, like domesticated animals, were trained and disciplined for specific ends—to serve their masters. Freedmen, however, were educated for their own good. They themselves, not a specific job or service, were the end toward which their education pointed.

For the Greeks, education was related to the state. An educated man is a good man, and a good man is a good citizen.

Can we bridge the gap between the Christian faith and liberal education?

Plato said, "If you ask what is the good of education, the answer is simple—that education makes good men act noble, and conquer their enemies in battle because they are good."

Furthermore, education was for the leisured class. The highest life was one of cultured leisure. Knowledge was pursued for its own sake. Man was an end in himself. Man must be considered as an end, not as a means to be used by other men.

The Christian Attitude

This identifies liberal education with culture in general (that is, secularism). Its objective is man himself (that is, humanism). It has an aristocratic spirit. It purposes to build the state. All this brought suspicion upon it in early Christianity.

Clement and Origen of Alexandria (during the latter second and early third centuries) attempted to combine Christianity and the Greek heritage. To them Christianity was the culmination of philosophy. Liberal education was the way to discover true Christianity, for this makes possible the intellectual understanding of the mysteries of the faith.

But the suspicion of education grew deeper. Tertullian was wary of pagan culture and learning. He denied that Christianity had anything to learn from classical culture. He did, however, see the need for it in his own educational experience. The early Roman Christians, not having their own schools, reluctantly sent their children to the secular schools. Augustine and Jerome said that culture was good only so long as it served the Christian life.

During the early Middle Ages, secular learning continued the Greek heritage with the seven liberal arts—grammar, dialectic, rhetoric, music, arithmetic, and astronomy. Separate from the liberal arts was dogmatic instruction in the Scriptures, the church fathers, and the church doctrines. The two realms remained separate.

The scholasticism of the twelfth and thirteenth centuries brought secular learning and the Christian faith together for a brief time. Abelard, for example, investigated the doctrines of the church and brought everything under the scope of reason. This put theology under the sway of philosophy.

Thomas Aquinas accepted the dogmas of the church without question. He arranged them in a form derived from Aristotle.

The universities of Europe developed under the influence of scholasticism. These schools put more emphasis on freedom of thought. This, in turn, led to the great Renaissance with its opposition to authority and the assertion of individual liberty. The chief marriage of the church and education in medieval scholasticism ended in divorce. Each went separate ways.

One other thing must be mentioned. This is the present emphasis upon the separation of church and state, particularly in the United States. How does this relate to education?

Separation of Church and State

The state during the nineteenth and twentieth centuries demanded minimum knowledge of its citizens. The intention was to benefit both individual and state. Man was free to direct his life apart from religious considerations. It was assumed that rationalism excluded religion. Descartes had advocated that man must prove everything by reason. He can accept nothing which fails to stand the test. The Christian faith had no place in secular education.

The church, on the other hand, through the several denominations, was intent on maintaining its beliefs and practices. This spirit helped to remove the last ounce of Christianity from secular education. Thus the rift between the church and liberal education was widened.

In this tradition we stand. We imply that it is for the state to educate the child and young person in the three Rs, in the sciences, in the arts and skills of aesthetic and physical education. In short, the state is concerned with the mind and body.

It is the task of the church, however, to save the soul and to nourish it in spiritual matters. The gulf remains. Education is generally viewed as being secular, from kindergarten to university. It is the task of the state to educate the person for society, and jealous care is given to keep religion out of the schools, for religion is in a class by itself. It is the job of the church.

A Radical Approach

At one extreme end is the sectarian position. This approach to education is aimed primarily at self-preservation. It teaches its own dogmas as unquestioned truth. It adopts the method of the catechetical schools with its developed and final answers, to be memorized, assumed without question, and passed on without change to the next person or the next generation.

This type of school purges from the curriculum subjects which apparently do violence to the accepted church dogmas and practices. In a real or figurative sense these forbidden books are kept under lock and key. Such a school can actually instruct the mind to be closed to new and discomforting ideas. If an A.B. or B.S. degree is necessary for a determined end, well and good; but in taking, for example, biology or philosophy, only go through the motions, meet the requirements, pass the courses, but do not be influenced by what you read or hear.

Clearly, this approach is apologetic and defensive. Its presuppositions rest upon certain preconceived ideas and its purposes are intimately related to the preservation of such ideas. The so-called truth which the school seeks in its program must conform to these presuppositions or it is not truth.

The abuses of this position are obvious. Its objective is an unworthy goal, that of maintaining the religious *status quo*. This view, as it has been presented, no doubt represents an extreme statement, and yet there are some schools which follow this pattern in its most obvious points.

The Secular Approach

At the other extreme, in approaching the problem of the separation of Christianity from education, is what one might call the secular position. Here the college pursues purely academic matters. It forgets about the church and Christianity. It emphasizes freedom of individual thought and action. When religion and morality are considered, they are viewed with complete detachment and objectivity. Christianity and the church are looked upon suspiciously as being subjective, emotional, and traditional, and thus outside the realm of a liberal education.

Perhaps most colleges tend in this direction, for the rational approach makes good sense and conforms to our accepted pattern of thought. But to reduce everything to objectivity, to the rational, is to neglect the realm of the spirit, of faith, of the divine. To attempt to prove everything by logic is also to fail—even in the liberal arts and sciences, let alone the Christian faith.

Church-related colleges, in varying degrees, tend to throw themselves into one or the other extreme. Perhaps even worse, the attempt is sometimes made to accept both alternatives: to be a sectarian liberal institution(!)—somehow to promote and maintain traditional teachings, emphases taught in the church, and yet to teach objectively the liberal arts and sciences as done elsewhere in the academic world. But here the gap between the Christian faith and liberal education is not really bridged.

A Third Alternative

There ought to be a third alternative which avoids the pitfalls of extremity presented here. The gulf between the Christian faith and liberal education can be spanned. The church-related college is in a position to do just this. There is such a thing as Christian liberal education which violates neither the essence of the Christian faith nor the essence of liberal education.

Christ and the Christian faith is the beginning point in considering such a relationship. We speak here of Jesus Christ, the one who lived in history as the incarnate Son of God, who lived and died and was raised for man. We are talking about the reigning Christ, who is Lord of all—Lord of man, Lord of the earth, Lord of the universe, Lord of history. All truth—whether in the realm of what we call science, natural or social, in the realm of the metaphysical, in the realm of the beautiful—all comes under the dominion of God as we know Him primarily through the person of His Son.

In beginning with Christ, we are not merely considering theological matters, but more critically the personal matter of commitment. The so-called liberal arts and sciences are joined to Christianity when the student and teacher are themselves committed Christians. They are committed not to a collection of dogmas, certain hypotheses, set traditions or customs—they are committed to Jesus Christ. In Him comes truth for He is the embodiment of truth. When one's life is dedicated to Christ as Saviour and Lord, liberal education is another part of the total truth of which he has already tasted.

The prime presupposition underlying the relationship between Christianity and liberal education is commitment to Christ. With this commitment higher education supplements and builds the Christian faith. Without it the separation is maintained and even widened. It is a basis not of ideas, teachings, preconceived concepts, but a foundation in Jesus Christ—the person of God's incarnate Son.

A second point of importance in relating education to the Christian faith has to do with our understanding of the nature of man. The biblical accounts teach that man as man must be understood on the basis of several truths.

Man was created (and, we might add, is created) for great ends. He was created to serve God in a free and perfect relationship, and furthermore he was created in the image of God—with self-conscious reason and the capacity to respond to God. It was God's intention for man to remain in fellowship with Him and to conform to the image. But by deliberate choice, and knowl-

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edge of the consequences, man fell away into a state of sin or separation. The image of God became defaced and marred, though not destroyed. The Bible teaches that God has continually sought to restore a fallen mankind to Himself—through Moses and the prophets, but predominantly and supremely in Jesus Christ, God was reconciling the world to himself.

It is the latter point that becomes our primary concern here— the restoration, the reconciliation, yes, the salvation of mankind. What is it that needs to be saved? The soul, the spirit, the heart? Ah, here our Greek heritage manifests itself, for we tend to say yes.

While the Greeks tended to divide man into the compartments of body, mind, and soul, the Judeo-Christian rightfully points to the truth that man is a whole. He is a total person. It is the total man that needs salvation or restoration, not only a phase or a part of his personality.

This means, then, if we take seriously the work of reconciliation, that the Christian is charged with the responsibility of ministering to the needs of the total person. The church must present Jesus Christ as Lord, yes, but also engage in a program of educating the student in the wide expanses of learnings, of meeting his intellectual, social aesthetic, physical needs, so that all work together in remaking him into the *imago dei* (image of God), truly into one who is *en Christo* (in Christ).

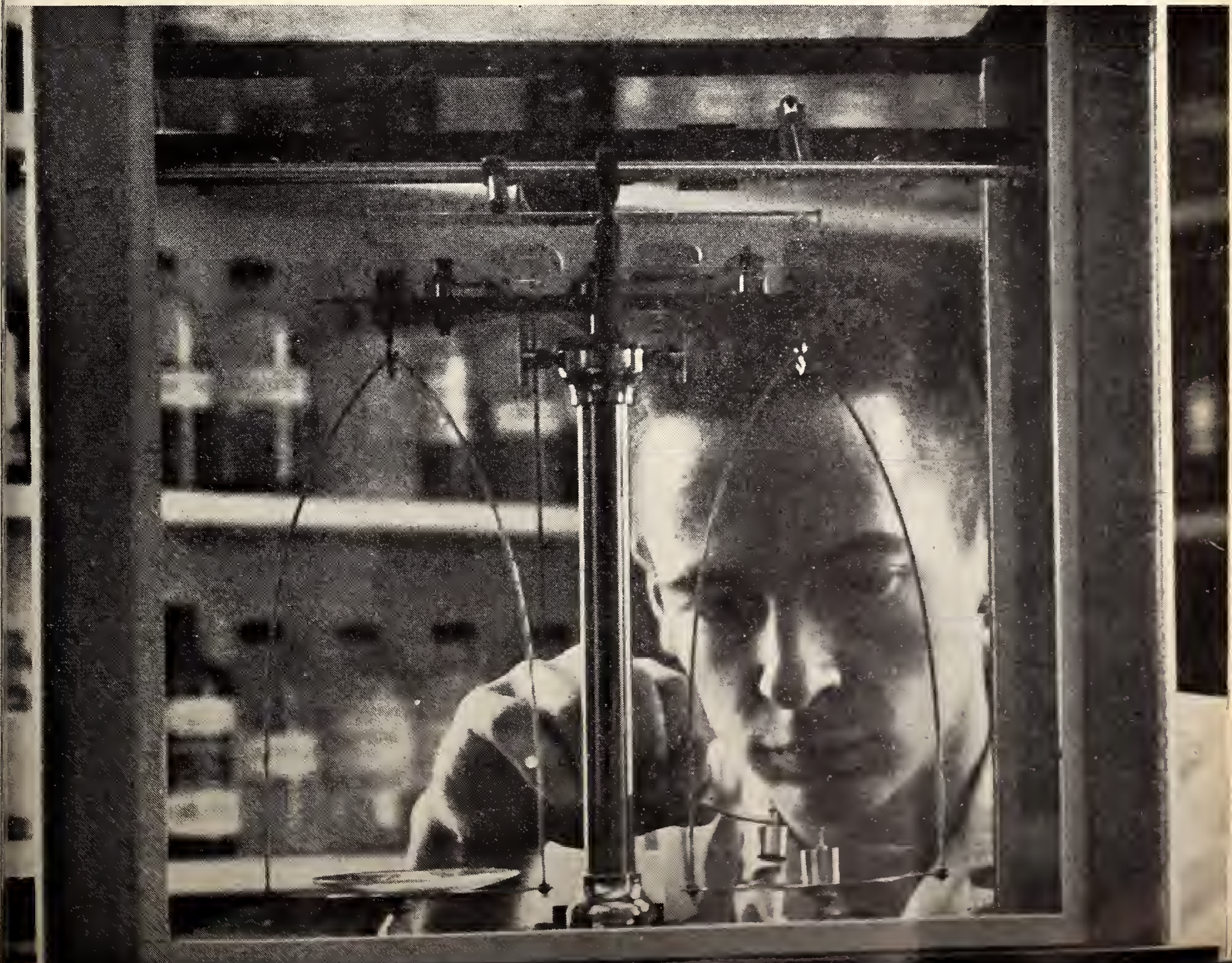
Thus, liberal education — education of the total man—is not incompatible with the Christian faith. It becomes an integral part of it.

There is then a third conviction which relates to our problem. The bridge between the Christian faith and liberal education must be built by the community of Christian scholars. The idea of the Kingdom of God was taught by Jesus during His ministry, as the concept of the church was taught by Paul in early Christianity. Christianity is community and fellowship. Though made up of individuals with several abilities, functions, and services, yet the church is one body under the leadership or lordship of Christ.

The Christian college, then, if it would bring together Christianity and liberal education, needs to become a segment of God's people. A college—a *collegium* or a gathering of those with a specific mission —is a community of Christian scholars, dedicated both to the lordship of Christ and to the pursuit of knowing and doing the truth. It is the setting for research, for discussion, for consideration of new ideas, for experimentation—but all in the larger context of the heart and life of the Christian faith.

It is necessary, yes, imperative, that if liberal education (the natural sciences, social sciences, and humanities) is to be integrally related to Christianity, this must oc-

All truth comes under the dominion of God as we know Him through the person of His Son.



cur in the Christian college or community, where, in the association of learners and teachers, the truth of God can be pursued, discovered, considered, accepted, and related.

The Christian Contribution

Finally, one might note that the Christian faith does have something to contribute to the general field of liberal education. Christianity is that way of faith and life which illumines liberal education. As E. Harris Harbison points out, "The goal of the liberal arts is to provide *hindsight* and *foresight* of varying degrees of exactness in this universe of things and events; the part of Christian belief is to provide insight." Learned and devoted Christians in the field of liberal education, in humility and devotion to truth, can shed light on the wider meaning of subjects they teach.

Related to this, and more vital, is the truth that the Christian faith provides purpose to liberal education. Here the Christian view departs from the traditional Greek view. Christian liberal education does not have man as its ultimate end, nor the preparation of man for service to the state. Christian liberal education views the preparation of man for his ultimate goal in God—the restoration of the *imago dei* and his dedication to the work of the further reconciliation of others. Thus a Christian liberal arts education, contrary to Greek thought, must prepare man for service to God and man.

The Christian faith on the college campus can be an adventurous and inquiring faith, committed to Christ and His kingdom, not to any particular dogma, creed, or pattern. In this sense it must, as in Greek thought, remain liberal, existing for freedmen—free from their environs, mores, traditions, but free in Christ.

To relate liberal education to the Christian faith is a big job. The Christian scholar, as a person and in community with others, can do the job.

University Evangelism

I. I. Friesen

CHRIST'S GREAT COMMISSION is all-inclusive. There is no place in which the call to go and make disciples does not apply. It applies to college and university campuses.

There is a special need for such evangelism. These schools influence the thinking and future course of young people. These young people are now in their formative years. They are making decisions of vocation, marriage, and the ultimate values of life.

Even though many of the oldest and greatest universities were founded on Christian precepts, the prevailing philosophy of education and research today is more secular than Christian. Today the campus elevates scientific progress and success. Each of these represents a certain authority (or god). To these the student submits. All truth must come from science and anything that cannot be scientifically investigated does not really exist. Worldly success and the obtaining of the material things of life are the things which are most desired.

The most crucial problem with which thinking men are concerned today is the nature of authority. Our culture can be characterized by a breakdown of authority. There is a resultant lack of direction and purpose in life. Evangelism emphasizes the authority of Christ who said, "I am the way, the truth and the life; no one comes to the Father, but by me" (John 14:6).

A program of evangelism on the campus is a difficult one. It requires wisdom and divine guidance. Both the churches and Christian students have been showing an increasing interest in this problem. That our Conference has a student services committee and a person to work in this field are steps in the right direction.

Even though the churches can assist in this work, the main initiative will have to come from the Christian students themselves. It is these students who are in daily contact with the other students on the campus. Evangelism is always largely a personal matter.

This evangelism has two sides. First, there is the need for strengthening and clarifying the convictions of the Christian students themselves. Secondly, there is the winning of those who have not committed themselves to Christ.

On many campuses today there are already Christian fellowships giving a Christian witness. The student may have to choose the one in which he feels his own witness can become most effective. Our witness always becomes stronger when we are a part of a dedicated group. Sometimes it may be found that various organizations supplement one another. One may give a more denominational and another a more interdenominational emphasis.

Where there is a Christian fellowship, the responsibility of such a group on the campus is great. It cannot accomplish its task by relying only on human resources. Such fellowships have therefore encouraged students to get together for prayer and Bible study and to seek the direction of the Holy Spirit. Since there is often an inadequate understanding of what the Christian faith really is, the fellowship will find out by Bible study and discussion what the Scriptures say, what they mean, and how they can be applied in daily life.

Such a fellowship needs leadership. It requires students whose lives are above reproach, who feel that God has called them to this task, who have a sense of personal inadequacy but who are willing to step out in faith trusting in the power of God.

After such a group has come to some sort of unity through prayer and discussion, non-Christians may be invited to participate. In this way they can see how a Christian fellowship operates and also have the opportunity to ask questions about the meaning of the gospel.

India's Hope at the Communion Table

Five Students and Their Faith

Ruby Dare

It is 6:30 a.m. in Yeotmal, India. The seminary chapel is crowded for a communion service. All faces are serious as the students meet to commemorate the sacred event in the life of their Lord. For the first time the service is being planned and conducted by Indians, without even advice from foreigners.

There stands the minister, a handsome Indian professor in spotless white trousers and high-collared black dress coat. On the platform, of course, he is barefoot. The removal of sandals is a mark of respect.

He shows dignity and poise. What an example he is of the transforming power of the Christ that the service honors. This gentleman is only one generation removed from low caste village life.

The elements? The students happily use what they have. Now they worship with raisin juice and bits of *chapatty*—a simple bread cooked over an open fire.

Here come the seminary students to kneel in rows before the altar. Their clothing is worn, but they are models of neatness in white. Some are in trousers and some in the *dhoti* wrapped as a skirt. Most of them have left their sandals at their seats and brown bare feet are much in evidence. The demands arising from their decision to follow Christ in a non-Christian land have made them daily dependent on the power of that shed blood they remember today.

Here is a youth from a church in which very few have a missionary vision. But he plans to go to tell the good news in an area of India where the gospel is unpopular. I had asked him a few days before how he would be supported if his church was not back of him. He replied, "God has called me. I must go by faith."

There is a senior, soon to graduate. He feels he must go to Kashmir where, we had been told in chapel, the population is twenty million, but there are only five hundred Christians.

Beside him is a young man from Nepal whose family had broken all contact with him when he became a Christian. He is aware of the nine Christians imprisoned for their faith in one of the cities of Nepal for a year. Yet he is planning to go home for hot season. Perhaps it is for this that he is praying as he lifts the cup.

A bit farther along is a young man with unusual marks of polish. He has already promised to become pastor of a thriving church in one of the largest cities of India.

At the end of the row is a man with much sorrow written into his life. He had grown up in the utter poverty and misery of the village. Just last year as he was trying to get his education for Christian service his wife died under tragic circumstances, leaving him four small children. But everyone recognized and admired the sweetness of his humble Christian spirit. He had recently concluded the answer to a question on an examination in John with his testimony: "Jesus is my bread and water to whom I love like everything."

There they all are, men from India, from Nepal, Burma, Japan, Nigeria — most of them desperately poor. Kneeling in the midst of them is a prominent professor visiting from a leading American seminary. All are worshiping at the foot of the cross. How level the ground is there! Together they experience the strength which comes as the Spirit witnesses to them of Christ: "This is my body. This is my blood." Such men, such faith, such dedication, such Christian training are India's hope.

Students at Yeotmal taught by Kenneth Bauman, General Conference missionary. "Such men are India's hope."

NEWS

Central District Studies Its Mission

We are just beginning to see that the home church must be strong if we are to have any mission away from home."

This was the response of Dan Graber, Cassopolis, Mich., to a question about the state of the Central District. Graber felt that the most important trend in the district was its "interest in home missions and local church missions."

The Central District meets this week in Wayland, Iowa, for its annual meeting. Other Conference leaders also noted the inside and outside dimensions of the group's work. On the one hand is the growth of several young congregations. Other activities point to more strength in the older churches also.

R. L. Hartzler, Bloomington, Ill., felt that "the growth of our new churches at Elkhart and Fort Wayne [Ind.]" were most encouraging. "The former has reached its capacity in terms of attendance and the latter has experienced a notable upturn . . . with its new church now in use."

S. F. Pannabecker, Elkhart, Ind., the chairman of the district's missions committee called attention to still another point of growth. "The Markham (suburb on the south side of Chicago) church has been growing both in Sunday school and church attendance under the direction of Larry Voth and offers possibilities and problems."

All of these churches were established several years ago. Heinz Janzen, Washington, Ill., the conference's vice president, took account of this fact. Said he, "Though no new churches were established this past year, the several recently established congregations have been meeting their problems successfully and have been growing in number and strength."

Other positive expressions came from Adrian Lehman, Berne, Ind., a member of the missions committee: "I feel our district has always shown a real interest in missions and has always done its part." Robert R. Coon, a pastor from Flanagan, Ill., also agreed. He said, "I am encouraged that the district is spreading out its witness in this way."

Though no new work was begun during the past year, studies are being made. The city of Peoria, Ill., was studied by Peter Ediger and Leland Harder, Elkhart, Ind., field secretary and chairman of the General Conference Committee on City Churches. Peoria has been the site

MEXICAN MENNONITES CONTRIBUTE TO ALGERIA After learning of the need of war sufferers in Algeria, G. J. Rempel and his son sent a check of sixty-four dollars to MCC designated for Algerian relief. Rempel lives in a Mennonite colony at Cuauhtemoc, Mexico. The Kleingemeinde Church of Chihuahua, Mexico, has given three hundred dollars for general relief aid to Algeria. A Mennonite team at Henchir Toumghani, Algeria, distributes relief materials. They also teach in the village school, help the villagers improve their farming methods, and give instruction in food preservation and child care.

of one of the district's oldest ventures in city church work. S. T. Moyer, Pekin, Ill., a missions committee member commended the work done here by Samuel Ummel, recently retired, who for seventeen years rendered outstanding services "under most difficult circumstances, in which years the membership was doubled, largely from non-Mennonite people."

The purpose of the Peoria study was to secure guidance for future development in Peoria.

The conference has also been active in leadership education, camping, and stewardship.

The interest in leadership education shows up on the conference program at Wayland, April 25 to 28. Jacob T. Friesen, Bluffton, Ohio, chairman of the education committee reported on these events. "On Sunday morning there will be a primary and a junior Sunday school class taught by a trained teacher open for visitors who will observe. There will be an evaluation of this over the noon hour. This is the second year we have done this as part of the conference and it is well received."

The General Conference's Living Faith Graded materials will be presented and interpreted at a Saturday session.

Camping has always been a significant part of Central District life. Its Camp Friedenswald has been a leader in camping education in Mennonite circles. In the last year it has made advance in winter and canoe camping. Its facilities at Cassopolis, Mich., are in active use all year. Dan Graber has been hired as its first full time year round director.

Earl W. Lehman, Bluffton, Ohio, secretary of the camp committee, noted other gains. Bus service will be offered to all areas of the conference during 1963 to transport campers to camp. The camp will also offer a course on camp counseling. Given during the summer, the course will carry college credit.

In the area of stewardship, the conference has developed a Committee for the Encouragement of Estate Planning. Representatives from the various schools and institutions in the district are on the committee. These include Bluffton (Ohio) College, Meadows (Ill.) Home, Mennonite Biblical Seminary (Elkhart, Ind.), Mennonite Hospital (Bloomington, Ill.), Mennonite Memorial Home (Bluffton), and Parkview Home (Wayland, Iowa). The committee aims to encourage a greater sense of responsibility toward the church in the planning of personal estates. Contacts have been made by the conference's field secretary to promote this program. He has contacted church councils.

The Mennonite Men of the Central District have started another venture in stewardship. Called a Kingdom Builder's Pledge, the program enlists men to give a ten dollar love offering to each future congregation established in the Central District. President of the organization is Stan Hostetter, Wadsworth, Ohio.

But the conference is not without its needs. Queries to several conference leaders brought a variety of response. A common feeling expressed was for more unity in the conference. This is partly understandable in a conference of 44 congregations with 8,000 members scattered in eight states. The states stretch from Ohio to Nebraska. Major centers are in central Illinois, northern Indiana, and Ohio.

Conference meetings help to build this unity. But this is not without its problems. Said Heinz Janzen, "The district will need to develop a greater sense of unity among its lay people who do not ordinarily attend conferences. This will be helped by a greater attendance of youth at camp and college. This could be helped by a greater amount of filtering back of reports and enthusiasm of conference affairs by delegates and participants in special committees and events."

Janzen also added, "Publications that have been most helpful on airing disagreements in the brotherhood could also help by highlighting areas of agreement."

Marvin Zehr, assistant pastor of the Berne (Ind.) congregation also noted the "need to gain a greater sense of togetherness among our churches. The distance across our conference makes it difficult to sponsor conference-wide meetings to promote this togetherness."

Another dimension of unity is cooperation with other Mennonite groups. One such experiment has been in a city church. The city is Columbus, Ohio. The church's members come from both the General Conference Mennonite Church and the (Old) Mennonite Church. The Central District has kept informed on this work. Says Minerva Hilty, Bluffton, Ohio, a member of the education committee, "The story of the fellowship at Columbus, Ohio, was exciting as it was presented at conference sessions a year ago."

The Columbus fellowship would prefer to be related to both Mennonite conferences — an untried pattern. Comments Pannabecker: "Cooperation with the (Old) Mennonites in certain city church projects, for example, Columbus, Ohio, and in other ways is one of the problems for which we must find a way. Most everybody agrees in principle but no actual plan for operation has been proposed for discussion."

In spite of the interest in city churches, the churches of the Central District are largely rural. Hartzler described the situation as a need to "wrestle more effectively with the erosive process population-wise in our rural areas. This pertains mainly to the western half of the conference area. Such erosion will perforce continue, but every effort should be made to lessen its effects that more folk may stay and earn in our church communities."

Of immediate practical concern is the district's search for a field secretary. Hartzler has served the conference on an interim basis for the last two years.

Presiding at the conference sessions which begin on Thursday evening is Gordon J. Neuenschwander, district president. He is pastor of the First Church, Berne, Ind.

William Klassen, professor of New Testament at Mennonite Seminary, will give a series of Bible lectures. Other speakers at the conference will be Otto Klassen, medical director, Oaklawn Psychiatric Center, Elkhart; Don Wismer, Elkhart; Robert Kreider, dean of Bluffton College; and Verney Unruh, Newton, Kan., missionary to Japan.

GROWTH AT AGAPE-VERLAG

Agape-Verlag is the only Mennonite publishing organization in Europe. The concern for a project which would publish Christian educational materials grew out of relief work in Europe in the late 1940's. The work began when MCC workers translated into German and French portions of the Mennonite Publishing House summer Bible school materials. They mimeographed these lessons for use in camps and community projects.

Agape-Verlag was organized formally in 1952, for the purpose of producing summer Bible school materials. To get the production under way, Mennonite Central Committee and the Mennonite Publishing House agreed to serve as co-sponsors of the project. Financial support in the past was equally shared by the sponsors. Now the operations are practically self-supporting.

The location of the publishing work was decided on as Basel, Switzerland, near the home of the European Mennonite Bible School. Students at the school could become acquainted with the materials which were being printed, and be trained to serve as teachers in the children's Bible schools.

In 1960, Agape-Verlag received official acceptance among European Mennonites. Also in that year, a new relationship was established. The board of the European Mennonite Bible School assumed responsibility for Agape. Following this, a committee was set up in order to ease the transferral of responsibility from North American to European Mennonites.

By spring of 1961, the Bible school materials were completely published, including pupils' and teachers' material for nine grades in the French and ten in the German languages. Following the completion of Bible school materials, the Agape staff began working on German Sunday school materials. At present, Sunday school materials are being prepared in French. In 1962 Agape was commissioned by the Methodists, Baptists, and Evangelical free churches in Germany to publish an edition of 22,000 workbooks for Sunday schools. Many of the German materials are also sent to German-speaking people in Canada and South America.

CANADIANS SPURN A-ARMS

Ninety-six Canadian clergymen of Anglican, Baptist, Mennonite, Presbyterian, United, and Unitarian churches denounced nuclear arms for Canada. Their statement asked that no Canadian troops serve with NATO in Europe. Leaders of the Jewish and Buddhist communities signed the protest also. This was before the April 8 election brought about when the Diefenbaker government was toppled by opposition parties. The issue was nuclear weapons. This matter is as great a controversy as unemployment and Canada's general economic woes.

MINNEAPOLIS HAS 1-W UNIT

A 1-W unit is now functioning in Minneapolis. Although about a dozen men have been in non-military service in Minneapolis for a number of years, the men were not organized into a unit until February of this year. Officers are Abram Baerg, chairman, Wallace Clement, vice-chairman, and Hugh Long, secretary-treasurer.

The unit is interdenominational as well as inter-Mennonite. Sponsor for the General Conference is John Esau, pastor of the Faith Church in Minneapolis.

INDONESIA SUNDAY SCHOOLS

At the quadrennial synod meeting of the Javanese Mennonite Church on Oct. 28-30, it was decided that the goal of the churches during the next few years should be to revitalize the spiritual life of the congregations. A Sunday School Commission was one of these formed. At its first meeting plans were made for a conference of Sunday school teachers. This conference, the first of its kind in the history of the Javanese Muria Churches, was held in Pati on Feb. 20-22. Because of small financial resources, attendance was limited to three representatives from each church.

The main lectures were presented in the morning while the afternoon and evening sessions included Bible study, group discussion, and reports from each Sunday school represented. The sessions ran from 8:00 a.m. until after midnight with a brief rest period in the afternoon.

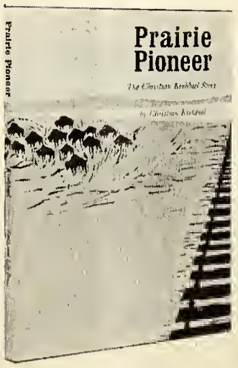
Reports from the Sunday schools indicated a thirty to forty percent increase in Sunday school attendance during the past three years. Present enrollment is about 5,000. The Sunday schools operate against seemingly insurmountable odds, with shortage of teachers, lack of space, large classes and almost no equipment (even Bible, paper, and pencils are too difficult to obtain for the majority, and pictures are too expensive). Most classes have a five to seven year age range and include up to two hundred children in a class. Prepared curriculum materials from the Indonesian Council of Churches are used by a very small minority. These monthly publications for the teachers provide outline materials for small children and older children. Most of the teachers simply choose a Bible story or topic each week. One pastor prepares a year's outline of lessons for the four Sunday schools in his area.

MCC presented a large teaching picture to each of the fifty-six Sunday schools in the Muria area, and a piece of flannel for flannelgraph to the twenty-two Sunday schools represented. *Eleanor Kaufman*

1963 CULTURAL CONFERENCE

The 1963 Conference on Mennonite Cultural Problems will be held on June 6 and 7 at Eastern Mennonite College, Harrisonburg, Va. Subject of this year's conference is "The Mennonite Church on International Frontiers." This is the fourteenth conference. They are held biannually and generally on the campuses of the various colleges and Mennonite seminaries in a rotating order. The conference is open to all interested people. No admission is charged.

Prairie Pioneer



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CHURCH RECORD

DEATHS

Herbert J. Augspurger, Apostolic Church, Trenton, Ohio, born Sept. 14, 1893, and died March 13.

Mrs. Fred Donelson, Boynton Church, Hopedale, Ill., born Feb. 26, and died March 29, 1963.

John Zweiacher, First Church, Geary, Okla., born Jan. 7, 1871, in Canton-Bern, Switzerland, and died Mar. 10. He is survived by his widow, six sons and four daughters.

WORKERS

Maurice Kaufman has been appointed assistant professor of biology at Bluffton College, Bluffton, Ohio. He has his doctor's degree from the University of Illinois and is now in Paraguay, S. A., under the MCC.

Jacob Klassen, presently the assistant director of relief, is under appointment as executive secretary of Canadian Mennonite Relief and Immigration Council. His successor at Akron will be Wilbert Shenk, Eugene, Ore.

Doris Liechty Lora will join the Bluffton College faculty as instructor in organ. She is presently working on her master's degree at Ohio State University.

Loren Preheim, Freeman, S. D., will serve as administrative assistant in the MCC Peace Section. He will graduate from Bethel College this spring.

La Verne Schirch will become assistant professor of chemistry at Bluffton College. He has his doctor's degree from the University of Michigan and is doing post-doctoral work at University of California.

Keith Sprunger, Champaign, Ill., will join the Bethel College faculty as Assistant Professor of History. A graduate of Wheaton College, he is doing his graduate work at the University of Illinois. He will receive his doctor's degree this summer. Sprunger is from Berne, Ind.

Dianne Waltner, Columbia, Mo., will join the Bethel College Faculty for a one year term as Instructor in Chemistry, while Ronald Rich takes a sabbatical leave. She will receive her master's degree from University of Missouri this summer. She is a native of Freeman, S. D.

CALENDAR

Conferences

June 4-15—Modern Mathematics Workshop, Bluffton (Ohio) College. Luther Shetler, director.

June 24-28—Church Music Workshop, Bluffton (Ohio) College. Earl Lehman, director.

Apr. 25-28—Central District, Wayland, Iowa

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Oct. 25-29—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference

Western

May 5—Mennonite Song Festival, Memorial Hall, North Newton, Kan.

June 9—Dedication of new church building and eightieth anniversary of the congregation, Zion Church, Elbing, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Baccalaureate Service, Mennonite Biblical Seminary.

May 26 — Commencement, Bethel College, Franklin Littell, speaker.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31 — Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

PUBLISHED

Evangelism Notes, winter issue, has been issued by the Evangelism Committee and has been mailed to ministers and to persons on the prayer list which is compiled from cards sent in to the committee. Copies of this quarterly publication may be obtained from the missions office by persons who are not now receiving it. It contains reports on evangelistic activities in various congregations at home and abroad.

Jacob Klassen

(See Workers)

Immigrant Group Settlements by J. Winfield Fretz has been published by Bethel College, North Newton, Kan. The book is a result of Fretz's research in South America in 1958 and 1959. It is being distributed by the Intergovernmental Committee for European Migration

NEW ADDRESSES

Alberta

Henry G. Retzlaff, 27 Bow Bend Trailer Park, Montgamery

A Heinrichs, 15909-92 A Avenue, Edmonton

Arkansas

A. R. Nickel, 508 Hillwood Dr., North Little Rock

California

Mrs. Charles Buszeskie, 661 Empire Ave., Ventura

Earl Faubel, 4808 St. Lynn Jane, Carmichael

Duane Kroeker, 787 Sunshine Dr., Los Altos

Mrs. Parviz Monsef, 18082 Stones St., Los Angeles 25

Mrs. Sharon L. Reams, Box 290, Atascadero, Calif.

Europe

Lowell Teichroew, Hotel Cok, Willemsparkweg 131, Amsterdam Z., The Netherlands

Indiana

Robert A. Unruh, 2307 Lafayette Rd., Indianapolis

Iowa

Roane Deckert, 1320½ Mt. Pleasant St., Dubuque

Karen Kay Graber, 320 N. Stone St., Sigourney

Kentucky

Mrs. Forrest Kohler, Rt. 1, Box 77, Prospect

New York

John D. Heese, Apt. 10, 275 Plymouth Ave., S., Rochester 8

Mary Jean Ramseyer, Room 415, Johnson Hall, 411 W. 116 St., New York 27

Bonnie Weaver, 336 E. 19 St., New York

North Carolina

Mrs. Delmer Balcom, Diamond Motor Court, Elizabeth City

Saskatchewan

Abram Neufeld, 1692 103 St., North Battleford

Washington

Ray Senner, Box 401, Battle Ground

Wisconsin

David Gaylord, 3336 S. 76 St., Milwaukee

LETTERS

It has come to our attention that some of our readers write letters of concern directly to those people who submit letters to this page or those who write articles. This is good and we only want to encourage this practice. That's why we publish full addresses. We believe it is a good Christian custom to testify to each other, exhort, correct, admonish, support, and build each other up. But we have also heard that some write anonymously—that is, without signing their names. This is a bad practice and should be discontinued. Unsigned letters are cowardly. If a person was brave enough to expose himself in public, his critics should have enough courage to identify themselves in private correspondence. If an idea is worth writing down it is worth bearing its author's name.

And while we're on the subject, we should say again that we don't publish anonymous letters—as two or three people find out every year. Now everyone knows it. In certain situations we will withhold a name for valid reasons, but the request must be signed. Editor

ART OF WRITING LETTERS

Dear Editor: Your practice of publishing the letters you receive from your readers goes against my grain. It matters not whether they be good or bad nor if they represent my side of an issue or the opposite view. Your task, I realize, is not an easy one. To provide a well-balanced spiritual diet and a report of all phases of the activities of our denomination that will communicate to all levels of comprehension is a man's job.

Even though you seem to be extremely busy I would urge you to read each letter twice. Then I would urge you to forward them to the members of the Board which employs you. If ever in the judgment of the Board of Education and Publication or of the editor the printing of an article or editorial seems to have been a mistake the editor should be sufficiently Christian and enough of a gentleman to apologize to the readers in bold type on the front page of the very next issue.

If on the other hand the Board which employs an editor feels the letters persecute the editor unjustly they should come to his defense in no uncertain terms. We can't afford to let our official organ become an "unloading chute." *Louis A. Janzen, Route 3, Newton, Kan.*

To the Editor: I have just finished reading the April 2 edition of *The Mennonite* and want to congratulate Edgar Metzler on the fine editorial regarding alternate service. It was good to see that even when the program has been criticized (as per Nelson letter, Mar. 12) we don't immediately have to jump to the defense. Perhaps Nelson has done us a favor in stimulating us to sincerely evaluate the whole program. The editorial seems to me to be a good start in that direction.

In writing this word of congratulation, I must also express a deep concern that is upon my mind. To me it has been rather disturbing, and quite revealing as I have read the letters to the editor in the past months. When such issues as the RSV-KJV; modern art; radio-religious broadcasts and lately the 1-W program; are raised and some state an opinion, others immediately respond in an almost vicious fashion and these responses are then countered by more attacks. It seems to me that if we are truly nonresistant, we would not always have to become so violently defensive whenever a touchy issue is raised. I can hardly see how these "verbal fisticuffs" are an example of "loving our enemies." Is it not pathetic that we must display our aggresive tendencies in this manner? I wonder if it is not just as evil in God's eyes when we attack a person with words as it is when we attack him physically. Maybe it is time not only to re-evaluate our 1-W program but our whole claim to "non-resistance." *Bernie Wiebe, Route 3, Albion, Ind.*

RADIO—POSTSCRIPT

Dear Sir: Am saddened to see no one supports your little lesson on radio evangelism. I thought enough Mennonites knew better by now.

I tend to agree with your indictment. The majority of fundamentalist preachers, as their own theologian Carnell declares, has an empty hate left over from their good fight with modernism. They are also impersonal, like the real sin of commercials: using the listener like a thing instead of a person. Also, we are usually hollered at as though mikes hadn't been invented. The sound of their emotion betrays frustration, not conviction. Most Americans, not raised on gospel language and mindful of its recent political blindspots, are repelled by these programs. Most Americans hear only the nasty tone of voice until they get that station changed fast. So the gospel shouter gets a buck from the man who can remember the sound from the old days and therefore likes it.

Jazz, long divorced from its brothel origins, is now so universal an aural background, half-ignored, that people would prefer it to gospel songs behind a serious conversation. You and I love the simple hymns, but the average American hears them as a crude twang from an obsolete minority that is mostly angry. To get this minority's grace and virtue through a midget speaker next to the car ash tray is to get camel through needle's eye. A real live Christian neighbor does it better, and a little background jazz (FM?) won't mar him.

U.S. AM radio in general is a prostituted mish-mash of its past. No thoughtful person in touch with his time takes it seriously. Its poor gospel prophets only reconvert yesteryear's sinners. Let's encourage the few ministers who use the microphone personably, wisely, charitably. *Lee Eitzen, 13265 Birwood, Detroit 38, Mich.*

THE DOCTOR

Tom C. Hamm

HE WAS OF RUGGED build with a strong face ruled by searching brown eyes. He sat quietly with his patient in Isolation, his massive shoulders in a tired droop, his stethoscope bunched awkwardly in his lap. His position commanded a view through the window of the small cubicle which the boy on the bed could not share.

The moment was removed from his professional pathway, apart from the undertoned instruction to the nurse, and the quick flip of the medical chart. It was gentle and unhurried and provided a fixed armament against the grim monster crouching between them.

The boy was strangely indifferent to the crushing lick the monster had dealt his twelve years. His face mirrored the strain of extended heat therapy to afflicted limbs, but large sea blue eyes mastered the inertia and gave the doctor the message he sought.

Seeking the message had become a daily ritual at the boy's bedside. It was, indeed, an elemental factor in the doctor's drive to pierce the monster's armor. Somehow, the odds had stabilized the fight into a game of wait. Always wait until it had simmered down into a weakened pulsation of hope.

Wait an hour, wait a day, wait a thousand days. Little boy, one arm and one leg knocked out, and now our only weapon is wait. For what? Victory? Defeat? Or worse?

The boy's devotion blocked the adversity of his plight, and captured every movement the doctor made in perfect attunement. It was his love for a friendly man, a family man, a man who loved little children; whose love became the guiding instrument of the healing artistry placed in his hands.

The doctor's voice was warmly patient as he addressed a scene in the park across the street. "They're organizing for the stickball game, Johnny," he murmured. "The tall boy in the sweat shirt will pitch again today. He's a buddy of Dave, my boy." A long pause ensued and he seemed to have difficulty in continuing after his boy's name had crossed hs lips. Johnny batted his eyes and waited.

"Looks like Bennie is up," the doctor intoned. "Not sure of the catcher, but believe it's your friend, Jeff."

"Mus' be Jeff," Johnny replied in a small voice. "He alluz catches."

"Here comes the last strike," the doctor exclaimed. "Bennie swings. Wow! Struck out! Now, the fellow in the red sweater is up; the one Dave always said was hard to pitch to. . . ."

"He got a hit yesterday," Johnny recalled with vigor.

"Yes. A hit. Yesterday, I remember."

At times the doctor's eyes paced over the bulging sheet which canopied the lower limbs—limbs that might never run the bases—to wipe out the shadow of the monster which loomed menacingly between them.

YOUTH

The doctor droned on, building, describing, climaxing each scene in a tight intensity. No single movement escaped his probing diagnosis of the erratic stickball game. He was a master broadcaster, bringing color and hope to a dreary Isolation bedside—to span the gap of fear and uncertainty—and defeat.

Suddenly, the hospital's P.A. system started blaring, "Calling 15, Calling 15 . . . report to Wing G . . . report to Wing G."

"Time out, Johnny. My number. They found me." The doctor got to his feet laboriously. An imperceptible shadow of pain crossed his face and bit into the corners of his eyes, giving them a hemmed in look.

"Takes time to make good ball players, Johnny," he said slowly. "Like medicine and getting well. It's slow." He waved his hand toward the park contest. "The boys are good, but in time they will be better—much better. Takes time. We're together there. We understand about waiting, don't we? To play ball, to get well? We've got a deal, haven't we, Johnny?"

"Sure, our deal's the greatest, Dr. Walters." He said it slowly, with feeling.

"S' long, pal," Dr. Walter's hand came up in a smart salute, and he walked away before the crystal sheen in Johnny's eyes had pushed too hard against the abruptness of the moment.

Away from the small island of

hope and the brooding exponents of polio therapy the doctor walked. On down the corridor he moved, his shoulder droop gradually rising like the slow emergence of a huge turtle gently breaking a calm surface.

He reached the ward desk and nodded perfunctorily to the nurse on duty. He picked up the phone and answered his call. The P. A. system suddenly ceased its blaring.

Outside, at the foot of the stairs leading to Wing G—he gripped the brassy handrail and braced for the short upward flight. Softly muted sounds entered the cathedral quietness of the stairwell. Outside, a great city went on its noisy clamoring way. But here for a silent moment he found he could reach.

With eyes closed, his lips moved. He did not ask for victory, nor release from his fight, nor even an intermission. Instead, he simply asked for strength against exhaustion's nagging claim—which threatened his big test in Wing G.

Now, as always, some indefinable something drove him back into the maw of his struggle, prodding him on against swaying fatigue that emerged in a ratio to the deadly factors involved in this turnstile of life and death.

He raised his head slowly and started upward with renewed, measured step. One challenge had been met. Not heroically, nor brilliantly, but head-on. The knowledge that the second challenge was too great did not bind him nor deter him. The world's headlines would heighten the harsh reality of his defeat—yet there would be a living quality which would emerge from it—because he had dared to meet his challenge with *all of what he had!*

Inside Isolation at the ward desk a young student nurse paused briefly to speak to the charge nurse who was busy with records. "Dr. Walters is going into his sixteenth hour," she said. "How does he do it?"

The metallic thud of dropping charts ceased abruptly as the charge nurse looked up from the quiet dedication of her duties. A faint, puzzled smile played around the corners of her mouth. "Tell me, what did Dr. Walters tell Johnny he saw in the park today?"

The young nurse compressed her lips and replied almost sadly, "Another ball game. But, of course, there wasn't any game. I only saw a little girl strolling near the pond, calling to the ducks."

The charge nurse ran her fingers affectionately along the edge of Johnny's chart. "It's ironic. About the ball game. Reality for Johnny and just a dream for Dr. Walters."

The young nurse was plainly startled. "No?"

"Didn't you know that Dr. Walter's boy, Dave, is upstairs in Wing G," the other replied patiently, "with leukemia? A matter of days now?"

A deep silence ensued. The older nurse spoke again. "It's often this way. Doctor and patient play a strange game in the matter of getting strength. Dr. Walters gets his strength here—for his need up there!"

it's a problem

Dear Bill, Guess you've heard that Marv is joining the Air Force as soon as school is out in June. Almost wish I could go with him. The Air Force sure has a neat program. The recruiting officer explained it to us yesterday during study hall. They send you to specialized schools, you get to travel all over . . . why say more. You know all about it. Oh, don't get worried. I've registered as a 1-O. I don't want to hurt mom and dad or Pastor Enns, so I don't say anything. But just between you and me, Bill, I'm not sure I should have taken the 1-O position. It seems to me to be a pretty easy way out really. Just work in a hospital or something for two years and that's it. But there aren't any fringe benefits like the armed services offer. I've never talked about this with Mary. I'll bet she would be more proud of me in an Air Force uniform than in an orderly outfit though.

Sometimes I feel all mixed up inside, Bill. But then I doubt that you would understand what I mean. This was never a problem for you. Guess your kid brother is getting too serious minded. Have to watch that! Don't say anything about this to mom or dad. They miss you enough without worrying about me. Bob.

Dear Bob, I am happy that you shared your problem with me. This matter of two years of service is something that we all face. How we sometimes wish that we would not have to make a decision.

These recruiting officers for the Air Force certainly can present an interesting program. When you see them in their spotless uniform, hear of all the possibilities of getting an education, seeing the different parts of the world, being together with the majority of young men of your own age, then you feel that you would want to be one of them. I sometimes wonder how they must look and feel when they come back after having bombed a city with many innocent children?

Bob, you know, you and I, we all want to be part of the crowd. We do not want to be different. But at the same time we are responsible to God with what we do with our time and talents. I feel that we are here not so much to please our parents and our pastor but to please God. I also know that our parents and our pastor have a lot of experience and understand and see things that we do not fully understand and see. They certainly are concerned that we make our life count.

It seems to me to take the 1-O or 1-W position is not so easy after all. It means becoming a part of a minority group, it means menial tasks in the hospital, it means foregoing all the glory and pomp that the Air Force offers in education, in uniforms and in travel. It means long hours of service without much praise. But it also means much joy in having helped suffering humanity. It means having played the part of a good neighbor. It may also mean the clasping of the hand of someone and giving him new courage and a new hold on life. **Bill.** *(H. B. Schmidt, Pastor, Hopefield Church, Moundridge, Kan.)*

Dear Bob, Thank you for your last letter. I realize that you do not ask my advice, but somehow I sense that perhaps you would like my opinion.

I expect there must be others who like you ask for 1-O because of their parents or pastor but do not really believe in the position themselves. Isn't it a bit hypocritical to do one thing and believe another? I believe that those who simply follow tradition (borrowed faith) harm the 1-W program. This would suggest that you should not take the 1-O classification if it is not your position. I realize, however, that this still does not solve the problem of our parents or pastor. Perhaps they too will one day realize that there is no particular virtue in pushing everyone into an alternative service program.

So the recruiting officer was a smooth promoter! I think we must admit that from the materialistic point of view, the army can offer much more than the church can. But this officer did not tell you the whole story. I am sure he did not tell you that the army's basic purpose is to kill "the enemy" and that in our age of nuclear warfare and missiles we are all in danger of being blown to bits. More than ever before, one can make a case for the way of love.

So you're worried about what Mary will think of you. Well, let me tell you, I wouldn't be very proud of you either if you just went to work in a hospital. Have you ever thought of going into Pax service? We would be happy if you would. Nothing could be more challenging than to help poor people in an underdeveloped country. The rewards of learning to love and to live with another people of a different culture and traveling about are greater than any material gain which one could realize during the same time either working here at home or joining the army.

Take it for what it is worth. I hope that God will help you work through your problems. Let me know what you finally decide. If I can be of any further help, please write. **Bill** *(Vern Preheim, Associate Executive Secretary, Board of Christian Service, Newton, Kan.).*

Dear Bob, Are there other things you do in life just because you do not want to hurt mom and dad or Pastor Enns? The very strange thing is that often when we try so hard to not hurt persons we end up hurting them most. Your pastor and parents would be terribly hurt if they knew that you are not willing to share with them the doubts you have about 1-W service, and I fear that Mary will feel as if she is not very important in your life if you have not discussed your place of service with her.

I am not sure if the 1-W office or Pastor Enns has filled you in on all the possibilities of 1-W service. In 1-W service you do things because they need to be done and it is your privilege to do them—not because some superior officer ordered you to do them. Bob, have you had the opportunity of participating in the 1-W Peace and Missions Pledge system outlined for you? If you haven't, please ask Pastor Enns about it. No doubt you will want to give every spare moment of time to helping in the local church in the area where you will be doing your service. Pastor Enns can help you get located where he is certain that opportunities exist, where you can put all of your talents to work not for the Air Force, not only for your 1-W assignment, but for the Church which has been organized in the name of Jesus Christ. **Bill.** *(Larry Voth, Pastor, Markham Church, 16154 Kedzie Ave., Markham, Ill.)*

Do you have a question you would like a problem panel to answer? Write it down and send it to: Youth Editor, 722 Main, Newton, Kan. The question will be rewritten and sent in its new form to two or three people for an answer. Your name will not appear with the problem; however, we will not accept your question if you have not included your name and address.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

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COVER
Christian College Day falls on April 28. If the church can praise God for a measure of vigor and good health, part of it must go to the men and women who have made our colleges live instruments in God's hand.

CONTRIBUTORS
Vernon H. Neufeld, North Newton, Kan., is the president of Bethel College. His article is the adaptation of an address given to the General Conference session at Bethlehem, Pa., last August. It was published in fuller form in Mennonite Life, Jan. 1962.

I. I. Friesen, 1152 Corydon Ave., Winnipeg 9, Man., is a professor and former president of the Canadian Mennonite Bible College.

Ruby Dare, Greenville, Ill., spent six months at Union Biblical Seminary, Yeotmal, as a volunteer librarian. The General Conference cooperates in the seminary with twenty other missions and denominations.

Tom C. Hamm lives at 510 Columbus Ave., Paducah, Ky.

CREDITS
Cover, 279, Vories Fisher, 1701 E. 57, Chicago 37; 278, Ted Bronstein from Rapho-Guillumette, 59 E. 54 St., N. Y. 22; 281, Beverly Wirt, Miltonvale (Kan.) Wesleyan College; 283, Willard Claassen.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

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EDITORIAL

Let's talk about the people that aren't here today. Doesn't sound nice, does it? But we often do this —at prayer meeting or at church. I don't think it will hurt. In fact, we might turn up some good things in the process. For the people that I want to talk about are the non-readers. (There we go, calling people names. It's bad because it makes all of us readers feel good because we are readers. We are not like all those unreading people over there. We feel superior when really we aren't.)

But this world is a word world. The people who shape it are the people who read, write, and talk. (Proof? The most successful business executives are those with the largest working vocabulary.) For us who do these things it is hard to think of another kind of world. But there is one.

There is a world in which there are few words that get through. People live by symbols and actions. When they want something done, they don't talk about it. They do it. Or they try to do it. Like the rest of us, they run into obstacles. They have trouble talking out their problem. They may act out their problem. They are clumsy in their actions sometimes. Then we scold them with words.

Or they want to say something about their faith. But they can't preach a sermon. Yes, they can speak some words. But to do so would embarrass them. More than that, they can't. They would rather act it out.

I've discovered these two worlds—the world of words and the world of symbolic deeds. Actually they aren't sharply separated from each other. All of us live in both, perhaps at different times.

We often put the Christian faith in the word world. The Christian ideal is often put down as a personal evangelist who speaks to all he meets about Christ. This is good, especially for all of us who are word-world citizens. But not everyone is, and I don't think we should act as though everyone could become a citizen if he just tried hard enough.

It isn't a matter of courage and it isn't a matter of education. Perhaps it is a part of temperament. People are different. (Of that we are sure.) There are different gifts. We need to accept them and appreciate them when they appear in others. They have something we lack.

I note the response to Mennonite Disaster Service and voluntary service. That people take part so willingly says something to me—in a non-word way. Many folks may find it hard to talk. But they can act. That these people can find a place to witness is a source of praise.

I do note efforts sometimes by the word-people to put a word test to these activities. How many tracts (words) passed out? How many discussions on religion? And somehow, we feel that the program has been worthwhile if we can point to one discussion on religion brought about in disaster service. This is good. But it only shows that we came across a word-person. Perhaps in our non-word way we also witness to non-word persons. Just because no words resulted doesn't prove we failed. There are other tests besides word tests.

Yes, I'm an editor. I live by word of mouth and eye. It's a great world that only needs one thing to improve it—more words and better words. Words and words alone, it seems to me, can do a lot of good. As they help us to understand ourselves and to understand God, they can make us—us word people—better people.

But I realize that there are many people I will not reach by my words or anyone else's words. I may reach them through non-word symbols, non-word deeds, and even non-word pictures. It is interesting to note that all of our past and previous discussion on art has been by word-people. No one has ever communicated on a different level. This may only prove that the non-word people are slow to read and slower to write. Obviously communication is slow at this point, laregly because we word-people have established the rules—word-rules, of course.

I end with no lesson or easy moral. I can only say that there is another world besides the one we live in. To know this is enough to begin with.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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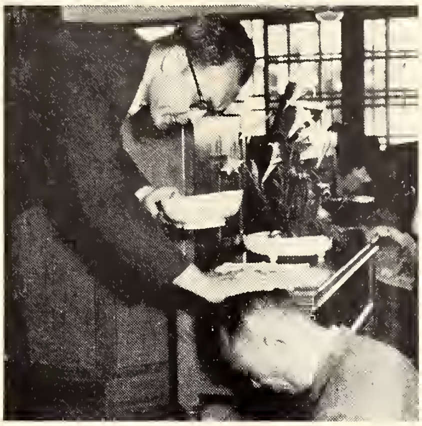
Do We Have a Plan to
Evangelize a Pagan World?

NEW WAYS FOR MISSIONS

Verney Unruh

The base for outreach is wherever the church is.



The younger churches
are accepting
the missionary challenge.

TODAY PAGANISM HAS NO geographical frontiers. Churches and Christians are but points of light and life in a vast sea of darkness and death, a surging sea of growing pagan populations, a surging sea of mounting hostility and frustration. Chrisitans and their churches increasingly find themselves in the position of a nonconformist minority in the world."

These somber words by the able home director of the China Inland Mission, Arthur Glasser, clearly point up the gravity of the situation confronting the Christian church today. Not since the first century has the church faced such a challenge.

One group of Christians sees the threat of communism as the only enemy of the church. Real as this is, we must realize that communism is only one of the many isms seeking to win man's allegiance and offering solutions to all his problems. Secularism, materialism, sensualism, intellectualism, nationalism, racism, me-first-ism — all are enemies of Christ and His church. All are pagan gods that reject God and set up their own false idols. These tides of paganism threaten to overwhelm the forces of righteousness, as they sweep in with the astounding changes taking place in the world today.

This world of 1963 is a vastly different world than the world of 1900 when our first foreign missionary, P. A. Penner, went to India. Newspapers, radio, television and other mass communication tools have helped keep us informed of rapid changes. Has our thinking in terms of mission responsibility kept pace?

When Penner first went to India it took over a month. Today one can leave from any part of the United States by commercial airliner and be in any other part of the world in forty-eight hours. In those days it required months for an exchange of letters; today the exchange takes place in a matter of days. Then, even telegrams took days to reach their destination; now, in case of emergency, most of our mission fields can be contacted by overseas telephone in a matter of an hour or two.

In 1900 the average American thought of the world in terms of continents—he spoke of the dark continent, Africa, or mysterious, exotic Asia, or the unknown jungles of South America. In 1963 we generally speak of individual countries, some forty of which have gained independence in the last fifteen years.

Rural and jungle life with simple patterns of living dominated much of the world six decades ago. Now these are fast giving way to complex urban societies. All over the world cities mushroom as people swarm to these centers in hope of a better way of life. The rural economy is rapidly being replaced by an industrial economy and with it world-wide inflation. The State Department cost of living index indicates that there are a number of cities in the world, including countries where we have missionaries, where it costs more to live than in Washington.

Literacy was the exclusive privilege of a small minority of white people in 1900. Today about a million people in all parts of the world are learning to read each week. In addition, there is a hunger and craving for education that overtaxes school facilities.

At the turn of the century the population of the world was a little over a billion and a half. Today it has doubled and stands at over three billion with the prospect of doubling again by the year 2000. The birth rate now doubles the death rate with the result that population increases by 6,000 every hour. This is why it is aptly called a population explosion.

How has the church fared during this period?

At the turn of the century the church was moving forward in a great missionary advance, now referred to as the great century of missions. At present the world population is growing faster than the Christian church. There are more people today who do not know about Jesus Christ than there were last year. The percentage of Christians in the world population is shrinking. In all the world eight percent of the people are Protestant Christians; if the present trend continues, it will be six percent in fifteen years and only two percent by the year 2000.

These facts then call for a new look at our responsibility in the evangelization of the world for Christ. The challenge demands that we face the issues squarely and update our thinking about missions.

To many, the day of missions is a fading glory. The withdrawal from China and the threatened withdrawal of missionaries from other countries have led some to conclude that the day of the missionary is past. Is it true that the role of the missionary is changing but the need is as great as ever? A recent survey of eighty-seven mission boards and societies listed specific requests for 18,347 new missionaries.

Further, the *World Mission Newsletter,* May, 1962, reported that when nationals were asked if missionaries were still wanted, they replied, "We want missionaries who are real Christians. We want men of God."

Before we write off missions let us also remember that the Great Commission of Christ has never been repealed. "The commission of Christ to His church to disciple all nations is of unchanging validity until He comes again," says Leslie Newbigin. The forms in which the church carries out this summons may change; indeed they must change to speak effectively to each generation. But the message remains unchanged. Christ is the only hope for a rebellious, sinful world. As long as there are people who have not heard or who have not believed the gospel, the need for missions remains.

Realizing then that we face an unfinished task, how shall we update our thinking in missions? How shall we meet the advance of paganism in our day? I suggest that we give serious thought to the following areas.

A United Front

We need to join hands with all Christians around the world and present a united front. I am not thinking here primarily of organization but of cooperation and mutual encouragement at the grass roots level.

In Miyakonojo, Japan, where we worked for two terms there are now four churches. The Christian population is probably less than 100 in a city of 90,000. All churches face uphill battles.

This year, for the first time, all four churches met together on the World Day of Prayer, with twenty-six in attendance. It was a special blessing to the Baptist minister who was discouraged. For several Sundays he and his wife were the only ones present at their morning worship. "I thought we were the only two Christians left in this city," he testified. The inspiration of finding others gave him new courage to keep working for Christ.

Stressing nonessentials, competing for converts, multilating the body of Christ by arguing, slandering and harsh judging—of these sins the church everywhere must repent if she is to fulfill her missionary task.

Role of the Younger Churches

We must also realize that the responsibility of witnessing includes the new Christians in the younger churches abroad. For the past century the home bases for missions have been located primarily in North America and Europe. We have talked of taking the gospel to Africa or Asia or South America. An African Christian violently objects to this kind of talk. "Jesus Christ is not an American export," he rightly insists.

Today the truth is dawning on us that the base for outreach is wherever the church is, in any country. If the Great Commission is binding on all Christians, then each believer in the younger churches must also be vitally concerned that every person have the opportunity to hear the Good News.

There is evidence that the younger churches are accepting the missionary challenge in sending workers to other lands. A recent study has indicated that 619 missionaries have been sent out from churches in Asia and Africa.

The Masses in the City

With urbanization a world-wide trend we need to keep exploring ways in which we can reach the masses of people in urban areas.

About twenty percent of the world's population now lives in urban areas; within twenty-five years that percentage will likely double.

Today there are a million cities and towns in the world where there is no Christian fellowship or meeting of any kind. This includes vast areas of suburbia, U.S.A. Eugene Nida of the American Bible Society warns: "If Protestantism fails in the city, it will never recover from the blow."

Our committee on City Churches is a step in the right direction. It needs our encouragement and support.

Missionaries with a New Look

With new opportunities for laymen to serve overseas (See *The Mennonite,* March 12.) we must challenge those who are able to accept this call to serve, and become a part of our overseas witness. These self-supporting missionaries of course will not replace fully supported missionaries, but they can be a vital force as they work side by side, with national Christians as well.

Sacrificial Support

We must realize that our mission outreach will require sacrificial giving for years to come. The church is challenged to move forward and this requires financial support. Younger churches are learning that consecrated stewardship is part of the gospel and slowly taking their share of responsibility.

However, with world-wide inflation it means that we must give more to only maintain our present program. In recent days the following reports have reached the office: From Uruguay: "Milk has risen fifty percent and sugar one hundred percent in the last week." "Colombia had a prosperous year in 1962 . . . some key economic areas showed remarkable increases over 1961 figures." From Yeotmal, India: "Building costs here at the seminary have increased twenty-five percent since the first of the year." From Japan: "The only considerable change here has been in the field of prices, which are going up, and that, of course, is not a change."

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas.**

The population of the world increases at the rate of 6,000 every hour.

There has been a healthy growth in the support of missions during the past ten years. Those of us who represent the Conference on the foreign fields deeply appreciate this. Without the support of our churches we could not carry on the work entrusted to us.

At the same time a valid question is, have we reached the limit of our giving?

Here I express a concern about the trend in our Conference toward budgeting the giving for benevolences. Planned giving and careful stewardship are biblical principles. But, also according to the Bible, the outreach of the church must take top priority in its program.

A word of warning about this comes from J. D. Graber. "Our biggest danger is the domestication of missions; placing the world mission of the church meekly in a slot alongside the coal bill, the rent, the Sunday school supplies, the local budget, the mortgage on the building. Is the mission of the church in the world just another of the church's functions? Can the thrill and dynamic of world evangelization survive if it is tied in the same stall with these humble cattle? I fear not. . . . When the vision of the church's primary task in the world thrills us . . . we should be free to respond lavishly. All calculations of budgets and ceilings should be forgotten and we should respond by giving as Mary gave when she broke the alabaster box of ointment on the feet of Jesus."

The Personal Touch

We must not forget that God's primary method of extending His kingdom is still faithful men and women. In this day when there is emphasis on mass communication, mass production, mass meetings and the like, we may forget this simple, yet profound truth.

Nothing will ever take the place of a radiant Christian testimony lived out in the daily experiences of life. So while we utilize all the various tools that modern science and technology have provided, let us not forget that God's method is still men and women who deny themselves, take up their cross daily and follow Christ in humble obedience; who witness to the redeeming love of God in their own sphere of activity and influence—in neighborhood, shop, store, office, school, home—wherever they meet people.

A communist, writing for the French communist paper, *Peace and Liberty*, flings a challenge at the Christian church. "The gospel of Jesus Christ is a much more powerful weapon for the renewal of society than is our Marxist doctrine. All the same we will beat you. We communists do not play with words. Of our salaries we keep only what is strictly necessary; the rest we give for propaganda purposes. . . . You Christians give only a little time and hardly any money for spreading the gospel of Christ. Believe me, it is we who will win, for we believe in our communist message and are ready to sacrifice everything, even our lives. But you—you are afraid to soil your hands."

Is the charge justified? Are we only half-hearted in our allegiance to Christ? Are we really losing the battle against paganism?

It remains for us to dedicate ourselves anew in full commitment to Christ, and carry out His commission in the power of the Holy Spirit. Only then can we turn the tide.

ALL AFRICA CHRISTIAN YOUTH ASSEMBLY

The Faith of African Youth

Willard Claassen reports on a meeting with young people who want to give the gospel its true meaning.

While traveling through Africa last January, we were fortunate in being able to schedule a stop in Nairobi, Kenya, during the time the All African Christian Youth Assembly was in session. We attended several days sessions of this assembly.

Here we met youth from all parts of Africa—intelligent, questioning, searching, hopeful youth. They came by plane, by car, and by bus. We wonder how many sacrifices were made for this trip to Nairobi.

One chartered plane blew a tire when it landed at Nairobi. Fortunately no one was hurt.

The gatherings were held on the campus of Royal College in Nairobi. The college buildings were new with a strikingly modern design. The college dormitories were used for housing.

Delegates to the assembly came in native dress, but many of them appeared in European dress also. Both French and English were spoken. Earphones for translation were available at every chair.

We heard two major addresses. One message was on the renewal of the church, the other on evangelization in Africa. Both of these messages were penetrating and spiritually stimulating. They gave us an insight into how the African sees evangelism and the work of the church.

We sense something of the sharp cutting edge of Jean Kotto's address from the following paragraph:

"The gospel came to Africa, with some notable exceptions, almost at the same time as colonization. The western missionary had as a brother by color, the colonizer, who protected him in need and sometimes helped to make his task easier.

"It is true that the missions in Africa began, for the most part, in their national colonies. In spite of the missionaries' independence of the colonizers, a certain confusion of the two because of historical circumstances has arisen in the mind of the African. Many missionary societies constituted their churches at the same time when the colonial powers gave political independence to these countries.

"Don't the rivals of Christianity say that the gospel is the white man's religion and the opium of the blacks? As the colonizers came to 'civilize' the savage of Africa by taming him, the missionary proceeded or followed closely behind to pacify the pagan through evangelization.

"Now that Africa is rejecting colonialism, might she not also reject the gospel? It is time, therefore, to avoid confusion and to give the gospel its true meaning in the heart of our people."

I observed an unusual eagerness on the part of the delegates to join in the discussion after the address. Four, five, and six persons asked for the floor at the same time. It was the first time African Christian youth had come together in this manner.

One person who had a large part in planning the conference told me he had no assurance it would turn out as well as it did.

I was struck by the fact that no Mennonite delegate was present. I sensed here the self-confidence born of the independence that is sweeping through Africa today. One of the speakers expressed the conviction (and it seemed to me he had the support of the assembly) that while the Africans were grateful that white missionaries had brought them the gospel the African must now be responsible for bringing the gospel to fellow Africans. After all the African is best qualified to witness his Christian faith to fellow Africans.

The youth of Africa reflect the self-confidence born of independence which is sweeping the continent.

Youth from all parts of Africa—intelligent, questioning, searching, hopeful youth

NEWS

Eastern District Probes Leadership

Many Mennonite churches find their members moving to the city. This is true in the Midwest. But in Pennsylvania, the city is moving out to the churches. Most of the thirty Eastern District churches are located in eastern Pennsylvania between Philadelphia and New York. Once this area was the rural hinterland. Now the cities are moving out to engulf the rural hamlets.

Alvin J. Beachy, pastor of the Zion Church, Souderton, Pa., says that the conference must "be alert to the fact that we are no longer living in a rural area and adapt the strategy of our church program to our changing culture.

"This does not mean," he added, "that we should conform to unchristian aspects of our culture but that we must learn to communicate with it."

MUTUAL AID GIVEN LENGUA INDIANS. A tractor and several implements were provided by Mutual Aid Services, Inc., and the Board of Christian Service to Lengua Indians in Paraguay. Mennonites in Paraguay have been assisting the Indians in settlement projects. A Mennonite from the colony has been hired to operate and maintain the tractor. To equip every Lengua family with a team of horses and a few tools would have cost more than the purchase price of a tractor. In addition to plowing and preparing land for seeding, the tractor and trailer are used to haul crops, building materials, relief foods, and as a bus to provide transportation to churchgoers.

The Eastern District churches will try to do this at their annual meeting that begins this week. Its president, Wilmer B. Denlinger, Quakertown, Pa., will lead the sessions at Lancaster, Pa., beginning on Thursday morning, May 2. Denlinger is pastor of the Bethany and Flatland churches.

How successful will the conference be in meeting the need? There is some pessimism.

One layman, contacted in a survey of conference leaders, said, "I have come to the point where I believe we should face up to the fact that we are dying on our feet and are not only unable to hold our own but actually losing ground."

The Eastern District is the oldest of the General Conference's six area conferences. It has developed a number of important institutions including its Mennonite Home for the Aged, Frederick, Pa., and its campgrounds, Men-O-Lan, near Quakertown. Both are well administered and making good contributions in their fields.

In reflecting on the projects and the programs of the conference, the layman, who asked to be anonymous, said, "It seems to me that most of our time is really spent in simply oiling the machinery of our organization!"

He added, "I used to think the Eastern District Conference was way ahead of the more conservative Franconia [Conference of the (Old) Mennonite Church]. At least, when we separated 115 years ago, they chose to stay conservative, didn't they? We (our forefathers) felt we had greater and better things to do, and they were so right. But, what did we do with this opportunity? I feel that Goshen College and the Ohio Conference both have been instrumental, perhaps somewhat indirectly, in causing a real awakening among these brethren. I do not see this in the Eastern District Conference at present."

A similar concern was expressed by other members of the conference. Said Frank G. Ward, Schwenksville, Pa., "I believe strongly that we need a revitalization throughout all the levels of our district life and work. We desperately need persons who are creative and not bound by old, nonproductive patterns of thought and action."

Ward is pastor of the Eden Church and editor of the district's periodical, the *Messenger*. He added "I think we need to recognize that there is a very fine line between trusting in the Spirit and good old inertia and stagnation. Platitudes and cliches do not make the gospel relevant any more than they guarantee the authenticity of one's faith. In a word, we need new wineskins."

Where the new wineskins will come from is not immediately clear. Several suggestions did turn up in other interviews.

Said John Sprunger, Quakertown, "Basically I feel that the district conference needs to face up to the disciplines of total commitment to Jesus Christ. We need very much to change the general position of the member and church in the realm of outreach, witness, evangelism. We need to seek to be creative in this field as we have been in the field of peace and service."

Sprunger, who is pastor of the East Swamp Church, and pastor-elect of the Church of the Good Samaritans in suburban Philadelphia, saw hope in the work of the lay ministry. During recent years several laymen have been licensed as evangelists.

Richard Simons, Bally, Pa., secretary of the Men-O-Lan Board, was one who saw this trend as a hopeful sign. He coupled this with an interest in evangelism which he noted. "The most encouraging development is the increased emphasis on evangelism. The General Conference Evangelism Notes have given considerable help."

Stanley R. Fretz, Lansdale, Pa., saw the laymen of the district involved in church extension. Among encouraging signs he noted "the interest in mission outreach of establishing new churches. This is a step forward and an opportunity for our district laymen and women."

Fretz is a member of the Home for the Aged board and the Germantown Corporation. The latter organization was formed to assist in the work of the Germantown Mennonite Church in Philadelphia. The conference has a special interest in this historic church, the oldest Mennonite Church in North America. The corporation sponsored a study of the Germantown community by Peter J. Ediger, General Conference city church secretary. The aim is to extend the congregation's outreach. The district's committee on education and publication is also exploring the possibility of establishing a Mennonite Information Center in the Germantown Church. This would utilize the historic site and be a significant contact with the American public.

Should the district approve this plan, leadership would need to be found. And leadership seems to be one of the key problems reflected in interviews with district leaders.

The layman quoted above felt this. He said, "Perhaps it is lack of good leadership. This is especially true of the laymen. The laymen select their own leaders, including the pastors and conference officers. I think, therefore, that we should begin to restudy the basic foundations of our faith."

This call for a teaching ministry was also echoed by Harvey R. Bauman, Quakertown, Pa. This veteran missionary to India is now a member of the Home for the Aged board. He saw the minister as the key to a more intelligent laity.

Bauman said that the district needed to "get permanent pastors for all the churches. This should be done with much prayer and waiting on the Lord. Get more of our young men interested in the gospel ministry and get them fully trained. The importance of trained, dedicated leadership cannot be overstressed. The need for a teaching ministry is ever before us."

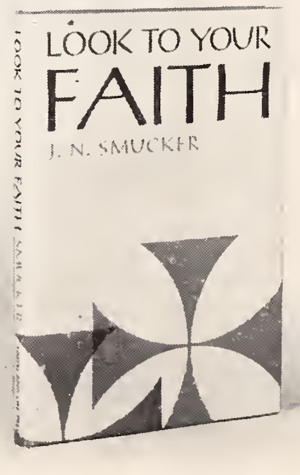
One specific need for teaching was mentioned by Oscar Frei, Quakertown. He said, "I would like to see some program or method put into effect to educate our youth in the peace position of our church so that when the time came for them to make their choice of whether or not to take the c.o. stand, that they could do it wisely and conscientiously." Frei is a member of the Peace and Service Committee.

Ernest W. Neufeld, Philadelphia, another member of this committee, reported on a foster home study made by the group. The committee will encourage members to open their homes to foster children from various agencies.

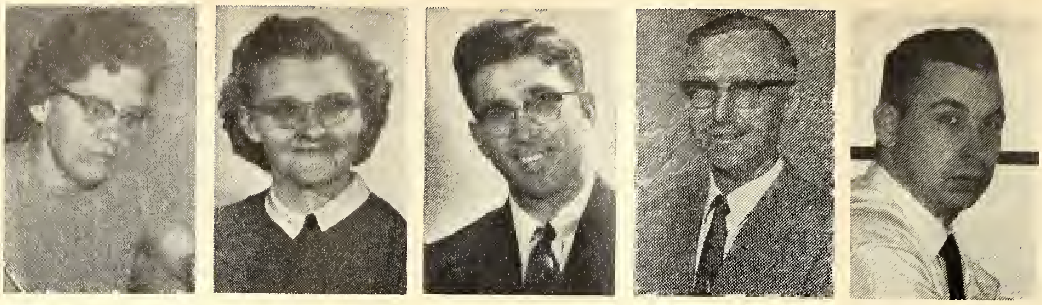
The conference will be held in the Bethel Church, 2100 Manor Ridge Drive, Lancaster, Pa. Lectures from Ephesians 1 will be given during the four-day sessions by Walter Gering, Elkhart, Ind., president of the General Conference. Other speakers include Emma Schlichting, Akron, Pa.; Mrs. Lubin Jantzen; Peter Harder, Doylestown, Pa.; and Dr. Ella Bauman, Quakertown. Pastor of the Bethel Church is Ward W. Shelly.

NEW BOOK PUBLISHED

The latest book title listed by Faith and Life Press is *Look to Your Faith* by J. N. Smucker. A book of meditation, inspiration, and contemplation, it is a collection of the best editorials written by Smucker while he was editor of *The Mennonite* (1951-61). Publication of the book is the Board of Education and Publication's tribute to his ten years of service as editor.



Chapter titles are I Believe, The Claims of Christ, Goals Set by Jesus



Tina Block, Annie Falk, Peter Falk, Harold Graber (Workers), James Reusser (Ministers).

Christ, The Lord's Prayer, Looking Within, Contrasts at the Cross, Sayings Around the Cross, and Through the Year. The book sells for $2.50 and is available from Faith and Life Press and local bookstores.

COURSE FOR RURAL PASTORS

An interdenominational school for rural leaders will be conducted at Garrett Theological Seminary in Evanston, Ill., July 1-26. Orlando A. Waltner, executive secretary of the General Conference, has received an invitation to nominate pastors for scholarships which the school is offering to college graduates, preferably seminary graduates.

The school for rural leaders is sponsored annually by Garrett Theological Seminary, a graduate school of theology of the Methodist Church, as "an ecumenical service on behalf of the rural church." Courses offered this year are Rural Sociology by Walter L. Slocum, Professor of Sociology and chairman of the Department of Rural Sociology, Washington State University, Pullman, Wash.; and Agricultural Economics by William N. Thompson, Professor of Farm Management and Policy, University of Illinois, Urbana, Ill.

Ministers in the General Conference interested in this study should write to Orlando A. Waltner at 722 Main Street, Newton, Kan. Applications for scholarships must be handed into the school by May 15.

CUBA CHURCHES STRONG

Work of the evangelical churches in Cuba is characterized by a "very strong vitality." They look forward to enlarging their work and influence in the future. They are limited mainly because of the nationalization of private schools.

This was the feeling of some 100 leaders who met in Camaguay, Cuba, for the recent annual meeting of the Cuban Council of the Evangelical Churches. The three-day meeting approved a new constitution, elected officers, and heard speeches. Topics included forms of evangelism, and new perspectives.

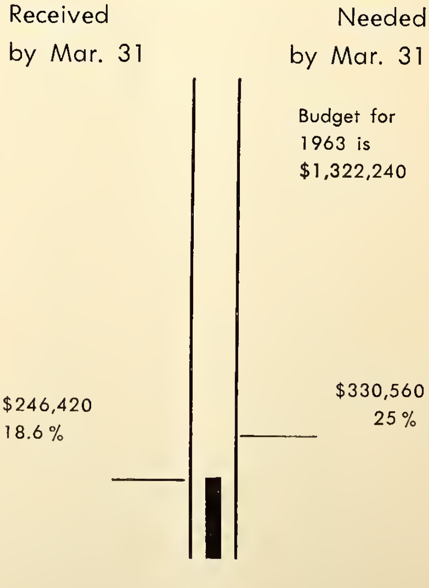
A report from the Cuban Bible Society indicated that 27,000 Bibles, 35,000 copies of the New Testament, and 100,000 other portions of the Scriptures were distributed in 1962. The figure is less than for the previous year because of "transportation problems and other difficulties."

Members of the council are the Methodist, Presbyterian, Friends, American Baptist, and Free Baptist churches, the Salvation Army, the West Indian Mission, the Evangelical Theological Seminary at Matanzas, and the United Bible Societies. Officers are: Adolfo Ham, Baptist, president; Rafael Cepeda, Presbyterian, vice-president, and Jorge Leon, Methodist, executive secretary.

1-W REUNION IN TOPEKA

A reunion of 1-W workers in Topeka will be held June 2 at the Southern Hills Church, 511 East 37th St., Topeka, Kan. Food, drinks, and table service will be furnished. Reservations should be made by May 19. Contact Jake Ediger, 1159 Garfield, Topeka, Kan., or Gene Wedel, Route 1, Moundridge, Kan.

CONFERENCE TREASURER'S REPORT



Receipts in support of the four-board program of the General Conference during the first quarter have fallen far short of what was received during the same period in 1962. The decrease amounts to about $26,887. The chart below gives a breakdown of receipts and a comparison with last year.

Christian stewardship involves our time, talents, and money. Recognizing that stewardship of money is not all important, nevertheless, our Christian witness is seriously restricted without a committed, and regular sharing of money. It is indeed difficult to know why this should fluctuate so much from year to year. *Wm. L. Friesen, Conference Treasurer.*

	Receipts January-March		Percent of Total Budget	
	1962	1963	1962	1963
Missions	$197,667	$178,084	23.2	19.1
Christian Service	57,314	49,472	26.5	19.6
Education and Publication	17,419	14,213	18.4	14.8
Business Administration	3,907	4,651	13.8	10.9
Three months = 25%	$273,307	$246,420	23.2	18.6

CHURCH RECORD

CALENDAR

Conferences

June 6, 7—Mennonite Cultural Problems Conference, Eastern Mennonite College, Harrisonburg, Va.

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Oct. 25-29—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

Central

May 26—Dedication of Maplewood Church, Ft. Wayne, Ind.

Northern

May 5—Freeman Jr. College Peace Day. Vern Preheim, speaker.

Western

June 2—Topeka unit 1-W reunion, Southern Hills Church, Topeka, Kan.

May 5—Mennonite Song Festival, Memorial Hall, North Newton, Kan.

June 9—Dedication of new church building and eightieth anniversary of the congregation, Zion Church, Elbing, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Baccalaureate Service, Mennonite Biblical Seminary.

May 26 — Associated Seminaries Closing Program, Elkhart Ind.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31 — Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

WORKERS

Glenn Baughman, Bloomfield, Iowa, began work at MCC headquarters, Akron, Pa., in March. Baughman, a business administration graduate of Bluffton College, is replacing Rollin Rheinheimer as office manager.

Tina Block, who served as secretary-treasurer at the Union Biblical Seminary in Yeotmal, India, for two years is on her way home. After visiting her parents in Steinbach, Man., she will rejoin the Central Office staff in Newton, Kansas.

Peter and Annie Falk will return to the Congo in August. Falk has been studying at the Princeton Theological Seminary the past year.

Jake Friesen, Aldergrove, B.C., will become assistant director of MCC Voluntary Service in June. Friesen, a graduate of Mennonite Biblical Seminary, succeeds Claude Boyer, who has accepted a pastorate in Sugarcreek, Ohio.

Harold and Gladys Graber who have been serving the Huttertal Church, Freeman, S. D., the past year will return to the Congo in July.

BAPTISMS

Apostolic Church, Trenton, Ohio, on April 7: Kenneth Ehresman, Don Neubrander, Sue Schubert, Mark Wineberg, Tom Zigler, Mrs. Roberta Johnson.

First Church of Christian, Moundridge, Kan., on Mar. 24: Jerry Voth.

First Church, Normal, Ill., on Apr. 7: Walter Alsene, Steve Hannie, Harlan Hieser, Brenda Miller, Gary Miller.

First Church, Upland, Calif., on Apr. 12: Sharyn Brandt, Steven Dowding, Daryl Oswald, Donovan Lichti, Larry Rempel.

MINISTERS

James Reusser, Dalton, Ohio, has accepted the call to Stirling Avenue Church, Kitchener, Ont. Reusser has served for the past eight years as pastor of the Salem Church, Dalton, Ohio.

LETTERS

VATICAN COUNCIL

Dear Editor: I am writing in regard to your recent editorial of March 5, in which you wrote of your visit with a Trappist monk. As a Protestant, I take exception to the statement, ". . . at the core of our spirits, we (Protestants) pray the same prayers (as Catholics)." Even a casual examination will show a great difference between the Scriptural doctrine of prayer and the Roman Catholic doctrine of prayer.

I do not pray to the virgin Mary, nor the rosary. Neither do I pray for the "dead in purgatory," nor to the departed saints. Let us not forget that these (praying to the virgin Mary, praying the rosary, praying for the dead in purgatory, and praying to the departed saints) are official Roman Catholic doctrines.

The "Protestant Report on the second Vatican Council" [Mar. 26] is interesting reading. But is it not slanted to woo the Protestant churches back into the "fold"? Is it not evident that much of the Vatican Council is for the purpose of bringing the "separated brethren" back into the Catholic Church? Would it not be well, in the light of present day developments, Ecumenical movements, the Vatican Council, etc., to publish some articles in *The Mennonite* on the Reformation and the great blessings that resulted? Let us ever keep in mind the great price we paid in martyrdom for our liberty from the Roman System. *Frank W. Busenitz, Whitewater, Kan.*

Dear Mr. Shelly: Ever so often I feel like writing to express appreciation of some article or editorial, and now I'm finally doing it.

The article about the Vatican Council (in the March 26 issue) really impressed both my husband and me. If the author should return to Rome for the September session I hope you will print his further impressions.

And we like your editorials. So much punch, and to the point! Also, bravo on the modern art! *Carolyn Schnell Yost, USPHS Indian Hospital, Tuba City, Ariz.*

Mennonite Men Approve Budget

In the February 26 issue of *The Mennonite*, projects of Mennonite Men were presented; however, no definite figures were quoted for any of the projects except those that were definitely passed at the Bethlehem Conference. Since then, the executive council in meetings and correspondence has definitely approved the following budget for this triennium:

Administrative Expenses	$ 1.500
Boys League	1,500
MDS National Office	4,500
Paraguay Indian Resettlement	3,000
East Harlem Youth Rehabilitation Program	500
Mexico Public Health	2,000
Vocational Trainee	1,000
Bible & Christian Literature	1,000
Total	$15,000

Item seven was designated for the vocational training of a Paraguayan Mennonite. In fulfillment of this project, Heinrich Wiens of Fernheim Colony, Paraguay, has been invited to Canada as a trainee for ten months. In addition to the $1,000 that Mennonite Men has provided, his coming is also being sponsored and supported by several laymen from the Bethel Church of Winnipeg, Man. Wiens has been studying bookkeeping and accounting in Asuncion for six years. In Canada he will be studying the credit union procedure and policy. After ten months of training in a Canadian Credit Union, he plans to return to Paraguay to assume the responsibility of bookkeeping for the Fernheim Colony Cooperative.

Item eight is the Bible and Christian literature project. There is a real demand for reading material, as literacy is increasing all over the world and especially on our mission fields. Christians need to be more faithful in providing reading material to underprivileged peoples of the world as they become literate. Anti-Christian influences are using every opportunity to make reading material available.

The executive council of Mennonite Men submits this budget to all district and local men's organizations for their consideration and support. The fulfillment of these undertakings would not only make an impact on the recipients, but would help to unite Mennonite Men into a closer fellowship.

This $15,000 budget is to be met by the time of the next General Conference session to be held in Estes Park, Colo., in 1965. This represents $5,000 per year, or about $1,000 for each district per year. In addition, each district and local fellowship may have their own projects. The local projects could be money-raising or in the form of a service project, since distances would not be a barrier.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

Undoubtedly, money-raising projects are not the main function of Mennonite Men; however, working together in a common undertaking unites men and stimulates church interest. The completion of the Paraguay road project has stimulated awareness of what can be accomplished by men working together. Fulfilling the present projects should tend to strengthen men's organizations on both the local and conference levels.

MORE TO DOGS THAN PEOPLE

The following article appeared in the Kansas CROP News Bulletin. *What applies to Kansas undoubtedly applies to other parts of the nation.*

Dogs are an enjoyable part of Kansas life. Dogs are here to stay. Dollars do go to dogs for food and veterinary services.

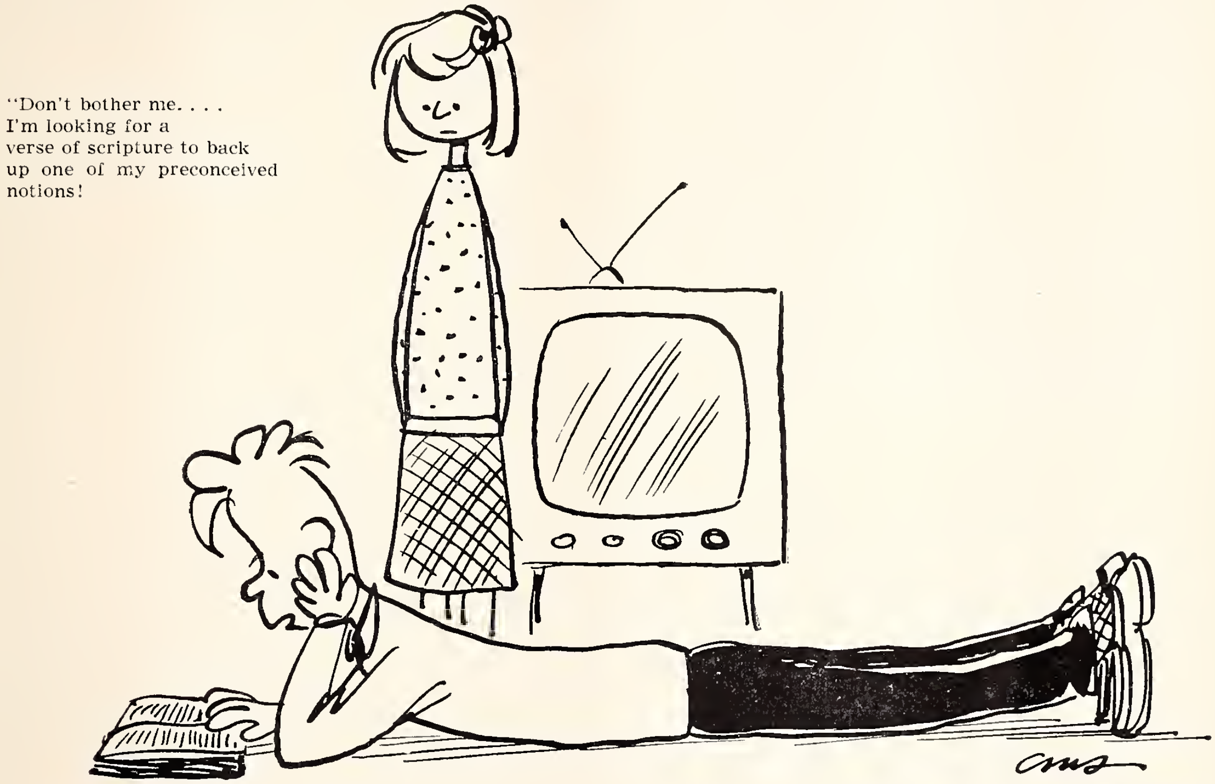
The average cost for a Kansas family to keep an average dog for one year is about $100. (There are about 250,000 dogs in Kansas.) The per person annual income for people living in underdeveloped areas is $95.

Low incomes prevent undernourished populations from buying foods required for good nutrition. Further economic development is needed to raise per capita income and bring farmers into the commercial economy.

The Christian Rural Overseas Program, a program of Church World Service, is on the forefront of a newly developing self-help program for thirty-four Protestant denominations.

Kansas CWS-CROP will continue to send self-help tools to underdeveloped areas as county CROP boards designate funds for this purpose. The program will grow as the public is motivated toward self-help rather than direct feeding. Some direct feeding will always be necessary in emergencies, of course, but for long-range rehabilitation, self-help holds great promise for church relief.

Kansans are urged to keep *people dollars* at least equal to *dog dollars* in church and CROP benevolences. There are other types of dollars to equate with religious convictions. No offense intended toward fat dogs.


"Don't bother me. . . .
I'm looking for a
verse of scripture to back
up one of my preconceived
notions!

Charles M. Schulz ©, 1963, by Warner Press,

it scares me

Kenneth F. Hall

FOR EIGHT DAYS Charlie Brown stood under the tree where his kite was caught while millions of "Peanuts" readers waited. He would hang onto the string of that kite no matter how much Lucy fussed. Finally it rained. When Charlie was sure the kite was getting wet, too, he marched victoriously home.

Most readers got a quiet chuckle out of that episode. One minister even got a sermon idea: "A First-Rate Dedication to a Second-Rate Cause." And some people felt again their kinship with that futile Charlie Brown, the little boy who simply solves life's problems by holding on until something happens.

Charlie Brown is practically flesh-and-blood to perhaps thirty million readers of some four hundred newspapers today. To them the man who hatches out all these comic situations is not nearly so real. For instance, when Charlie Brown got sick, he received two get-well cards. But when Charlie's creator, Charles M. Schulz, fell ill, he got only one card.

This man Schulz, however, has been coming in for quite a bit of attention in the last few years. Yale students cited him as "Humorist of the Year" in 1958. In 1956 he was named "Cartoonist of the Year" by fellow members of the National Cartoonists Society. Apparently everybody from the newsboys to JFK must follow "Peanuts" these days.

Some of the national magazines who have taken a look at Charles Schulz have been impressed by the fact that he is a religious man. They generally start off by saying that he doesn't "drink, smoke, or swear." "That," Sparky Schulz would be quick to tell you, "is only a surface thing as far as the meaning of true religion is concerned." He hopes his faith goes much deeper. It involves his attitudes toward life and other people.

Certainly Sparky would not like to be known as a pious snob about his religion or about even the surface disciplines of his life. One

YOUTH

Charles M. Schulz drawing Lucy and Snoopy.

time he contributed some drawings to a Minneapolis group. In appreciation they sent over a secretary to give him a bottle of expensive liquor. He debated about accepting it and then getting rid of it later. Finally he said, "Thank you, but I don't drink."

In such instances, there comes an inevitable question: "Why not?"

Here his sly humor came to the rescue. "I'm a religious fanatic."

Actually, Schulz's religion is an intensely personal thing. He grew up in a family of "drifted church members" where Sunday was mostly a time for fishing or relaxation. Then, when he was in high school, his parents found new meaning in life through a minister who went out of his way to introduce them to vital Christianity. It was shortly after he came from Army service in World War II that his own life was turned around, and he became a committed Christian. A wide reader, he delved deep into the literature of his own church. He continues to study widely in order to reach his adult class or to lead a week-night study group at church or to be a growing person.

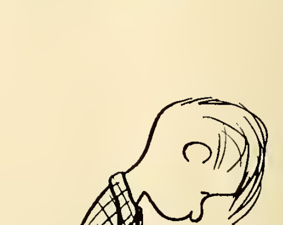
His faith finds practical expression in service to the church. Before moving to northern California, he kept busy in Minneapolis' First Church of God. He served at various times as treasurer, Sunday school teacher, member of the board of deacons, the board of trustees, and on occasion as speaker in Sunday church services. He was a member of the board of directors for the Minneapolis Council of Churches before he moved. He finds the same things to do in California. He has contributed cartoons and other drawings to national church agencies. He demonstrates that stewardship involves all that a man has—his time, his talent, his money.

While specific references to religion are not possible in his newspaper work, the reader looking beneath the surface sees his religious philosophy coming through. You can figure out your own application of religion in episodes like this: Patty keeps goading poor ol' Charlie Brown with comments like, "My father is richer than your father." Charlie just answers, "That must be very nice for you."

Perhaps you're a teen-ager with a talent for doodling and you want to know, "How can I become a cartoonist?" A quick look at Schulz's life might help supply some answers. As a bright six-year-old growing up in the home of a St. Paul, Minnesota, barber, Sparky could draw a reasonable facsimile of Popeye. His dedication toward becoming a good cartoonist stems from that year. He was always doodling. As a high school senior he drew some cartoons for the school annual, but evidently the editors didn't think they were good enough to publish. This just confirmed for Sparky that he was nobody around high school. Having been jumped ahead several grades because of his brightness in elementary school, he was the youngest and smallest and most ignored boy in the eighth grade. He promptly flunked, and later added algebra, Latin, and a few other subjects to that string. He did play golf, but lost his important matches. And he says he was too "stupid" to ask girls for dates.

Out of high school, he enrolled in a correspondence course offered by Art Instruction, Inc. Although the school was just across the river in Minneapolis he was too shy and too unsure of his work to risk going over for personal conferences with his instructors. Then came Uncle Sam with beckoning finger. By the time the war was over he had grown into a 175-pound man almost six feet tall with the rank of a sergeant. The one time it looked as though he might have to toss a hand grenade in self-protection, a little dog wandered into range, and he didn't have the heart to let go. To this day he can't get interested in hunting.

Back in St. Paul he found himself at loose ends. He drew a few stray cartoons and played quite a bit of golf. Then one day his old



Charles M. Schulz ©, 1963, by Warner Press, Inc.

"Can't we go someplace and sit down?"

correspondence school invited him over to Minneapolis as an instructor. He spent several years in that work, and as he climbed toward fame with "Peanuts" the art school provided a penthouse studio for him above their downtown offices. Eventually he began to sell a few gag cartoons to the *Saturday Evening Post.* In 1950 he mailed out a batch of samples to United Feature Syndicate in New York. Before long "Peanuts" was going out to its first eight newspaper clients. As circulation has grown, so has his income, and the demands on his time. Now several assistants work with him on a variety of cartoon projects at his woodland studio in California.

Schulz offers some specific suggestions for would-be cartoonists. 1. Get a broad education and wide experience. After all, a cartoonist has to have some background and perspective. 2. Sharpen that sense of humor. This is a thing that can't be honed overnight. Few cartoonists show any promise until they are well up toward thirty. They must always keep growing. 3. Take specific courses in cartoon work. Generally, it is necessary to do this through a correspondence school. 4. Although there are only a few openings, it would be valuable to gain experience assisting a successful cartoonist. 5. Keep drawing regularly. 6. Dedicate to the task; "hang on the kite," waiting for opportunity to come along. Be willing to risk the heavy odds that run against a new cartoonist in a field where only the few dozen syndicated cartoonists make a good living.

Where does a cartoonist get ideas? Well, Sparky's family includes his wife Joyce and five children, and so the stock question is, "Do you get many ideas from your family?"

Sparky's answer: "Of course, I go home and find my golden retriever sitting in a tree and imitating a vulture. Where else would I get that idea for Snoopy?" Actually, almost all of his ideas come as he sketches at his drawing board. They come as he thinks about the "slightly warped" little characters with adult vocabulary whose personalities he has developed across the last twelve years. He feels that this approach offers more possibilities and less danger of accidental plagiarism than in starting with an object and seeing what can be made funny about it.

So "Peanuts" humor grows directly out of characters like that Nobody called Charlie Brown and that champion fussbudget called Lucy, whose library includes such titles as *I Was a Fussbudget for the F.B.I.* In this day of insecurity and searching for peace of mind, young Linus has the answer—a yard of outing flannel, which, clutched to his face, gives him "immeasurable happiness."

Then there are Patty and Violet who can't stand Pig Pen, the only little boy in the world who can get dirty while walking through a snow storm. Despite his filthy exterior Pig Pen says he "thinks clean thoughts." Schroeder is the dedicated musician who won't go to school on Beethoven's birthday. He can play even the most difficult pieces on his toy piano where the black keys are only painted on, "because I practice a lot."

Through such lovable little creatures as these Charles Monroe Schulz speaks to millions every day. "When I think of that it scares me," Sparky says. For he does take this humorous business seriously.

Through it he performs a kind of Christian ministry to a world that often takes itself too seriously, that is often stuffy and pompous, that has sometimes forgotten how to laugh at those things that deserve laughter.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

RETREAT FOR YOUNG ADULTS

The Central District Young People's Union is sponsoring a retreat for young adults. The retreat which begins Friday evening, May 3, and ends Sunday noon, May 5, will be held at Camp Friedenswald. Peter Ediger will be the speaker. A large part of the time will be spent in cleaning the campgrounds and preparing it for summer. The retreat is limited to high school graduates who are single and over eighteen years of age. Further information may be obtained from Alice Sprunger, Route 1, Berne, Ind.

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COVER
Children in India are a part of our responsibility. They can be a part of the church of Jesus Christ.

CONTRIBUTORS
Verney Unruh, North Newton, Kan., will soon return to Japan for his third term as a missionary there. During his furlough he served as a special assistant in the missions office.

Willard Claassen, Newton, Kan., executive secretary of the Board of Education and Publication, visited Africa and Asia last month.

Kenneth F. Hall is Book Editor for Warner Press, 1200 East Fifth Street, Anderson, Ind.

CREDITS
Cover, S. F. Pannabecker; 294, Willard Wiebe; 297, Orlando Waltner; 298, 299, Willard Claassen.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

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EDITORIAL

Holy Week is past. It is last week as I am writing. It will be two or three weeks past when you get to reading. I have some notes left over—and next year they may be too late or stale. So holy or not, here they are.

Palm Sunday plus one—the Canadian elections. I rounded out this day by catching the results of Canada's first national election for this year. Diefenbaker was losing. It was obvious to everyone but him. Also becoming obvious was that you can't win an election on anti-Americanism even in Canada.

And if you want to push this thought further—and I do—you seldom win by being anti-anything. In spite of Palm Sunday there were some Jerusalemites who were anti-Christ. They put on a good show, you must admit. But it wasn't good enough.

And we're always beset by anti-doctrines that aren't quite good enough. I don't think Arminianism has ever made the grade. It was too concerned about being anti-Calvinist. And in our day, we have had fundamentalism—an ism with a lot of good points. But I wonder whether its strongest points haven't been its anti-points — anti-modernist, anti-liberal, anti-National Council of Churches, anti-Revised Standard Version? Whether any of these things are good or not is not the question at the moment. Even the best things need opposition or they won't stay good. The point is that good health demands that you be more pro-something than anti. The question is not, "What are you against?" It is, "What are you for?"

This brings us to home base. Some people say, "*The Mennonite* is too negative." I have no defense —although I don't agree. I would prefer to let history argue the question. I admit it is easier to be negative. Obviously, it isn't good enough.

Maundy Thursday—129 men plus one. Before leaving for our communion service I heard an hour-long report about the sinking of the submarine *Thresher*. It was an odd kind of preparatory service. One hundred and twenty-nine men lost in the dark cold of the Atlantic Ocean. It was a brutal death. They were on a test mission. In a sense they were explorers. But they were also on a war mission for the *Thresher* was a pursuit-attack craft. The final purpose of such a ship is to catch and then kill an enemy before he catches you. Many questions came: Why? For what purpose?

And I took these questions to the communion table. What about the death of Christ? How is it different? The answer is in who He was and what He did. The answer is also in what He is making of us.

Easter—all men of goodwill plus one world. I spent my free time on the Easter week end reading the letter Pope John had sent me. It wasn't a personal letter, really. It was an encyclical (circular letter) sent to "patriarchs, primates, archbishops, bishops . . . and to all men of goodwill." I counted myself in the last group. I must be because I am always greeted so by the Jehovah's Witnesses evangelists. The Puritans of old New England must have had a special torture for any citizen who read papal literature on a high holy day. Fortunately Mennonites aren't that legalistic.

The letter was called *Pacem in Terris*—"Peace on Earth." I found nothing anti-Protestant. The Pope encouraged me to be a Mennonite—"Every human being has the right to honor God according to the dictates of an upright conscience." He even encouraged my vocation when he said that man "has the right to be informed truthfully about public events." There was little that could be called pro-Catholic. His belief "For men are redeemed by the blood of Jesus Christ, they are by grace the children and friends of God and heirs of eternal glory" is mine also.

But the letter was a plea for the rights of human beings. One of these rights is peace. The Pope called on the nations to see that we get peace. Racism must end. Some form of world government must be developed. There must be disarmament. It was a strong order. It will take a lot of goodwill to fill it.

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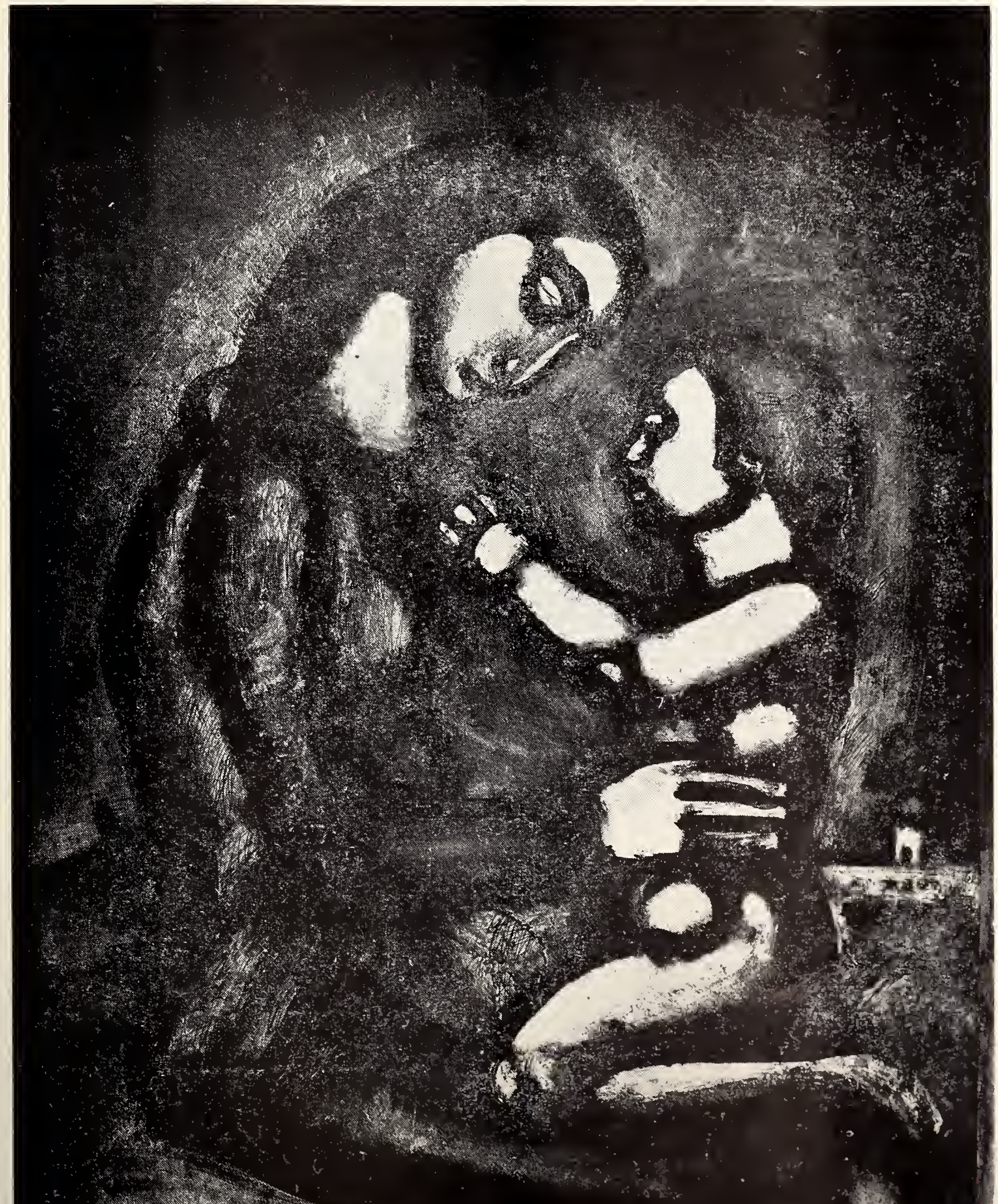
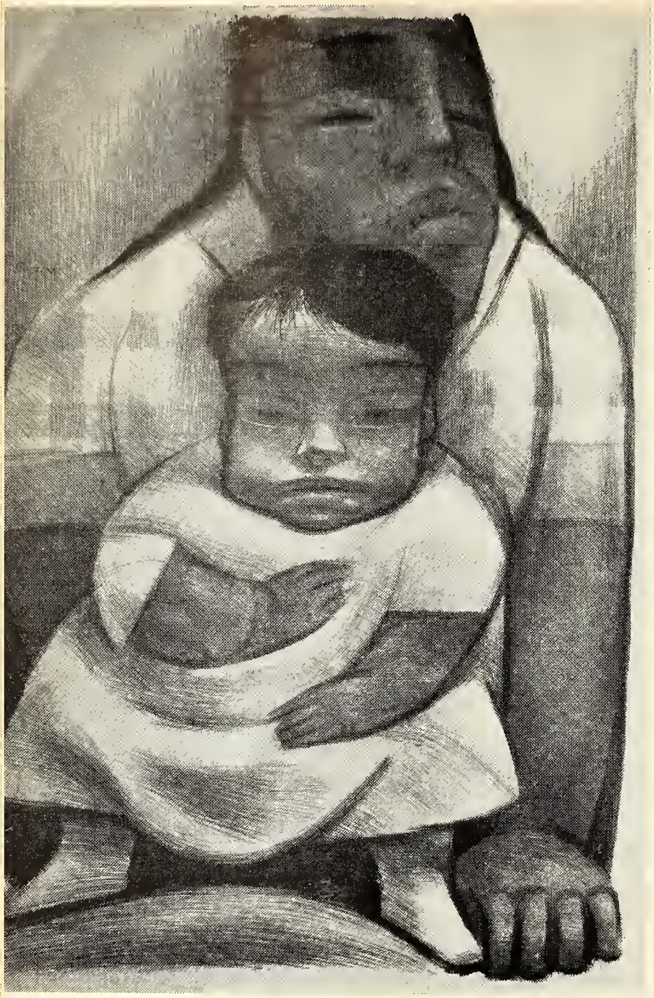
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

78: 19 MAY 7, 1963



Museum of Modern Art



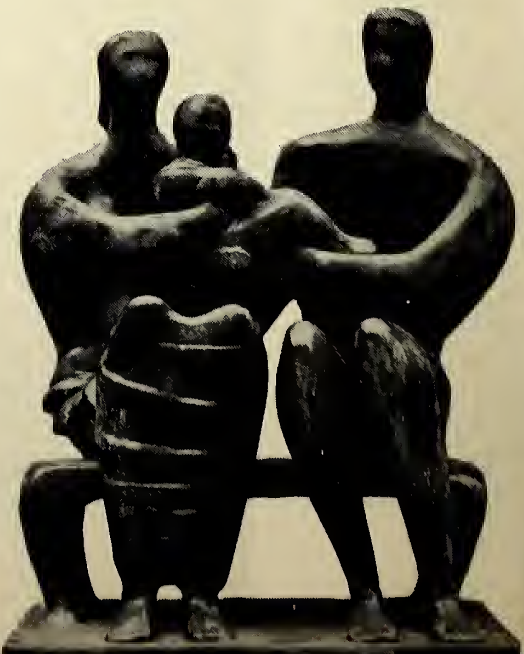
Third Child:
June 11, 1962

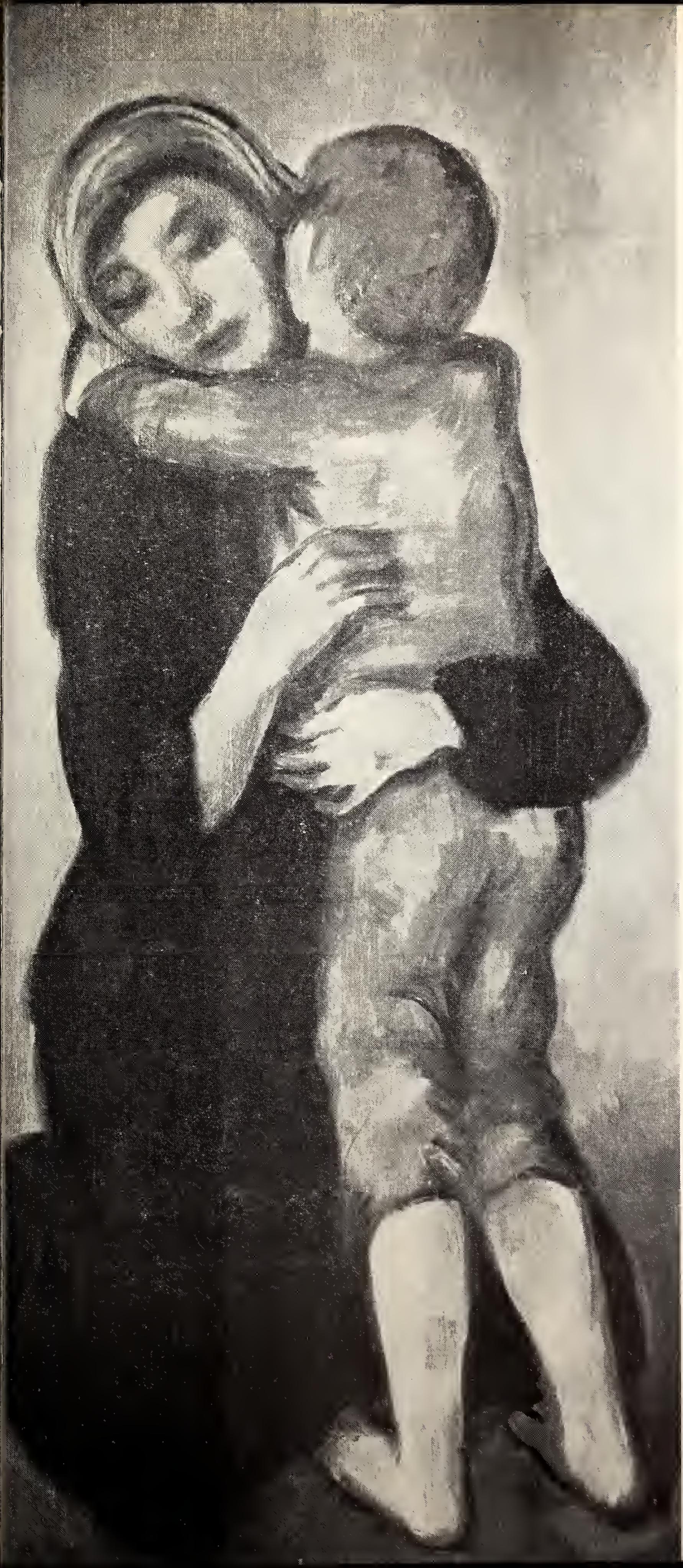
Third child, it's crowded in my house
and heart. But here, I'll make a place
for you to lie, and sleep and cry.
Your world is crowded too: the mouse
is trapped, the kitten drowned, and dogs chase
dogs away, no place to stay,
no place to rest. The predatory
order of our days sharpens the claws
of children as they grow. I know
the center has not held, the glory
prophesied has died stillborn because
there was no room, there is no room . . .

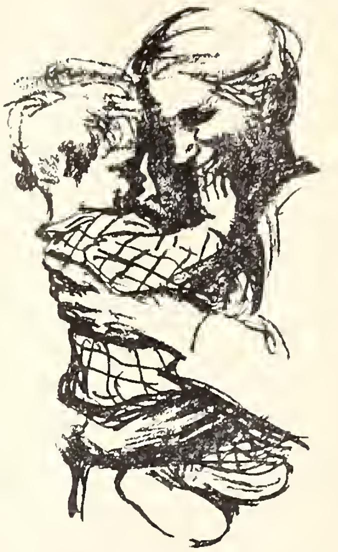
No room for gentile or for Jew;
East and West grapple in the dark
tied in one bag, cramming a flag
down one another's throats. And you,
third child, will seek in city parks
the room to run, but when the sun
sets it is not safe. You'll ask,
But why, why should I be afraid?
And I will say, Gretchen, the way
of man is dark, his face a mask,
his outward life a grim charade
concealing narrow rooms, revealing
nothing. Of course, I won't say that,
I'll say, Don't be afraid.
There's nothing to fear. I called you here
because it's bedtime, and that's that.
It's time you knelt beside your bed and prayed.

J. PETER MEINKE

mothers







ARTISTS

The artists contributing to this feature come from six different countries—France, Mexico, England, Hungary, Germany, and the United States.

Georges Rouault called his etching, "War Which All Mothers Hate" (cover). He was born in France in 1871. This is a 1927 work.

Jean Charlot is a French-Mexican graphic artist born in 1898 who lives in Hawaii. "Mother and Child" (far left) is a lithograph in color, reproduced here in black and white. Courtesy of the Museum of Fine Arts, Boston.

Henry Moore's bronze sculpture, "Family Group" (center left) was produced during the period from 1945 to 1949. The artist was born in England in 1898. This piece is on exhibit in the courtyard of the Museum of Modern Art, New York. Photo by Soichi Sunami.

Bernard Karfiol (1866-1952) painted his "Mother and Child" (near left) in 1941. He was a Hungarian-American artist. This painting is in the private collection of Dr. H. Bleitman, and is reproduced here by permission of the artist's family and the Downtown Gallery.

Kaethe Schmidt Kollwitz (1867-1945) lithographed "Mother With Child on Her Arm" (above) in 1916. A German artist, she is one of the few women of this century to achieve the stature of greatness as an artist. Courtesy of Galerie St. Etienne, New York.

For information on reproductions of several of these pieces see Comments on page 307.

The Family's Role in a War-Plagued World

Pockets of Peace

Dorothy Hunter

We are tomorrow's children . . .
We plead for our lives, our loves,
Our time of being.
Make peace, oh our parents,
Make peace!

FRANCIS ORR

DENNIS THE MENACE PRAYED a prayer the other day: "God, don't let the world blow up before I've seen the rest of it. Amen."

This *is* our world, and many of us, like Dennis, are not at all sure that it will be around when our children grow up.

There *is* something that we can provide our children, however. We can create pockets of peace in our homes and neighborhoods and communities so that they can know what it means to live at peace—even in this war-plagued world.

Such a pocket of peace is created: when a man and a woman come together in marriage to grow in understanding and appreciation of each other all the rest of their lives; when parents train their children in acts of thoughtfulness and in experiences of sharing that expand their horizons beyond their own immediate concerns; when neighbors take the time out of their too cluttered lives to learn to know and share each other's problems and joys; and when the members of a community band together to build bridges of understanding between groups of differing economic, religious, and racial backgrounds.

Peace, in other words, is the presence of ever-expanding bonds of understanding and appreciation between individuals and groups.

A Good Marriage

The home must provide the first pocket of peace. Marriage is the foundation of the home.

A good marriage is made up in large part of small, simple, ordinary, day-by-day, hour-by-hour acts that pull two people together until it is literally impossible for one to think of himself as separate from the other. It is the husband, remembering that his wife likes chocolate-covered nuts, sharing with her some interesting experience of the day, and offering to make the salad for dinner. It is the wife, baking her husband's favorite desert, saving green stamps to get him a fishing rod, and not disturbing him when he is reading the paper.

These acts, multiplied many times over, make a marriage—a *growing* experience in which two people never stop reaching out to each other in appreciation and love. Children born to such a marriage have a native land that is truly a small pocket of peace.

However, parents have a responsibility to their children beyond this. They must provide experiences which will lead to involvement in the lives of others.

They can, for example, join their children in learning a foreign language. They can have people of other races and from other countries in the home fairly regularly. They can encourage their children to cross racial and cultural lines in choosing their friends.

One of the good experiences I have had was to discover that the schoolmate who seemed to be my ten-year-old's favorite friend was a Negro, and that it had not once occurred to Bill to mention Gregg's race. He was a boy who was fun.

Friendly Neighborhoods

A second pocket of peace that we can create for ourselves and our children is in the neighborhood. Most of us are too busy to be neighbors to each other. Marriage, divorce, birth, death, joy, and tragedy go on all around us. We read about it in the papers. How can we have concern for the Laotians, the Cubans, and the Africans when we don't care about the family across the street?

I suggest we drop out of one of the too many clubs to which we belong and devote that time to getting acquainted with our neighbors—seeing if we can help with the children where there is illness, dropping in for a visit where there has been death, having the new woman in for coffee along with two or more neighbors, making some gesture of friendliness where scandal has touched, taking the aging woman up the street out some place for lunch or to do a bit of shopping.

Open Churches

Finally, there is the larger community of which our homes are a part. The church provides an excellent agency through which families can work to bring peace to their community.

Families will want, first of all, to reach out into their community to include within their fellowship representatives of as many different racial, cultural, and age groups as possible. Then they will want to carefully plan projects that will bring these people together in ways that will lead to growth in their understanding of each other. These church projects might include: week-end work camps on some project of interest to all—perhaps, a crippled children's camp in their area; a group trip to give blood at the local blood bank; or forming a community council to deal with some problem in the community.

Often growing out of projects like the ones mentioned above comes the realization that a church must serve its community—wherever a service is needed that is not being performed. This may involve prodding the already constituted authorities to perform the service. It may mean families doing it themselves.

My own church has been performing such a service for some years now. We opened our church basement for after-game open house, and, until it became necessary to limit the number, we were having from five hundred to a thousand young people from all religious and economic backgrounds packed there after every game.

To serve where we see need in our own immediate community is also to sharpen our awareness so that we recognize need wherever we see it as a call to action rather than an occasion for turning aside with the glib assertion that it is not the church's business.

One such need that the church has come to recognize in recent years is that of the millions of refugees in the world. A friend of mine relates an experience she had in the school her children attend. The daughters of a Dutch-Indonesian family that our church had resettled were placed in this school. In a study group held some weeks later, mother after mother spoke of what the experience with these girls had meant to her own children. They had been coming home with smatterings of Dutch words, with all sorts of odd bits of information about the Netherlands, and with a curiosity about this other culture.

Perhaps some of you are not sure that all this really has anything to do with the family's chances for world peace. We have so long thought of peace in terms of being prepared for war—stockpiling weapons, jockeying for position, playing one nation against another in a desperate effort to keep some kind of balance of power.

To think of building bridges of understanding and creating pockets of peace seems pretty tame stuff. Yet, let me suggest that all of the efforts that we have discussed may well carry with them a bonus that extends far beyond our own small corner of the world.

To build bridges between Negro and white here in America is to reduce just a bit the growing bitterness among the colored races all around the globe. To bring a foreign student into our home is to send back a friend to some other country whose friendship we may desperately need. To know another language is to be able to communicate in depth with people of other countries. To welcome refugees to our shores is to demonstrate that this powerful country of ours is still capable of compassion.

We are long overdue for some experiments in the making of peace. Even if we are too far along to avoid the final explosion, we and our children shall have known the meaning of living at peace and shall have provided glimpses of this meaning for many others.

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PRAISE --

-- IT'S A MIRACLE

When I praise the most,
life runs on
smoother wheels.

Enola Chamberlin

If you think praise cannot work miracles try for just one day to say nothing but praiseful words. You will find in it such a tremendous spiritual experience you will note you are living a fuller life. You will be making the lives of those around you fuller and richer as well. My own introduction to this adventure came about by accident.

One day Timmy, my small son, being all boy, needed, at least to my way of thinking, to be corrected pretty severely. That night, still with my complainings, scoldings, on his mind, he kneeled down to say his prayers. After the usual blessings and thanks had been attended to, he hesitated. When he went on my throat constricted so I could scarcely swallow.

"And, God," he said, "please help Mother to notice when I have done nice things just the same as she does when I have done not-nice things. Amen."

I did not sleep much that night. And when I did drop off a picture of me which I didn't like at all stalked life-size through my dreams. I was a good mother, I thought. I gave my child care. I gave him love. I called his attention when he had done not-nice things so he would cease doing them for his own good as well as for the good of others. I tried always to guide him into the right path that he might walk happily with his fellow creatures and gloriously with God.

But that night I saw that I had failed in my trust because I had failed to put emphasis on the positive side of living. I had failed to praise the nice things as I should have done.

Before I did finally go to sleep I decided that the next day, all day I would utter no words to anyone that were not, when they fell in that category, words of praise. That if people not present should become subjects of conversation, I would say praise words only.

My test started early. Timmy spilled his milk. It was downright carelessness. I bit my tongue to head off the scolding words. I thought hard.

"My, my, Timmy," I said cheerily at last, "it's been a long time since you've spilled your milk. You're getting more careful every day."

If I had wanted pay I had it right in that child's eyes. Expecting to be scolded, his face was set in a rebellious, belligerent scowl. At my words the hard lines melted.

"I'm sorry, Mommy," he said. "I'll keep on being more careful every day."

I was cheered. I had done more in making him want to be careful with praise than I had ever done before with reprimands. I kissed my cherub. This was going to be easy. How little I knew!

Having taken the morning off to drive a bunch of boys to the ski slope, my husband came home at noon. I could see by his face as he opened the door that he was all set to defend himself.

"Well, I took the good car," he blurted. "One of the boys tore the upholstery with a ski boot. Another one broke a window with a ski."

How I did bite my tongue. We were always taking youngsters someplace and we had agreed that our old station wagon was the vehicle to use—that never would we subject our new car, while it was new, to the carelessness of a bunch of youngsters. And here my husband had taken it and it had been damaged.

I have never got over being thankful that that day I had promised myself to say only praiseful words. Otherwise no telling what I might have said. As it was I had a hard time.

What could I say in praise of my husband's act? To say nothing would have been worse than recriminations. They would have cleared the air of its heavy weight, at least. Finally, after not too long a time, I managed a smile.

"It was nice of you to want to give the boys a ride in the new car," I said. "I suppose our insurance will cover the damage."

My husband's planned words of rebuttal at his expected tirade from me caught in his throat. The pugnacious look on his face gave way to one of concern.

"Are you ill?" he managed to stammer.

Well I laughed and he laughed. The damage to the car lost its importance in both our minds. It became only a minor annoyance—a little skippity cloud in a beautiful day.

Now I am not going to say that after one day I continued to say only words of praise and refrained entirely from words of non-praise. After all, I am only human and I had a habit to break. I backslid many times at first. I still do backslide.

But the experience of that one day impressed me so much that it did start me to giving praise, withholding blame far, far more often than I had ever done before. And I have found that on the days when I praise the most, blame the least, life runs on smoother wheels. My home life with husband and children is happier, more peacful, more worth the living for all of us. My contacts with people outside the home are pleasanter, more satisfactory. My friends are eager always to do nice things for me. Can it be because they know how highly they will be praised?

Now what I have done you too can do, and you and you and you, and even in greater measure. Give praise where it is due. Give praise whether praise is due or not. And little by little you will see life's friction parts give way, to be replaced by a patina of velvet over which your annoyances will glide smoothly into oblivion.

NEWS

Africa Gains Strong Radio Voice

PEOPLE IN AFRICA and the Middle East can now hear a new radio signal. The sound is the first four notes of Martin Luther's hymn—"A Mighty Fortress Is Our God." Along with the signal go words in various African or Arabian languages: "This is Radio Voice of the Gospel, E-T-L-F, Addis Ababa, Ethiopia."

The powerful shortwave station began broadcasting on February 26. It went into full operation on May 2. It has two large 100-kilowatt transmitters. It is the first private radio station ever built in Ethiopia. Its 200,000 watts make it the most powerful short-wave station operated by a Christian group.

Lutheran World Federation owns and operates ETLF. Franklin Clark Fry, New York, the group's president says, "We have erected this station for only one purpose—to be what its name implies—a voice of the world-wide gospel, not to engage in special pleading for any one area or culture, east or west, north or south—still less for any one nation."

Emperor Haile Selassie started the transmitters of ETLF, the world's most powerful Christian short-wave station.

Presently programs are beamed in eight languages to eight world areas. The first daily broadcast periods runs from 3:30 to 7:00 p.m., Greenwich Mean Time. This is beamed to the Middle East and four African countries.

Following half-hour intervals, the broadcasts are sent in turn to Madagascar, the eastern Arab countries, Ethiopia, Tanganyika, the western Arab countries, and South Africa.

Programs during this initial period are in eight languages — Amharic (the official language of Ethiopia), Malagasy, Afrikaans, Sesotho, Arabic, Swahili, Zulu, and English. The number of tongues used is expected to rise to twenty. Most programs are tape recorded by church agencies in the target areas and shipped to Addis Ababa for broadcast.

Haile Selassie, the emperor of Ethiopia, took part in the opening ceremonies. He pressed the button starting the transmitters. The station has ten transmitter towers. Since May 2 it has been broadcasting sixteen hours per day.

Participating in the operation with the Lutherans is the Committee for Intercontinental Broadcasting. This committee includes specialists from several cooperative church agencies.

A German engineer and Ethiopian laborer view two of the station's ten transmitter towers which will carry the voice of the gospel to thirty-two countries.

These include the Near East Christian Council, East Asian Christian Conference, All Africa Conference of Churches, the World Council of Churches, and the National Council's Radio, Visual Education, and Mass Communications Committee.

Though the most powerful, ETLF is not the first missionary radio station. Pioneer in this field is HCJB, Quito, Ecuador.

Another early station is TIFC, San Jose, Costa Rica. Begun in 1948 by the Latin America Mission it was recently turned over to a new group. The new board of directors consists largely of Costa Ricans.

CHINA MISSIONARY SPEAKER AT WRITERS CONFERENCE

Paul H. Bartel, Regina, Saskatchewan, will address the opening sessions of a writers conference in Winnipeg, July 14-19. Formerly associated with a Mennonite mission in China, Bartel will speak about writing in a mission field situation.

The conference, sponsored by several Mennonite agencies, will be open to all persons interested in improving their writing skills for a Christian witness. Other lectures at the conference will deal with fiction, devotional literature, poetry, articles, and the elements of writing.

Bartel was born in north China of missionary parents. The field of endeavor was part of the work of the China Mennonite Mission Society. Workers came from the Krimmer Mennonite Brethren, Evangelical Mennonite Brethren, Mennonite Brethren, and Missionary Church. During his youth he assisted his father in evangelism in Shantung province.

In 1930 Bartel entered missionary service with the Christian and Missionary Alliance. He worked in the mountain provinces of Kweichow and Szechwan with brigands and opium smokers from 1932 to 1949.

Bartel has worked extensively with Chinese literature. He has translated books and pamphlets. He has written a devotional commentary in Chinese on the first fifty Psalms. For several years he was director of the China Alliance Press and co-editor of the Chinese Bible Magazine. In 1955 he founded the popular Chinese magazine, *Dengta* (Lighthouse). Published in Hong Kong, the magazine has a circulation of 22,000 in seventy countries.

In 1960 Bartel returned to Canada to become dean of Canadian Bible College, Regina.

Also appearing on the program will be another person born on the China mission field. She is Margaret A. Epp, Waldheim, Saskatchewan. She is an active writer of children's stories and the author of more than sixteen books published by Moody Press. She will present four lectures on fiction.

Paul Erb, Scottdale, Pennsylvania, former editor of the *Gospel Herald,* will lead a course on poetry and devotional literature. George Derksen, Winnipeg, will direct a section on article writing. Frank H. Epp, Altona, Manitoba, will instruct on news writing. Derksen is an editor and publisher of trade magazines. Epp is the editor of *The Canadian Mennonite* and author of *Mennonite Exodus.*

Others appearing on the conference program will be Lloyd Siemens, Winnipeg, United College professor of English; Rudy H. Wiebe, Winnipeg, editor of the *Mennonite Brethren Herald* and author of *Peace Shall Destroy Many*; and Maynard Shelly, Newton, Kansas, editor of *The Mennonite.* Shelly will serve as the conference's director.

In addition to the several series of lectures on writing, time will be given to evaluate material written by the delegates themselves.

The conference will open on Sunday evening, July 14, at 7:00 p.m. with a lecture by Bartel on translation work on the mission field. The conference will be held on the campus of Canadian Mennonite Bible College, 600 University Blvd., Winnipeg. The meetings close Thursday noon, July 19. Bartel will also lecture on the following evening on editing magazines on the mission field.

Sponsors of the conference include the General Conference Mennonite Church, Christian Press (Mennonite Brethren Church), the Canadian Mennonite Publishing Company, and Canadian Mennonite Bible College. Persons planning to attend or desiring more information should contact Maynard Shelly, 722 Main Street, Newton, Kan.

MIXED MARRIAGES EASED

Hans Küng says the Catholic Church should recognize mixed marriages in Protestant churches as valid. Küng is a leading Catholic theologian. He was a consultant to the Second Vatican Council.

The Swiss-born priest is dean of the theological faculty at the University of Tübingen, Germany. In an interview at Chicago he said that he considered it "absolutely necessary to do something" to change the rules. Revisions are especially needed in the United States, England, and northern Europe. Here mixed marriages occur frequently.

He also favors change of the church's law requiring the Catholic partner to work for conversion of the Protestant partner. Instead he supports the idea that "each partner has to respect the Christian faith of the other."

It is even more important that the Catholic Church recognize mixed marriages performed in Protestant churches. "They are now considered invalid," he commented. "It is a very sad and tragic situation. It is not good for the mixed marriage. It also is not good for the church."

Further, he said, it was "intolerable" that children of mixed marriages stemming from non-Catholic rites are not considered legitimate by the Catholic Church. As to the baptism and education of children of mixed marriages, Küng said he feels "it would be better left to the conscience of the parents."

Earlier, in an interview in Notre Dame, Ind., he called for the "internationalization" of the Roman Curia, the central government of the church.

Noting that the Curia has been staffed predominantly by Italian prelates, he declared, "the center of the Catholic Church must be catholic. Every country, every mentality within the church must be represented." He observed that the United Nations' secretariat "is more catholic than the Catholic Church."

COMBINED CHORUSES TO SING

The oratorio choruses of Bethel College, North Newton, Kan., and Tabor College, Hillsboro, Kan., will sing Brahm's *Requiem* on May 12 at 3:00 p.m. in Memorial Hall on the Bethel College campus. The concert will be the last event of the Bethel College Music-Lecture Series. Directing the combined choruses will be Charles C. Hirt, head of the music department at the University of Southern California. The college and community orchestra will also take part in the program.

NEW SUMMER JOBS

A total of ninety-six persons have to date made themselves available for service this summer. Up to April 26, the Board of Christian Service had made sixty-three assignments, and thirty-three applicants had not yet been assigned.

Since the Voluntary Service folder was distributed, the board has added six projects to the original list of twenty-two. The new projects are Grace Mennonite Church, Chicago — for painting, repair, and minor construction; Mayfair Mennonite Church, Saskatoon—for community calling and a preaching-teaching ministry in a new community; Chicago work and study project at the Baptist Graduate Student Center; Fresno Mennonite Community Church—Bible school teaching, office and community work; Mexico—Bible school teaching and agriculture assistance; and Cachipay—Colombia, teaching or general assistance.

ASSIST FLOOD VICTIMS

In the middle of March, portions of Virginia, West Virginia, and Kentucky were stricken by floods, and several thousand persons were forced to leave their homes. Lewis S. Britsch, Region II director of Mennonite Disaster Service, contacted the Red Cross to determine the seriousness of the situation. Consequently, a group of seven men from Ohio went to the disaster area to clean up and repair buildings damaged by the five state flooding. They worked closely with the Red Cross in disaster areas in Kentucky and West Virginia.

COUNTRY CHURCH SEMINAR

The pastors' seminar on "The Town and Country Church in Transition" was held at the Mennonite Biblical Seminary, April 16-19. Sponsored by the Board of Missions, the seminar was under the direction of Leland Harder, Associate Professor of Practical Theology. Twenty-nine men were registered, twenty-four of whom were pastors of town or country churches ranging from Ontario and Ohio to California.

A paper, "Mennonite Town and Country Churches in Transition" was read by Leland Harder. It reflected a sociological study of Mennonite churches during this century, surveying the congregations first regionally and then according to type, whether rural, small town or urban. It noted changes are occurring in the size of congregation, occupations and education of members, and age and sex distribution.

Howard Raid of Bluffton College lectured on an "Economic Portrait of the Mennonite Community in 1963." He pointed out the powerful force which economics is playing in altering the structure of our communities. Questioning whether the power of economic "pull" might be more powerful in our communities than the power of the Holy Spirit, he stated that the church must learn how to meet economic forces, "and either overcome them or use them for the building of the kingdom of God."

In order to relate the information received to problems on the local level, various pastors shared with the group "case studies" of their communities or congregations.

Each of the pastors registered was assisted in making self-study charts of his own congregation, depicting membership growth and decline, membership composition and occupational classifications.

Out of convictions formed at the seminar the participants jointly resolved that since most Mennonites are still members of rural or town congregations and since these areas are facing the break-up of social and economic institutions, the church must study these forces to discover how to use them to develop and strengthen the truths of the gospel as the church seeks to make them relevant to today's world.

MINISTERS AT MEETING

Sixteen General Conference ministers are attending a conference in

Pastors making "self-study" charts of their congregations at seminar on "The Town and Country Church in Transition." From left to right: Arnold Epp, Newton, Kan.; Leland Harder, Elkhart, Ind.; Lamont Woelk, Inman, Kan.; Albert Gaeddert, Mountain Lake, Minn.; and Herbert Miller, Danvers, Ill.

Chicago. It is the first Inter-Mennonite Ministers Conference held. Ministers are expected from eight different Mennonite groups. The meeting from May 7 to 9 will emphasize fellowship and Bible study. (See *The Mennonite,* March 5, page 152.)

Representatives of the General Conference include the conference officers, the conference executive secretary, and two ministers from each of the six regional conferences. They are: Walter Gering, Elkhart, Ind.; Henry Poettcker, Winnipeg; Harris Waltner, Moundridge, Kan.; Orlando Waltner, Newton, Kan.; Curtis Bedsworth, Philadelphia; Henry B. Grimm, Bally, Pa.; H. N. Harder, Bloomington, Ill.; Virgil Gerig, Pandora, Ohio; Ralph K. Weber, Moundridge; Elbert Koontz, Hillsboro, Kan.; Willard Wiebe, Mountain Lake, Minn.; Paul Goossen, Carpenter, S.D.; George Kopper, Monroe, Wash.; Lyman Hofstetter, Santa Fe Springs, Calif.; Ernest Wiebe and D. P. Neufeld, Winnipeg.

SUBSCRIPTIONS INCREASE

The circulation of the *Junior Messenger* reached 6,342 in March. Forty-nine congregations responded to a three-months free trial subscription, which accounts for 1,374 subscriptions. Many of the congregations have already arranged for regular subscriptions when the free offer runs out. The trial offer is still in effect.

The *Junior Messenger* is a storypaper for junior-age children (9-11), published weekly by the Board of Education and Publication of the General Conference.

BLUFFTON COLLEGE WORKSHOPS

Two workshops will be held at Bluffton College this summer. They are open to teachers and other people of the area. A Workshop in Modern Mathematics will be held June 4-15 and a Church Music Workshop for directors and organists will be held June 24-28.

The workshop in modern mathematics is directed by Luther Shetler, Bluffton College associate professor of mathematics. This workshop is designed to be of specific help to teachers at the elementary and junior high school levels. The course, for two hours of credit, will meet in the morning, afternoon, and evening.

The Church Music Workshop for directors and organists will be directed by Earl W. Lehman. Richard Hoffland will serve as choir leader and Doris Liechty Lora will head the organ sessions.

This workshop is designed to be of specific help to the directors of choirs and organists in the church, for elementary music teachers, and other interested persons. One hour of college credit may be obtained if applied for in advance. The workshop will include clinic choirs from grades three through adult choir, encompassing the total music program of the church.

WORDS AND DEEDS

Edgar Stoesz, Akron, Pa., director of Mennonite voluntary service, after a visit to agricultural projects in Mexico: "The question of witnessing in the Mexican context is not easily resolved. Due to the attitude of the local Catholic Church and the Mexican government, our influence may need to be expressed largely through deeds as in other countries such as Greece, Algeria, and formerly Jordan. We may eventually earn the right to help them with their spiritual problems after we have demonstrated a capacity to relate to them in a material way."

Kenneth Mullet, Ohio, and *Martin Reimer,* Kansas, operated the MCC portable canner this year. They helped can 136,000 cans of meat and meat products which with 90,000 cans from stationary canners will go for relief to Algeria, Congo, Hong Kong, Korea, Vietnam, and many other countries.

Sam Entz, a Congo missionary, went to a banquet for government officials of Kasai province: "I sat beside, and chatted with the vice president of the assembly. I had brought a copy of a book I'd just assembled of Bible verses directed to government authorities entitled 'God's Word to Rulers,' which I showed him. After reading in it for some time, he said, 'This is an affair of happiness. This is good. May I have a copy? We'll have stencils made and run off copies of it for all our government authorities in the province.' I told him we have extra copies and would send each one a copy by mail. He wrote their names on the two sides of a three by five card and on one side of a napkin. This was truly an opportunity arranged of God."

The *Committee for Nonviolent Action,* 325 Lafayette St., New York 12, is sponsoring a Quebec to Washington to Havana to Guantanamo walk for peace. The walk will begin in Quebec on May 26 and continue for seven months to promote nonviolent resistance and mutual aid as the way toward peace.

The *Congo Inland Mission* is considering taking part in the new Congo Protestant University. It will be a project of the Congo Protestant Council. The mission will also take part in a theological school operated by the Mennonite Brethren.

CONGO NEED

Congo churches still need missionaries from overseas. This was the report of Pierre Shaumba, general secretary of the Protestant Council in the Congo. But it also wants to send out its own missionaries. He stated this to the annual meeting of the Council in Stanleyville.

Speaking of the Congo government's relation to the various churches, he defended its neutrality and declared that "our government is constituted for everyone; and we want it to be . . . without confessional bias."

Also of interest to Congo Protestants was the election of Isaac Kalonji to the Congo Senate. He is the son of a Protestant minister. He worked for the American Mission in the Congo for six years.

NEGRO-WHITE VISITS

Recently about 2,000 Negroes were guests in 500 white homes of Chicago. It was the second massive Interracial Home Visitation Day sponsored by Protestants, Catholics, and Jews. The visits were a sequel to the first project of its kind in Chicago history when approximately 2,500 white persons were entertained in 450 Negro homes last January 6. The program was sponsored by an interreligious committee representing the Church Federation of Greater Chicago, the Catholic Interracial Council of Chicago, and the Union of American Hebrew Congregations Chicago Federation. Also cooperating was the Chicago Conference on Religion and Race which represents the interdenominational federation, the Chicago Catholic archdiocese, and the Chicago Board of Rabbis.

CHURCH RECORD

CALENDAR

Conferences

May 2-5—Eastern District Conference

May 7-9—Inter-Mennonite Ministers Conference, YMCA, Chicago

June 6, 7—Mennonite Cultural Problems Conference, Eastern Mennonite College, Harrisonburg, Va.

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Nov. 1-5—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Central

May 26—Dedication of Maplewood Church, Ft. Wayne, Ind.

Northern

May 26—Sunday school convention, Lustre Bible Academy, Frazer, Mont.

May 27-June 2—Children's Evangelistic meetings, Bethel Lustre Church, Frazer, Mont., Joe Gallop, speaker.

Western

May 5—Mennonite Song Festival, Memorial Hall, North Newton, Kan.

June 2—Topeka unit 1-W reunion, Southern Hills Church, Topeka, Kan.

June 9—Dedication of new church building and eightieth anniversary of the congregation, Zion Church, Elbing, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Baccalaureate Service, Mennonite Biblical Seminary.

May 26 — Associated Seminaries Closing Program, Elkhart Ind.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31 — Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

WORKERS

Correction: The picture of Jacob Klassen published in our April 23 issue, page 287, was not the Jacob Klassen to whom the notice in this column applied. The correct picture is published below. It is Jacob M. Klassen, Akron, Pa. (formerly of Steinbach, Man.), who will become executive secretary of the Canadian Mennonite Relief and Immigration Council. (The picture we published two weeks ago was Jacob *K.* Klassen, Altona, Man., director of the Mennonite Radio Mission.) Our apologies to both K. and M. *Editor.*

Peter R. Kaufman, associate professor of industrial arts at Bethel College, will be on leave for the year 1963-64. During this period he will become supervisor of the industrial therapy shop at Prairie View Hospital, Newton, Kan. For three years Prairie View Hospital has been active in developing a program of remunerative industrial therapy for patients. Over 25,000 upholstered seats have been made for various manufacturing companies. Kaufman will also assist in developing a woodworking shop and in extending therapy projects into homes for aged in surrounding areas.

Our Family Worships

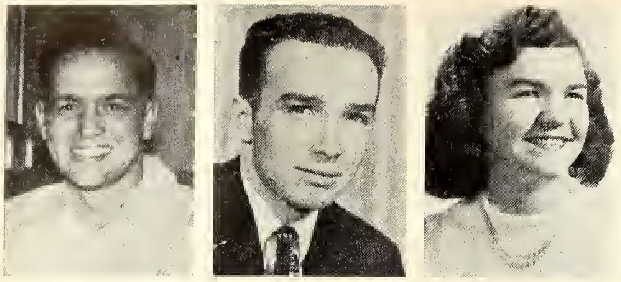
OUR FAMILY WORSHIPS

A devotional magazine for families with children. The readings follow the Living Faith Graded Bible Lessons. Published quarterly with articles on family life. 35 cents per copy in bulk subscriptions; $1.60 per year, single subscription. *Order from Faith and Life Press, 720 Main St., Newton, Kansas.*

Carl and Sandra Liechty, Berne, Ind., are scheduled to go to Japan under Missions-Pax this summer. Liechty is a 1967 graduate of Bluffton College and is currently teaching school in Lima. They will take up the work now being done by the Franzie Loepps after a period of language study. The Loepps will return to the United States in 1964.

William Siemens, Drake, Sask., will enter the Missions-Pax program in Taiwan this summer to replace Martin Buhr who finished his term. Siemens has just completed a course of study at Swift Current Bible School. In Taiwan he will work in milk distribution and with the mobile clinic associated with Mennonite Christian Hospital.

Paul H. Bartel, Margaret Epp, Paul Erb (News: Writers' Conference), Jacob M. Klassen (Workers).



William Siemens, Daniel and Dale Souder (Workers)

Daniel and Dale Souder will enter Missions-Pax in India. They are members of the Grace Church, Lansdale, Pa. They have two children. The Souders will be stationed at Jagdeeshpur.

A. Wayne Wiens, on leave of absence from Bethel College for doctoral study in physiology at Northwestern University has received word that his National Science Foundation Fellowship has been renewed for the academic year 1963-64.

MINISTERS

J. W. Bergen, pastor of the Meadow congregation at Colby, Kan., for eight years, will transfer to Tampa, Kan., at the end of July.

MARRIAGES

Karen Anderson, First Methodist Church, Bluffton, Ohio, to *Marvin Gormatter,* Ebenezer Church, Bluffton, Ohio, on March 30.

Mary Alice Baumgartner, Grace Church, Pandora, Ohio, to *Dennis Dildy,* Luthern Church, Ann Arbor, Mich., on April 6.

Betty Friesen, Bethesda Church, Henderson, Neb., to *Fredrick L. Weisheit,* Immanuel Lutheran Church, Elmwood, Neb., March 24.

Sally Parish, First Church, Bluffton, Ohio, to *Alex Wolff,* on Feb. 6.

Sharon Schmidt and *Larry Hiebert* both of Alexanderwohl Church, Goessel, Kan., on Apr. 9.

Allan Wedel, Alexanderwohl Church, Goessel, Kan., and *Karen Stahlheber,* Zion Lutheran, Newton, Kan., on Apr. 7.

BAPTISMS

Grace Church, Pandora, Ohio, on Apr. 7: Frances Baumgartner, Nolan Bucher, George Farling, Phyllis Geiger, Robert Hilty, Ruth Hilty, Joyce Luginbill, Rodney Schey, Thomas Schumacher, Paulette Schutz, Beverly Sommer, Sharla Sommer, Eugene Suter, Judy Suter, Jeanene Welty.

Kansas City (Kan.) Church, on Apr. 7: Glenda Campbell, Marge Campbell, Robert Goertz, Matthew Lewis, Bessie Messick.

Zion Church, Donnellson, Iowa, on Apr. 7: Pamela Neff, Joyce Lowenberg, Sandra Spohnheimer, Bobby Koller, Alex Neff, Cheryl Woodley, Sherry Sprenger, Barbara Jabour.

LETTERS

UNDER GOD'S WRATH

Dear Editor: Thank you for sharing with us the statement of the Evangelical Church in Germany on the guilt of the Nazi crimes [Apr. 9, p. 250]. This is a timely statement for us because it speaks directly to our present American attitudes.

Secretary of Defense Robert McNamara said recently that in a nuclear war as many as 100 million Americans would be killed. He did not say how many millions of "enemy" men, women and children our American bombs would kill. We are told that the American military capability is such that a 100 million Russians would be killed in a few hours in an allout nuclear war. Yet the majority of American Christians condone and support preparations for such diabolic killing. We have in the United States nearly 115 million church members and professed Christians. We would expect Christians to speak out against it; but the great majority of Americans tacitly support it. What will the end be if we do not change?

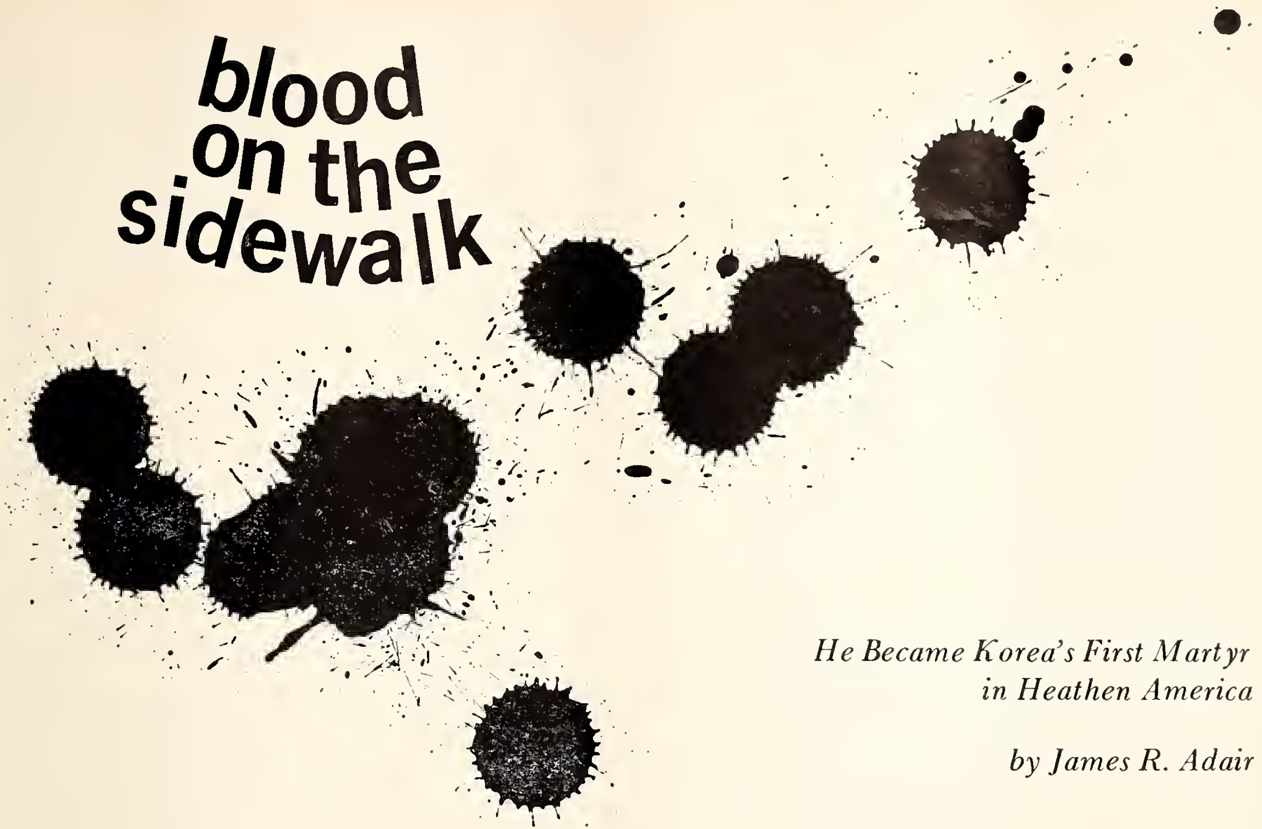
Dr. Eric Rust in his Bethel College Bible Week lectures said recently that the wrath of God may be described as a historical process in a historical situation. He pointed out that communism came to Russia as a consequence of the loveless attitudes of rich Russian Christians toward the poor, and he said that this was an illustration of the wrath of God, the Lord of history. Similarly we can say that Cuban communism is an expression of the wrath of God against the lovelessness of American financial corporations which kept the Cubans in poverty by blocking reforms. People do not realize that we have to do primarily not with communism but with God's moral order of life.

If God should give us up to persist in our loveless ways in Cuba, we may reap what the Nazis reaped. I, for one, am very much afraid of our massive disobedience to Christ, lest God give us up to go on in our sinful, loveless ways to our own destruction. Maybe your article on "All Germans Responsible for Nazi Crimes" will help to awaken us. We hope so. *W. F. Unruh, North Newton, Kan.*

IDEALISM AND REALISM

Dear Editor: The success of the Mennonite Central Committee is a striking example of what dedication to the cause of humanity can do. From agricultural extension work in Paraguay to TAP in Africa a unique combination of idealism and realism is evident. Mennonites have long been peculiarly gifted with the former, but *The Mennonite* issue of March 26 indicates that the latter also exists. Relevancy is of primary importance. In a world which is witnessing the development of the unfamiliar areas, the appeals are for education, vocational guidance, medical supplies, and food. The means to satisfy part of these requests exist. The MCC is responding and a concomitant of this response has been an effective attempt to unify its program under the universality of Christian ideals. We as Mennonites should continue to recognize the timeliness of these efforts. *Ronald Lora, 71 W. 9 Ave., Columbus 1, Ohio.*

blood on the sidewalk



He Became Korea's First Martyr in Heathen America

by James R. Adair

MURDER . . . COLD-BLOODED, brutal, heartless . . ." as wantonly fierce as ever stained a jungle thicket," a newspaper editorial writer charged.

The place: Philadelphia, the City of Brotherly Love, the cradle of liberty . . . home of Independence Hall . . . city of the Declaration of Independence whose preamble declares that all men are endowed by God "with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

The date: April 25, 1958.

The victim: In Ho Oh, twenty-six, a quiet, pleasant Korean exchange student at the University of Pennsylvania whose ambition was to return to his country to become a government leader.

On that mild spring evening, In Ho, in shirtsleeves, had slipped out of his uncle's apartment near the Penn campus to mail a letter at the corner mailbox to his parents in Korea. Doubling back, he was attacked by a gang of nearly a dozen hoodlums, all teenagers. They wanted money to attend a neighborhood dance. With two boys shackling the arms of the slightly built Korean, other gang members knocked off his glasses and beat, kicked and blackjacked him into unconsciousness. Searching his wallet and socks, the gang got nothing. In Ho had left his money at home.

Arriving on the scene minutes later, investigating officers found the Korean student dying, his face battered beyond recognition and his blood spattered over fourteen feet of pavement. In Ho died eight minutes after arrival at nearby Presbyterian Hospital, despite a desperate attempt to save his life.

Who was In Ho Oh? A writer for International Students' paper, *Conquest for Christ,* called In Ho "the first martyr among missionaries from Korea to heathen America." In Ho considered himself a missionary to America and was especially concerned about juvenile delinquency.

YOUTH

Born December 17, 1932, in Hoonchon, Manchuria, In Ho grew up in a Christian home where family worship was conducted daily. His uncle, Ki Hang Oh, studying for a Ph.D. in Philadelphia, described In Ho as a "very smart man," explaining that he reasoned things out for himself. In family worship, for instance, In Ho spoke of things God had done for him and had revealed to his heart through the Bible. The uncle recalls that In Ho, in his middle teen years, accepted by faith that Jesus Christ had borne the penalty for his sins and had been raised from the dead to give him everlasting life.

In Ho had his taste of the oppression and terrors of Communism. Before the Korean War broke, he fled with his family from North Korea (where they had earlier moved from Manchuria) to South Korea, to escape communist religious persecution. The flight took place at night in the cold of winter. Getting past border guards proved no simple task, as several members of his family were captured and detained for two weeks before they were released to continue their

From the book, *God's Power Within,* edited by James R. Adair, © 1962 by Prentice-Hall, Inc., Englewood Cliffs, New Jersey.

journey southward.

At sixteen, In Ho became a Sunday school teacher in the First Presbyterian Church of In Chon, Korea. Later, at Young-Do Presbyterian Church in Pusan, he became a deacon and served as president of the college young people's group.

During the Korean War he was an interpreter at the Koje Island prison camp. After the war he continued his studies at Seoul National University, where, as expected, he got top grades, for at Jungdon High School in Seoul, where he had been president of the student body for one year, he had graduated first in his class.

Around him in Korea, In Ho saw a great need for positive Christian leadership and determined under God to prepare himself fully through study in America and return to Korea to become a Christian statesman.

Thus, in the summer of 1956, he came to Philadelphia and entered Eastern Baptist College for completion of his senior year. He plunged into deep study as he wrestled with the problem of a new language. Graduating in May of 1957, he entered the University of Pennsylvania graduate school for political science study the following fall.

"In this country it is easy for a foreign student who is a Christian to lose faith," In Ho's uncle Ki Hang explained in an interview. "The language problem causes one to spend so much more time studying." But, as the uncle pointed out, In Ho did not neglect his Bible or regular worship. Every Sunday afternoon he attended services at the campus Christian Association for Korean Christians.

On April 25, 1958, polite and studious In Ho faced three more years of school, then he would return to his beloved Korea. That night he was murdered.

Why? So a gang of young thugs could have thirty-five cents each to attend a dance.

Across the United States and into Canada citizens angrily denounced the youths. In Ho's uncle and aunt in Philadelphia received long-distance telephone calls and bundles of letters offering sympathy; some Philadelphians called, others wrote apologies for the actions of the criminals who had brought shame to the City of Brotherly Love. Most citizens felt that the severest punishment would be too good for the youths and all others like them.

On the other side of the world in Korea, In Ho's parents, Mr. and Mrs. Ki Byung Oh, viewed the tragedy differently. Their letter to Philadelphia authorities stirred hearts everywhere:

"We thank God that He has given us a plan whereby our sorrow is being turned into Christian purpose. It is our hope that we may somehow be instrumental in the salvation of the souls and in giving life to the human nature of the murderers. Our family has met together and we have decided to petition that the most generous treatment possible within the laws of your government be given to those who have committed this criminal action without knowing what it would mean to him who has been sacrificed, to his family, to his friends, and to his country."

How could the Ohs write in such terms of forgiveness? Ki Hang Oh, the uncle, explained: "As Christians, we first learn how to forgive others. In the Lord's Prayer, we ask God to forgive us as we forgive others. We read in the Bible that Christ taught His disciples to forgive seventy times seven. On the cross, Christ has a forgiving spirit toward those who crucified Him. And He forgave us freely of our sins. If a Christian believes God's Word, he must forgive—even a terrible thing like murder."

The letter from the parents continued:

"In order to give evidence of our sincere hope contained in this petition, our whole family has decided to save money to start a fund to be used for the religious, educational, vocational and social guidance of the boys when they are released. In addition, we are daring to hope that we can do something to minimize such juvenile criminal actions which are to be found, not only in your country, but also in Korea, and, we are sure, everywhere in the world."

The Ohs asked that Philadelphia "spare a piece of land" so that In Ho could be buried in the "homeland for Christians and people of the democratic society." The parents expressed hope that his tomb would be a monument which will call attention to the need of reaching juvenile delinquents with the gospel of Jesus Christ and Christian guidance.

In Ho Oh was buried in a cemetery adjoining historic Third and Scots (Old Pine) Presbyterian Church, a half-dozen blocks south of Independence Hall.

it's a PROBLEM

Dear Aunt Dorothy: This has been a miserable day. As you well know there is nothing one can do around here. We live in Dullsville itself. And as if that isn't enough, my mother and father are laying down rules right and left. Ever since a girl from our church became pregnant, got married, and quit school, they haven't let Susan and me do anything. I'm beginning to think they don't trust us at all. I'll bet grandma and grandpa were never as strict with you as our parents are with us. I sure wish I were grown up and could do anything I wanted to do like you can do.

Our science class went on a field trip yesterday. We drove to . . ."

Dear Alice, It's always good to hear from one of my special nieces and your letter was no exception. You feel rather boxed in by your mom and dad's restrictions just now, don't you. Being fifteen is a big job any way you look at it but dating is one of the important things which make it fun. And now you find "Dullsville" becoming still more dull with additional restrictions at a time when you thought you'd be getting more freedom and responsibility.

Ann's "trouble" has shaken your mom and dad. I can hear mom saying, "Ann is from a good family. How could it have happened to her?" And mom and dad know that practically no one sits down and *plans* to go the road Ann has taken. Rather, in "a thousand small uncaring ways" a person heads down a road to a "point of no return" and now Ann finds herself in a situation in which life will never be quite the same again.

This is not to say that what Ann has done is an unforgivable sin (It is not) or that she cannot have a good life again. (This is exactly what redemption is about — the "everlasting possibility of a fresh start.") But we can feel sure that the path Ann is on is one which she would give a great deal to undo if she could.

Mom and dad do care about you —a great deal—and right now they want to make sure that a "thousand small uncaring ways" do not take you down Ann's path. So here you are, stuck with restrictions when you feel that you're very capable of taking care of yourself.

Of course you know that time is all on your side. Each day you're getting older and, with your parent's help, more capable of taking care of yourself. And over a period of time, you *will* be getting more freedom, not less. But that doesn't take care of Dullsville now, does it?

Why don't you and Sue put your good minds to work and plan some "fun" thing for your gang that can have mom and dad's approval. What about a scavenger hunt? Get a game or party book from the library and put your imaginations to work. Invite mom and dad to be there too. They'll be glad to help by taking care of the hamburgers or whatever. This will give them additional chance to know the gang and develop confidence in them and in you in particular. They'll find out (if you let them) that yo do have a grand bunch of friends.

Let me hear from you again—real soon. And if I can do anything to help, just shout. AUNT DOROTHY (*Mrs. O'Ray Graber, pastor's wife, Buhler, Kan.*)

DEAR ALICE, Being a teenager always creates lots of problems for a person. People tend to make that period between childhood and adulthood some type of major dilemma like "being between the Devil and the deep blue sea" when it really shouldn't be that way at all. But there are difficulties and some of them are certainly not easy to resolve.

By the time we are teenagers it is obvious that God has given us a great deal of untapped resources . . . a virtual reservoir of energy and strength, of ideas and hopes that we had never dreamed we could possess. Yet it is not ours alone. The question we must always ask ourselves is how can we put this to its best use. Often we are a bit immature to make this decision alone so our parents, our teachers, our youth fellowship directors, or our pastor is present to give some direction to our thoughts and acts. We need these people because they know that if we are to be disciples of our Lord, we need to be disciplined. We need to have some order (creative order, not simply robot obedience) in our lives. We need to understand that with each action there are consequences. Thus when we sometimes allow ourselves to get "carried away" on a date we may ruin not only our own lives but the lives of others who are interested in us and who are interested in those who hold our interest.

Of course, as teenagers we are going to be pretty hopelss creatures unless our parents and other adult advisers learn to trust us. For how else will we ever be able to develop a sound moral character based on deep self-reliance and inner discipline? Our questions must be answered with frankness and honesty and not simply shoved aside or pedantically told that "it's for your own good." It is for the good of all adults to recognize teenagers as human beings and not impulsive or silly misfits. With sound and constructive adult supervision teenagers can be a community's greatest human asset; without it they can be its worst liability. AUNT DOROTHY (*Ed Riddick, social worker,* 5431 *S. Dorchester Ave., Chicago* 15, *Ill.*)

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CONTRIBUTORS
J. Peter Meinke teaches English at Hamline University, St. Paul, Minn. His poem appeared originally in "motive" for February 1963.

Dorothy (Mrs. Barton) Hunter, 5750 E. New York, Indianapolis, Ind., is secretary of the Disciples of Christ peace fellowship. Her husband is executive secretary of the department of Christian action and community service of the United Christian Missionary Society.

Enola Chamberlin, 4151 Howard Ave., Los Alamitos, Calif., has contributed to our pages before—exactly one year ago in fact.

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Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

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EDITORIAL

The Germans have a word for it. The word is *secret*. But the Germans say *Geheimnis*. It comes from *Heim* (home). Thus a secret is a "homeness." It is something known and kept within the four walls of a home. A man's home is his castle, yes. It is where he can be himself. And no one will find out about it. It is his secret place. When a man invites you into his home he honors you. He is letting you in on his secrets—his inner life.

For all of us have two lives. Besides our private life there is our public life. It is the life we live before people. I like people. I like to be with them. But let's admit it. People push. If they want us to be happy, we make with happiness. If they want us to be sad, we comply. They say buy, we buy. Run, and we run. Be religious, and we sober up. Work, and we move. People are pressure. And that is bad enough. But there are pressure machines—newspapers, radio, television, organizations, advertisements, groups, films, committees, meetings, telephone calls, assemblies, letters, revivals, editorials—they put us in a pressure cooker, clamp down the lid, turn up the heat.

Is this bad? Yes and no. It is the kind of world we live in. Besides, I have a vested interest in this kind of world. You see, I run a pressure cooker, namely, this magazine. I'm trying to make people do things. We coax people to read—with all kinds of subtle devices—just so they act (like we want them to, hopefully). Sometimes I hear the anguished cry from inside the boiler—"More devotional articles, less emphasis on action; more meditation, less stimulation." I'm not deaf to these cries. But I'm in a pressure cooker too. The fire I sit on is stoked with coals that cry for more readers, more support for the Conference, more money for the budget, more results, more conversions, more testimonies. Is this Christianity? Or is this just the American interpretation of Christianity? Theologians, please, help me. While we're waiting for the doctors, I predict we'll all keep going around in the squirrel cage of activities.

But in between times, we can all go home. Home is where we de-pressure-cooker-ize ourselves. Here, for perhaps a few hours, we can get out of the squirrel cage. We can take off our shoes and put on our old clothes. Here we can live our second life—our private life. Even at home we cannot escape the radio, the television, and the magazines that scream. But if there is any place where we have an opportunity to reflect it must be at home. Here we must find out who we are and what we are. It is not easy, but it is our homework.

One fourth grade boy comes home from school. He pouts like a preschooler. He plays with his teddy bears. Mother is worried. At school she observes how grown-up all the boys and girls act. Is her child sick? Why can't he be as adult at home as he is at school? The boy knows what a home is for. In fourth grade they push you. At home you can be the real you.

Really, I'm not anti-politeness. It is a good cloak for our native savagery. But I am pro-honesty. And honesty begins at home. So do reflection, meditation, and prayer. If we are going to live in a pressure cooker world, we will have to get the starch for our souls and spines at home.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

78: 20 MAY 14, 1963

Paul R. Carlson

The Cross and the Needle

FEW TOURISTS—OTHER THAN those out for "kicks"—ever pass the storefront at 306 East 103 Street in New York City. Even those familiar with the asphalt jungle that surrounds the building pay little attention to the sign above the doorway.

Yet that sign—showing the Cross smashing a hypodermic syringe—offers help and hope to the scores of narcotics victims of East Harlem whose bodies are crying out for another "fix."

The innocent-looking white powder is illegally sold for three dollars a packet—sometimes for more. The person who is "hooked" often spends between twelve and fifteen dollars daily to remain "high." The frenzied search for temporary release from the pains of life often drives the male addict into crime and women into prostitution.

New York's estimated 30,000 addicts have few places to turn when they do want to "get off the stuff." There is the overcrowded Federal hospital at Lexington, Kentucky. A few beds have been allocated at three of the city's hospitals. What's more, treatment in private hospitals costs about $60 a day, and only a handful of the city's 20,000 doctors will even make an appointment to see an addict.

East Harlem Protestant Parish stepped into the breach after one of its laymen became obsessed by the tragedies he encountered among teen-age addicts. Its narcotics program today not only makes referrals to hospitals, but also operates a clinic for those seeking withdrawal at home.

The grim tragedy of it all is ever present. Not long ago, for example, a teen-age addict was rushed to the hospital in a coma. He had taken an overdose of heroin. What had started out as a teen-age adventure almost ended as a date with death.

Most outsiders know little—and care less—about East Harlem. Yet close to a quarter-million people look upon this square-mile of ramshackle tenements and fetid pavements as their home.

East Harlem may be a place where the more adventuresome can hear the "strains of Spain." But it is also an area which groans out "the blues in the night." For East Harlem is—and always has been—a slum bordered by affluence.

Among its first residents were the immigrants who flooded into the United States in the 1890s. They sought cheap housing and a place to dream about making their way into the mainstreams of American life. But many of these dreams died in the midst of sordidness.

Now only ten to fifteen percent of the population is composed of the descendants of these first immigrants. The rest is made up of Negroes and Puerto Ricans.

Some 4,000 persons—almost 1,000 of them under sixteen—live in one block. But the density of the population is not the only problem. Residents also face racial discrimination, poor housing, broken families, over-crowded schools, juvenile delinquency, alienation from meaning in work, and problems involving the use of leisure time.

"In this swarming area there are few vigorous outlets for the spirit of youth except fighting, dope, and sex," a college official lamented recently. "And fighting, dope and sex play an excessive and degrading part in the lives of Harlem's youth."

Religious influences were almost entirely lacking in this area. Its Spanish-speaking inhabitants had brought with them a vapid brand of Catholicism. Until 1948, none of the major Protestant denominations were ministering to the needs of the community.

In October of that year, New Yorkers picked up their morning newspapers to read, "Protestants Open First Unit in New Storefront Church Plan." So it was that several denominations banded together to establish the East Harlem Protestant Parish.

Its purpose was expressed in Luke 4:18-19 "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." Its motto is: "To be native in all things save faith and morals."

The first worship service was held in a bare storefront. There was little to encourage the two young seminary graduates who conducted that first service. Only an elderly Puerto Rican woman showed up. It was to be a long time before the parish was to break through suspicion, distrust, and indifference. It had to win the acceptance of the community it sought to serve.

Today the parish conducts an interdenominational group ministry from three church centers—two of them storefronts—all within six blocks of each other. Plans are now under way to erect a new center—

Can the church help the dope addict? One group is trying.

The crowded city has few outlets for the spirit of youth except fighting, dope, and sex.

East Harlem Protestant Parish began in 1948 in this storefront. Among early workers was Hugh Hostetler (in doorway), a Mennonite seminary student.

the Church of the Resurrection—at a cost of $220,000. Of this, $22,000 will be raised locally. It will feature a sanctuary seating 150, classroom space for 100 children, and a fellowship hall, and kitchen.

The parish also operates a medical center and conducts extensive mental health, social service, and Christian education programs. However, its narcotics program and Conservative Clubhouse for teenagers who want "to go social" have been among the more successful endeavors to win both community acceptance and world attention.

Parish workers have confronted narcotic addiction at the point of its real tragedy. They see the problem from in life perspective rather than from an institutional viewpoint. They know that the addict will have to face his toughest battle for freedom right in East Harlem long after he leaves the protection of an institution.

"The program attempts to follow up the addicted person, whether he goes to court and prison, to the hospital, through our program, or back to the street and addiction," says the program's director, Norman C. Eddy. "We attempt to help with jobs, counseling, psychotherapy, legal aid, family education, recreation, and emergency food, shelter and clothing."

Each year since 1961 youth groups of churches through World Youth Projects have raised $500 for this work. In 1962 the entire amount was contributed by the young people of the Presbyterian Church, U.S. In 1963 the money has been pledged by the National Christian Council of Korea and the Ecumenical Council of Austria.

Admittedly, the program's success cannot be measured in numbers. Of the 500 reached each year, only a fraction are able to remain free. But this does not mean that the program is a failure.

"At no time will striking results occur," said Elliott Dunlap Smith, formerly provost of Pittsburgh's Carnegie Institute of Technology, after a recent visit. "The very nature of the parish and its work makes this impossible."

"It is in the character of the people who are dedicating their lives to this work and the character of the relationships which they have established that it can most truly be judged," said Smith.

"I have been impressed by the importance in such pioneer work of freedom to feel the way when the way is unknown, freedom to explore when one cannot be sure of results, and freedom to accept unexpected opportunity and follow its vision before it vanishes.

Heroin -- Opiate of the Poor

The following discussion has been adapted from a statement prepared by the workers of the East Harlem Protestant Parish.

Some doctors have said that heroin is in fact less injurious to the body than many tranquilizers. The difference is that heroin is addicting. It is illegal to buy, sell, or possess it. Today it is the narcotic drug most commonly used by addicts in the world of music and entertainment and among the people of the lower income areas of the great American cities across the country. Addicted doctors usually use morphine.

Like morphine, heroin is derived from the opium poppy. Sometimes it is taken through the nose, like snuff; more often it is injected into the skin or into the veins of the forearm. The resulting "high" has been compared with a religious experience by some, to a sexual orgasm by others.

Within a few weeks of beginning to take it regularly a person becomes completely dependent upon it and is addicted.

Knowing that others are interested in them is important to the youngsters whose impersonal common denominator is poverty, disease, and discrimination.

Like all narcotics, heroin is an effective pain-killer. It eases the suffering of the body and stills the tumults of a troubled soul and mind. This ability to kill pain may be the reason that it takes such permanent possession of a man's mind, body, and soul.

Mankind long has sought release from the pains of this world. When Marx described religion as the opiate of the people, he knew the bitterness and sorrow of the poor who could not afford the escapes from life's pain afforded to the rich through alcohol and narcotics and through the myriad pleasures of sports, entertainment, social life, music, and art. Ironically, heroin today has become an opiate of the poor who largely turn away from the churches.

In an age of prospering churches, middle class America might ask itself if religion has become for some another one of life's opiate, turning the mind and soul from the pain and suffering of life in an unrealistic way.

At the center of the Christian faith stands a cross with a naked man hanging on it. However interpreted, Jesus' cry, "My God, my God, why hast thou forsaken me?" is understood with quick burning sympathy by those who are in misery and despair. Jesus faced and passed through the greatest pain inflicted upon him. Few care to follow him. Rather than endure suffering, men have always found ways to ease their pain. Narcotics and pseudo-religion are two excellent painkillers and escapes from reality.

In the crucifixion and resurrection of Jesus Christ, the Christ, the Christian church claims to have the answer to life's riddles. Jesus chose to set His face toward Jerusalem and to walk toward certain suffering and death. This He did only because He knew that He was doing God's will. The church of today is the custodian of this legacy. Each church in its own situation is obliged to face pain, not to avoid it.

Heroin addiction is only one of the tragedies in the lives of the people of East Harlem. The reasons why we have chosen to devote special amounts of time, money, and personnel to facing the drug problem are varied. The love of our friends and neighbors who are afflicted by addiction is the first.

A second reason has gathered force for us over the years. Heroin addiciton as an answer to the eternal problem of suffering is effective—diabolically effective. A man sells his soul to the devil in powder form. An alternative answer is that of Jesus Christ.

A third reason has also become clear. Addiction in our type of neighborhood is a visible symptom of a deep-rooted social disease. As a Christian church we have to help build a healthy community at the same time that we are working with individuals. A frontal assault on heroin itself is not enough.

Many addicted men, women, and youth are particularly intelligent and sensitive. Their very gifts have made them see the injustice of the prejudice, discrimination, and lack of opportunity in their lives. It is our belief that many people of this caliber have quite unconsciously rebelled against society and expressed their hatred by throwing themselves into the state of walking death known as addiction. It is our purpose not only to save these men and women from their habit, but to enlist their talents in our common fight under God to build a Christian community here in East Harlem where addiction and like manifestations of social disease will be impossible.

We do not want to oversimplify a complex problem the causes of which no one knows, but we as a Christian community have felt a particular obligation to expand our work with narcotics addiction for these three reasons at least.

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New Hope for Rural Churches

Lamont Woelk

SOME TWENTY-FIVE PERSONS met at Mennonite Biblical Seminary in Elkhart, Indiana, for the Town and Country Church Seminar the week after Easter. Our purpose was to study the problems facing the rural and small town churches. In a letter, Leland Harder stated our expectations: "While we don't expect to solve the complex problems confronting us, we will pray that the Holy Spirit might use this seminar to show us His way for us in the days ahead."

Except for some of the resource persons, all but one of those attending were pastors. One Kansas farmer on vacation attended. His presence added much. We had the feeling that the clergy-laity barrier did not exist. It would have been good to have had more such concerned persons present.

Leland Harder, professor of practical theology at Mennonite Biblical Seminary, laid the ground work for our study. He said, "No longer can it be said without qualification that the typical Mennonite is a farmer. No longer is it true that the typical Mennonite worships in an open country church."

Using information he had gathered in his study of Mennonites, Harder pointed out that 39.5 percent of our people are rural farm people and 42.2 percent are rural nonfarm people (this includes those living in rural areas but employed in town and those living in towns up to 2,500 population). The rest, 18.3 percent live in cities. As Mennonites leave the farm they enter the professions more than any other vocation. This shows that Mennonites as a whole tend to move up the social and economic ladder.

While we do have some large congregations, forty percent of our congregations have less than 100 members. Our median average membership is only 125.5 members. Because many of our young people (the 20 to 49 age range) leave the Mennonite church, rural churches have a disproportionate number of older people. All of the gain in membership in the 1950s came from forty-five new churches and the Canadian churches. Established United States congregations had a net loss of 138 members.

Background of a more general nature on the farming situation came from two pamphlets written by Shirley E. Greene, secretary of town and country church for the board of national missions of the Evangelical and Reformed Church. He was to have been present but could not because of the death of his wife the day before the seminar began.

Green pointed to the revolutions taking place in American agriculture. The technological revolution makes large-scale farming possible and reduces the number of farms and farmers. This is evident to all. There is also an economic revolution. While the number of farmers has steadily declined, a good forty percent of our labor force falls within what is known as the agri-business complex—suppliers of farmers, farmers themselves, and processors of farm commodities.

A further trend and serious threat is "vertical integration"—the concentration of land ownership in the hands of a few large corporations. This "represents . . . a far greater threat to the freedom of the American family farmer than any or all of the federal farm programs thus far undertaken in the interest of sustaining farm income or adjusting farm production."

The sociological revolution has blurred the distinctions between "rural" and "urban" traits. This results from the modernization of farming and farm homes, movement of city people to rural areas, small farmers taking part-time jobs in town, farmers' wives working in town or city. The shopping center in the cornfield is a characteristic of this revolution.

In this setting the rural church faces new conflicts and challenges. The conflicts arise from the differences between the traditional farm people and the new class of "rurban" people with whom they must learn to live and work. The challenge is to minister to both groups of people, seeking to make the gospel relevant to the needs of both and to help both realize that they are a part of one church.

Leland Harder directed us in making a self-study of the churches we represented. Each pastor made three charts showing: the trend of membership (rise and decline) since the beginning of the church, the distribution of people according to age and sex as compared to that for the general population in the same community (to show what might be the future growth of our churches), and an occupational analysis, showing the kind of occupations our people engage in as compared to that of the general population in the same community.

As Leland Harder opened our eyes to what is happening in our churches so Howard Raid, professor of economics and business administration at Bluffton College, opened our eyes to what is happening to our communities and people. In his paper, "An Economic Portrait of the Mennonite Community in 1963" he asked, "Which is the most powerful force in our present day Mennonite communities — the Holy Spirit or economic pull?"

He said, "There is usually little question but that we will work and invest our money and ourselves where the return is the greatest. . . . Seldom do we seriously ask the question, 'Is this what God wants me to do?' or raise the question, 'Is this the way the Holy Spirit would lead me?' "

He added, "Agriculture changed only slightly from the beginning of time until 1820. By then the American farmer was able to feed and clothe himself and three others. . . . In 1963 the individual American farmer can feed and clothe himself and twenty-eight others."

Increased efficiency plus increased production on the acreage in cultivation has helped to greatly reduce the number of farmers and the number of acres in production. Not only are Mennonites affected by this trend, but communities which were once solidly Mennonite now have non-Mennonites living on and owning many of what were once Mennonite-owned farms. And as Mennonites go into other types of business and vocations they often make their choices on the basis of where they can make the most money.

Yet he was not pessimistic about the future of the family farm which has been the source of Mennonite livelihood for many generations. Quoting from *The Fact Book of U.S. Agriculture* for 1963, he pointed out that in the last decade the number of adequate family farms has increased by sixty-four percent while the number of smaller farmers as well as the percentage of farms using more hired labor than family labor has decreased. He attributed this improvement in status to the improved efficiency in farming. This fact plus the increase in rural nonfarm people gives new hope for our rural churches.

Another note of hope came from Marvin Judy, professor of church administration and rural sociology at Perkins School of Theology, Dallas, Texas. He indicated that since 1908 there has been increasing concern for the problems of the farmer and the town and country churches. Most major denominations, beginning with the Presbyterians in 1910, have established town and country committees or departments. The National Council of Churches also has an active town and country church department. He encouraged us to make use of the insights and resources of these bodies.

The final two lectures were given by Gideon Yoder in which he told the story of the growth and development of the Burrton, Kansas, Mennonite Church. It was an inspiring story and a fitting note on which to close the seminar.

One note of disappointment was felt. The smaller rural churches that, in many cases are struggling for their existence, were, for the most part, not represented. Only six of the twenty-two churches represented had a membership of less than 100. The average median membership of churches represented was 225. And one entire district was not represented at all. It was a disappointment felt in brotherly concern for those churches that could not see their way clear to have their pastors attend. They probably needed the seminar experience more than most of us attending, for they are farther down the frustrating road of seeming hopelessness in which many rural pastors and churches feel themselves caught.

We who were present left with the feeling that what had been perplexing problems were, instead, challenges and that as the Holy Spirit had guided our study and thinking during that week so He would guide us in using the insights gained and the tools acquired. In order to assure an even broader use of these things a statement was drawn up and unanimously agreed upon urging the Board of Missions to "utilize the insights gained in this seminar in initiating a program designed to provide the help our churches need . . . and that the Board make us aware and help to provide, as much as possible, leadership resources and materials both from within our own fellowship and from other denominations that have already pioneered in this work."

The rural church must minister to people who are both rural and urban.

NEWS

South America Has Three New Churches

South America has three new Mennonite church buildings. These buildings in three different countries resulted from the efforts of people on two continents.

Dedication services for these buildings were held in March and April. The cities involved were Asuncion, Paraguay; Witmarsum, Brazil; and LaMesa, Colombia.

Economic conditions in South America make fund raising even more difficult than in the United States and Canada. Church Extension Services, an agency of the General Conference provided long term loans. Additional support for the three churches was given by the Boards of Missions and Christian Service.

In commenting on this brotherhood venture, Andrew R. Shelly, executive secretary of the mission board said: "It has been our aim to work together as fellow-workers: not *we* and *they*, but *us*. Thus, in the erection of three church buildings in South America . . . active cooperation was achieved. This involved full participation of the local group in the areas, with decision making lodged in the group. They participated financially."

The churches in Asuncion and Witmarsum were built on hills. Said Henry Dueck, pastor of the Asuncion church: "The building is situated on a hill. It cannot be hid. Many people of the city know of this place. Of vital importance is it that they also learn to know the Saviour and Lord whom we worship here. Pray with us that we may be a light, showing the way to those who are lost."

Mennonites first started to come to Paraguay in 1927. They passed through Asuncion as their port of entry. None stayed. They all settled in the country's hinterland.

Dueck reported that eventually the direction of travel changed. "At various intervals more Mennonites came to Paraguay and some began to move to the city. A few families, some students, and working girls constituted the first Mennonite community in the capital of Paraguay. For a number of years they gathered in private homes, read sermons, or had a visiting minister. For the last fifteen years the church building of the mission of the Plymouth Brethren was used for worship services on Sunday afternoons.

Bruno Epp works with the Mennonite colonies. Like Dueck in Asuncion he was fascinated with the location of the Brazil church. "Witmarsum church stands on a high hill, its tower being visible for miles around."

Epp reported that this was the second church that the Witmarsum congregation had built in fourteen years. "Settling in Santa Catarina in the 1930s, poverty prevented them from erecting a church then, two years before the settlement was liquidated and the Mennonites moved to within sixty kilometers

The Mennonite churches in Asuncion, Paraguay, and Witmarsum, Brazil, are both built on hills. The Asuncion church (78' x 39') was begun in Aug. 1961 and dedicated on Mar. 17. It has a sanctuary and basement. The church at Witmarsum was dedicated on the same day. It will seat 850 people. Work has begun to add a Christian education building.

The church at LaMesa, Colombia, will seat 200 people. Built of brick with a partial stone veneer, it has pews of solid cedar. Adonai Rojas, a member of the congregation, did the work with volunteer labor.

of Curitiba, a church was erected, with all Mennonites cooperating. But poverty was not too far removed and during a financial crisis twelve years ago the colony was disbanded. The majority of the Mennonites moved to Bage in Rio Grande do Sol, and the remaining ones to the vicinity of Campo Largo and Ponta Grossa, where the new Witmarsum was established."

Elder David Nickel presided at the church dedication. A man in his sixties, he gave much leadership to the building project. He said, "I do not see a work that we have done, but the grace and compassion of God."

He added: "It is not so important that we now enter into a new church, but this is important: that God was our ever present help and stay."

About sixty-five believers worship in the new church building at La-Mesa, Colombia. The beautiful new structure with a 200 seating capacity takes the place of a room in a home formerly used for worship on Sundays and as a schoolroom during the week. Dedication services for the new church were held on April 11.

The congregation has no pastor. Missionary Vernelle Yoder is a schoolteacher at LaMesa and directs many of the activities of the church. Worship services are conducted by Missionaries Gerald Stucky, his son Peter, and Glendon Klaassen of Cachipay, which is about an hour's drive from LaMesa.

CENTRAL DISTRICT OFFICERS

The Central District Conference elected Jacob T. Friesen, 117 S. Spring St., Bluffton, Ohio, as its president. Pastor of the First Church, Bluffton, he follows Gordon Neuenschwander, Berne, Ind., in this office.

The conference re-elected its other executive officers including: Heinz Janzen, 109 E. Adams St., Washington, Ill., as vice president; Wilbert Mosiman, Mackinaw, Ill., as treasurer.

Newly elected at the district's yearly meeting in Wayland, Iowa, were: Adrian Lehman, Berne, Ind., to the missions committee; Virgil Gerig, Pandora, Ohio, and Robert Kreider, Bluffton, Ohio, to the education committee; Mrs. Vinora Salzman, 2935 S. 6 St., Elkhart, Ind., to the historical committee; Willard Schrag, Topeka, Ind., and Lawrence Voth, 16154 S. Kedzie Ave., Markham, Ill., to the peace and service committee; Joseph Atherton, Congerville, Ill., Alden Bohn, Route 4, Elkhart, Ind., and Roy Henry, 142 Beck St., Wadsworth, Ohio, to the Camp Friedenswald committee; Paul Roth, Carlock, Ill., to the program committee; Mrs. Edward Brookmyer, 211 S. 7 St., Goshen, Ind., and Dale Schertz, Remington, Ind., to the publication committee.

Re-elected were the following: Howard Baumgartner, Berne, Ind., as trustee; E. J. Bohn, 1800 S. 13 St., Goshen, Ind., to the ministerial committee; Delton Franz, 4606 Woodlawn Ave., Chicago 53, and Maurice Stahly, Box 409, Morton, Ill., to the missions committee; and D. D. Hostetler, Sugarcreek, Ohio, to the board of trustees of Bluffton College.

HAITI WORKERS SAFE

Haiti faces a possible revolution. The United States and Canada have both expressed concern for its citizens there. Though these governments were taking steps to evacuate their citizens from Haiti, the U. S. State Department, as of May 7, informed the Mennonite Central Committee that there was no undue cause for worry about the safety of its twenty-three workers there.

A dispatch from the Mennonite Central Committee made this comment: "In spite of the fact that the United States Government has decided to cut off aid to its little neighbor country of Haiti, MCC continues in contributing to the needs of the Haitian people. Political tensions have long been a part of Haitian history and they now appear to be reaching a climax as the present term of President Duvalier is nearing expiration and the opposing forces are threatening an overthrow. Although the outcome of the political showndown cannot be known at present it is expected that MCC units will be able to continue functioning in the future. The first MCC workers went to Haiti in 1958 four years after a plan of assistance had been drawn up and approved." (For further information on the work in Haiti, see *The Mennonite,* Jan. 29, page 68.)

At the present time there are two service units in Haiti. The one at Hospital Albert Schweitzer, Saint Marc, has eleven people. Ten are assigned to Hospital Grande Riviere du Nord.

General Conference personnel at Saint Marc include: Hubert Loewen, Topeka, Kan.; Marvin Penner, Beatrice, Neb.; Ruth Klassen, Leamington, Ont.; and Mary Ann Woelk, Grand Forks, B. C.

ENROLLMENT IN MONTEVIDEO

Seminario Evangelico Menonita de Teologia in Montevideo, Uruguay, began its eighth school year in March. Enrollment this year soared to forty-six from twenty-eight last year. Twenty-one of the students are from Paraguay, seven from Argentina, ten from Uruguay, four from Mexico, two from Brazil, and one each from Bolivia and Colombia. Thirty-five percent are Latins and the others are German.

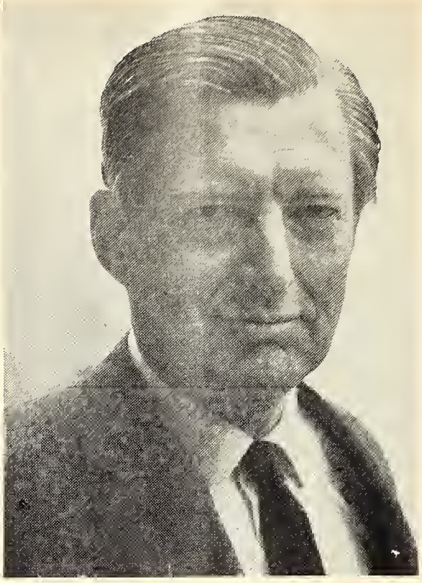
Nelson Litwiller, president of the inter-Mennonite seminary, reports that last-minute building additions, remodeling, and equipment purchases had to be made to accommodate the larger than expected enrollment. He reports a number of urgent needs of the seminary. The increased enrollment requires more instructors, houseparents, and a business manager. Funds also are immediately needed, the budget for the year having been made with a student body of about twenty-five in mind. Prices in Uruguay have increased. In the past few weeks the price of sugar doubled and milk increased fifty percent.

A church is to be established near the seminary. While not connected officially with the seminary, the church is to be an evangelistic outreach in the large unchurched area surrounding the seminary and will be a church home as well as an avenue for practical work for students while in Montevideo, according to President Litwiller.

SOCIAL PROBLEMS ON TV

A television broadcast on May 24 will examine the urgent social problems of our time. Civil rights will be one.

Ray Scherer, correspondent for the National Broadcasting Company, will narrate. The program will show how the church is becoming involved in social work. Clergymen of the three major faiths will appear.



Ray Scherer, NBC reporter, will detail the church involvement in social affairs.

Called the "Quiet Revolution," the one-hour program will be carried by the NBC-TV network on Friday, May 24 at 10 p.m. (New York time).

"When John Wesley preached in the English coal mines in the eighteenth century," explains Scherer, "the primary aim was saving souls, not raising wages. But, as modern Methodist historians tell us, he soon learned that poverty had a direct bearing on salvation.

"A concern with worldly problems is nothing new in Wesleyan religion. But the dynamism and direction of that concern is. In mid-century America, this new thrust of the churches has been most dramatic in race relations. But as one sympathetic observer put it, no urban renewal committee is complete today without a resident minister, and no migrant labor camp is official without a visiting priest."

Just how persuasive is this 'quiet revolution,' why it has suddenly manifested itself and what are its origins and goals will be explored in the special telecast. The program will include:

A close-up of the East Harlem Protestant Parish in New York, where George W. Weber, director of the parish, and his fellow ministers operate a clinic for narcotics addicts, provide counseling for people with problems, work with children, and seek to alleviate slum conditions.

An interview and tour of Chicago slums with Don Benedict, a Presbyterian-United Church of Christ minister, who is director of the Chicago City Missionary Society.

A visit with Harold Lundgren, American Baptist and head of the Migrant Ministry in Arizona who is fighting for the rights of migrant workers.

An interview with Rabbi Walter Plaut of Great Neck, N. Y., who took part in a freedom bus ride.

Other clergymen participating in the program include Martin Marty, Lutheran pastor and associate editor of the *Christian Century;* George Higgins, director of the Social Action Department of the National Catholic Welfare Conference; Theodore Hesburgh, president of the University of Notre Dame; A. Dudley Ward of the Methodist Board of Social Concern; Wendell Elmendorf, Methodist minister and director of a Reform Democratic club in New York City; Robert McAfee Brown, one of several clergymen who participated in a freedom ride to Florida; Albert Cardinal Meyer, Archbishop of Chicago; J. Irwin Miller, first lay president of the National Council of Churches; Rabbi Julius Mark, president of the Synagogue Council of America, and Monsignor Daniel Cantwell, chaplain of Chicago's Catholic Interracial Council.

"The Quiet Revolution" also will present the point of view of those clergymen who feel that the church perhaps is becoming overly concerned with temporal problems. Speaking for these more conservative clergymen will be Carl F. H. Henry, a Baptist minister and the editor of *Christianity Today.*

ENGLISH REFERENCE BIBLE

The American Bible Society has just published a new reference Bible. It has been in the works since 1946. The text follows the King James Version. The volume was developed to provide an inexpensive study edition. It is the first reference Bible ever prepared by the society. The group is an interdenominational agency founded in 1816 for the translation, publication, and distribution of Scriptures "without note or comment and without purpose of profit." All references in the new volume are made directly to other portions of the Scriptures. The purpose is thus to avoid theological controversy.

The Christian Mission

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of the General Conference Mennonite Church

An informal account of the mission work of one Mennonite group with facts, figures, names and pictures. $1.

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CHURCH RECORD

CALENDAR

Conferences

June 6, 7—Mennonite Cultural Problems Conference, Eastern Mennonite College, Harrisonburg, Va.

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Nov. 1-5—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Canadian

June 13, 14—Spring Missions Conference, Canadian Mennonite Bible College, Winnipeg, Man.

June 16—Commencement, Canadian Mennonite Bible College, Winnipeg, Man.

Central

May 26—Dedication of Maplewood Church, Ft. Wayne, Ind.

Eastern

May 19—Junior Choir Festival, West Swamp Church, Milford Square, Pa.

May 26 — Homecoming service, Flatland Church, Quakertown, Pa.

Northern

May 26—Sunday school convention, Lustre Bible Academy, Frazer, Mont.

May 27-June 2—Children's Evangelistic meetings, Bethel Lustre Church, Frazer, Mont., Joe Gallop, speaker.

Western

June 2—Topeka unit 1-W reunion, Southern Hills Church, Topeka, Kan.

June 9—Dedication of new church building and eightieth anniversary of the congregation, Zion Church, Elbing, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Associated Seminaries Closing Program, Elkhart Ind.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31 — Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

WORKERS

Jacob Friesen, Bluffton, Ohio, was elected president of the Central District Conference at Wayland, Iowa. Friesen is the pastor of the First Church in Bluffton.

William M. Gering will become assistant professor of speech and drama at Bethel College, North Newton, Kan. Gering is candidate for the Ph.D. degree from the University of Indiana.

Robert Kreider, Dean of Bluffton College, and *Verney Unruh*, missionary from Japan will be the speakers at the Canadian Mennonite Bible College, June 13, 14.

Norman Lofland, instructor in speech and drama at Bethel College, North Newton, Kan., for the past three years, has accepted a teaching position at the Beirut College for Women in Beirut, Lebanon.

Gordon A. Palmer, Lake Zurich, Ill., will join the Bluffton College, Bluffton, Ohio, music faculty next fall. He will direct the band and orchestra and give private lessons.

Dick Rempel, Mission City, B. C., will become the Sunday school secretary for the General Conference. Besides handling orders for Sunday school materials and counseling Sunday school officers and teachers, he will also be the contact man for the Audio-Visual Library.

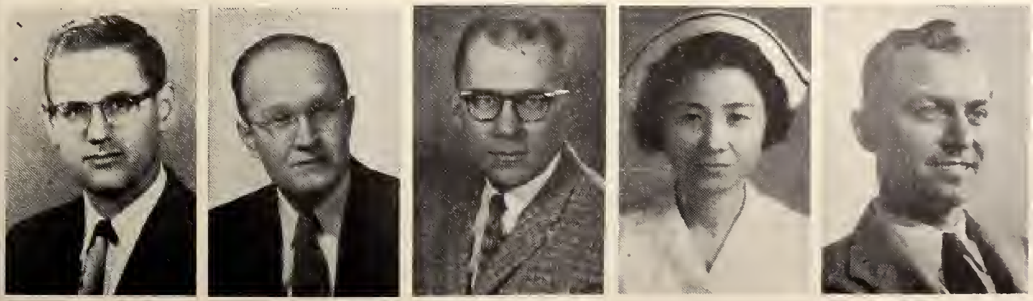
Esther Tsai, Hualien, Taiwan, is spending one year in advanced nursing at Bethel Deaconess Hospital, Newton, Kan. A member of the Po Ai (Mennonite) Church in Hualien, she served as head nurse in Mennonite Christian Hospital in Hualien for three years after her graduation from a Seventh-Day Adventist Hospital. She had trained for one year at the Mennonite hospital prior to its beginning a three-year nurses training program (1959). She speaks English, having begun language study in high school. On her return to Taiwan, Miss Tsai is scheduled to rejoin the nursing staff of Mennonite Christian Hospital.

MINISTERS

Evangelist Chhoa is the new pastor of the Meilun Church in Taiwan. Missionaries report increased attendance at the church since the pastor's arrival in January. The church had been without a pastor.

Gerhard Peters will become pastor of the Huttertal Church, Freeman, S. D., in July. He will be graduated from Mennonite Biblical Seminary this spring. He served in the Evangelical United Brethren Circuit, Bourbon, Ind., while at seminary. Prior to this he was pastor of the First Church, Burns, Kan.

Wendell Rempel, Reedley, Calif., has accepted the call to the pastorate of the First Church in Hutchinson, Kan. He will be graduated from Mennonite Biblical Seminary this spring and will begin service in Hutchinson on August 1. He replaces Leonard Metzker who will take charge of the First Church in Allentown, Pa., on June 1.



Jacob Friesen, Robert Kreider, Dick Rempel, Esther Tsai, Verney Unruh, (Workers).

LETTERS

WORDS AND WITNESS

Dear Editor: I have just re-read your article about the word and non-word people. It expresses so well a growing conviction of mine. During the teens I can recall idealizing certain speakers and teachers who could express their ideas so well. Their service even included last minute substitution done willingly and easily. I suppose I was a little ashamed that some of my own family members did not fall in this category and I felt in my inexperienced, youthful way that their devotion to the Church and to God was not what it might have been.

Recently I heard a minister tell his congregation that during the coming week he wanted everyone to witness (verbally) to someone about their souls, and on the following Sunday those who had done so were to raise their hands. I simply could not fulfill his request. Not, I told myself, that I was ashamed of my faith but that it was really not "like me" to go about things this way. I suppose I liked to hear from the Editor of *The Mennonite* that God uses non-word people too.

I firmly believe that the most effective way of touching others is an individual and personal thing — something intangible and often nonverbal. It's a far more difficult thing to truly give of yourself to another individual in a spirit of unselfish, understanding love than to "witness" to him by quoting Bible verses or handing out tracts. This witness is often done to complete strangers. What do we have to lose? They'll never be able to see how our religion affects our everyday living.

Having said this, I realize that your reference to word people includes more. It takes great courage to express controversial views rather than to steer carefully away from all loaded subjects. We heartily say Amen as we read, but never think that a word of encouragement or appreciation to word-men such as you may be helpful. May I say now that your paper with its thought-provoking editorials has been most welcome each week in our home. These invitations to think have made Christian living more meaningful for us. Thank you. *Mrs. Ardis L. Zerger, 23302 Hollander, Dearborn 7, Mich.*

IMAGINATION AND TASTE

The writer of the following is an editor of an industrial magazine.

Dear Mr. Shelly: I have now received several copies of your publication, following your suggestion that we exchange magazines; and I cannot resist writing to express my admiration for its quality. The choice and use of photos and the layout in general strike me as being most imaginative and tasteful. And though I am not a co-religionist, I find much that is of interest in the magazine. If it is your aim to stimulate and challenge your readers, it seems to me that you succeed remarkably well. *Robert W. Stock, New York 20.*

WE HAVE COMPROMISED

To the Editor: I was told about Menno Simons when I was just a boy. I can still remember the picture of him on the wall in one of our Sunday school rooms. I thought then that he looked like a man of strong character and one that had strong convictions and beliefs. I knew very little about him except that he was a converted Catholic priest, who because of his beliefs, broke away and founded what we know today as our Mennonite church.

As I became a man, my thoughts concerning this man became thoughts of admiration for being the kind of a man we all would like to be, a man not faltering in his beliefs. I realized, too, that he had to suffer for his beliefs and many times he was forced to flee for his life. This to me was a mark of a true saint of God.

Recently I was brought face to face again with this man Menno Simons when I was examined for a lay preacher's license of our Mennonite Conference. It became necessary for me to once again look at the doctrines of our Mennonite church founded by Menno Simons. I felt guilty when I realized that I was just like a lot of other people of our denomination who lost sight of the teachings and beliefs of our Mennonite church.

I began to ask myself, How important are the doctrines of our Mennonite faith? This and many other thoughts and questions went through my mind when I was being examined for this lay preacher's license. Especially in recent weeks this thought entered my mind as different situations arose in our church and conference. The fact that God had led me into a decision to serve the Lord as a lay minister made this question more and more important and vital to me and for my future plans, if God saw fit to use me in His service.

We have made our stand as Mennonites on a number of issues. The gospel of peace, state and church separation, simple worship, believers baptism and other issues of our church which were very important to men like Menno Simons. Of course, we all know that the most important issue in our church should be our relationship to our Lord and Saviour. If we do this, does this mean then that the doctrines of our church are no longer important?

I have a feeling that there are people joining our Mennonite church who have no conception of our Mennonite faith and doctrines. We have been so anxious to bring them into our church, that we have forgotten to let them know what our beliefs and doctrines really mean to a believer. We have been guilty of letting them join on their terms, and not on the terms of what our church really stands for. We have been compromising with people who have no business in the fellowship of God. In our haste in trying to add members to our church and increase the number on the roll, we have been letting the standards down and in many cases have been getting church members who really aren't ready to dedicate their lives in service to Him. We are weakening our Mennonite churches through these inconsistencies.

Maybe I'm making too big an issue out of my concerns. When I think of how my Anabaptist forefathers suffered and were persecuted and even died for these principles, I feel ashamed.

Another important doctrine that my Anabaptist forefathers fought for was the freedom of speech which we as Mennonites enjoy today. That is why we are called Mennonites today. *Wilmer Martin, Jr., 127 S. 9 St., Quakertown, Pa.*

Transition

Burton Harding

Talking with Christian students I've gotten the impression that they often begin life in Christ with a burst of emotion only to find sooner or later that this "ecstasy" subsides.

Certainly many of us became excited when we first met the God of the universe and found our pent-up, frustrated feelings released by the first taste of forgiveness. But sooner or later this warm, soft feeling inside gives way to what appears to be deadness, lifelessness and emptiness. Of course, confusion results.

If this is happening to you perhaps you're saying, "But isn't life in Christ supposed to be full of joy and peace?" Yes, it is. But a lot of us are fooled into thinking that Christian joy depends largely on how we feel.

When I was a young Christian I supposed that the rest of my history in Christ would be characterized by tingling experiences and a great sense of wonder. But when I was spiritually about one year old, that first flush of sentimental excitement began to ebb and I lost much of the tidal wave of motivation, exhilaration in prayer and the like. Naturally I began to wonder what was wrong.

Was I losing "the joy of my salvation"? Was I out of fellowship with Jesus Christ for some reason? Did I not belong to Him after all?

My chief ambition became to recapture the feelings of those first months.

I had the good fortune—not an accident — of knowing an older Christian who had been through some of this. He was a wise person, mature and stable in his relationship with the Lord, and from him I received some valuable counsel during this time of transition.

Early one evening after a busy day for both of us we took a stroll to one of God's beauty spots. We were shaded by whispering pines and flanked a few hundred feet away by a smooth, emerald-colored lake. Here I shared with my friend my deadness and apparent lack of reality in Christ. He asked me to close my eyes. "Let me ask you, Burt, now that your eyes are closed, is the lake still there?"

"Of course," I said.

"Are the trees still standing?"

"Sure," I replied, my eyes still closed. "But what does that have to do with not feeling so good about my Christian life?"

"Plenty," my friend answered. "The fact that you can't see the trees and lake doesn't alter the fact that they still exist. They are there in all their beauty whether you see them or not. The same is true of Jesus Christ."

He didn't have to say much more. For the first time I began to see that at any moment I might not feel as though I was vitally related to Jesus Christ, but this didn't alter His unchanging character or my relationship to Him. He didn't change and fluctuate with my emotional ups and downs. He was constantly the same.

That day I began to learn that God wants me—and all of us—to live by faith, faith that recognizes the objective reality of the Living Christ apart from my subjective feelings at any moment. On many occasions since then, I have been glad that I learned this early.

Of course we must never forget that the trouble may be caused by guilt feelings arising from sin. Pride, dishonesty, evil thoughts, disobedience, offend the Spirit of God who lives in us. In such a case the issue isn't one of faith, but of confession. To confess our sin (admit it frankly and honestly before God) is the way He has appointed for restoring fellowship with us.

I guess you might say that being a new Christian is like being a newborn infant. For a new baby, assurances of love and a sense of security and acceptance come from

YOUTH

being held, rocked, and sung to. But these don't last forever. As the child grows up he is no longer rocked, yet his ties with his parents remain the same.

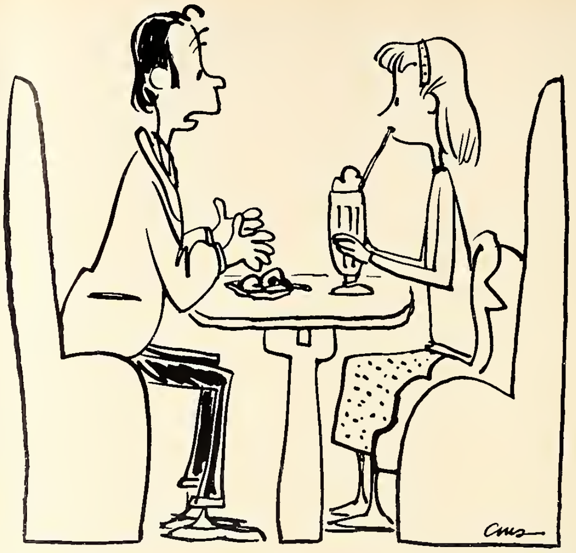
God knows our need much better than we think. In our spiritual infancy He often gives us striking evidence of himself, unusual forms of guidance, stirring experiences in prayer, Bible study, etc. But as we grow toward maturity in Christ, we must be careful not to depend upon such things as evidence of our relationship with Him. Rather our relationship with Him must develop on the basis of the objective truth of Scripture. We are childish when we crave support and confirmation by sentimental whirlwinds in our soul.

Recently I was with a Christian friend who had felt empty and dead inside for many months. He sensed none of the "reality" in his walk with Jesus Christ that he had known before. "How can I get back the glow?" he asked. As we talked, a new illustration occurred to me: Here's a fellow who figuratively speaking has gotten married, had his honeymoon and begun to settle down to the realities of married life. But he liked the honeymoon so much that he wants it to characterize the rest of his married life.

Isn't this what so many of us crave in our experience with Christ? Sometimes it takes us a while to realize that life in Christ isn't a continual experience of soft, warm feelings inside. We find struggle, conflict, wrestling, and warfare. We must remind ourselves that our desire to be on a life-long emotional binge is both selfish and sinful. We want hard duties to be easy: motivation to speak to non-Christians, obedience to Jesus Christ, discipline in prayer, consistent study of Scripture and academic books. We want life to be pleasant.

A minor revolution took place in my life when I began to understand that God did not exist primarily for my benefit, enjoyment and pleasure. It's just the other way around. I have been created for His pleasure. The question isn't how good I feel or how thrilling my experiences are. The crucial aim for every Christian is the glory of God: we are to focus our attention on Him.

The writer of Hebrews strongly rebukes those who continue as babies in the Christian life with no development toward maturity (Hebrews 5:11-14). He reprimands those who want to perpetuate their milk diet rather than eat meat, who prefer the uncomplicated experiences of infancy to the challenging, demanding experiences of adult life. God is calling us "to go on to maturity" (Hebrews 6:1).



"But you don't understand . . . I'm like Samson. . . . Take away these sideburns, man, and I'm nothing!"

Charles M. Schulz ©, 1963, by Warner Press, Inc.

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take a spring holiday

Paul Wiens

(Cast: Ted, the preacher's son; Randy, youth fellowship president; Junkie, the enthusiast; Wheels, the cynic; George, the "yes man.")

A typical Mennonite church has just let out and the fellows high-tail it out of the closeness of the church into the cool shade of a nearby elm in the parking lot when Junkie comes out with:

Junkie: Spring is sprung, Grass is griz, I wonder where my folks is.

Randy: What's your main problem?

Junkie: I'm teed-off. Just about out of school and now dad says the fences have to be fixed, the fields worked down, the hog barn cleaned out. Starting the day we get out. What I need is a break—I wish my folks would come so I could go home and hit the sack.

George: Yeah, don't feel like the Lone Ranger.

Randy: Oh no, I forgot to—

Wheels: You always forget. Face it, you're just a half-wit, you'll never be a success.

George: Yeah.

Ted: Speaking of half-wits—

Randy: Forget it willya. I just remembered that the Western District Youth Fellowship is sponsoring another—

Ted: Spring Holiday.

Randy: You took it right out of my mouth.

Wheels: Unsanitary.

Randy: Howdjew know?

Ted: The W.D.Y.F. sends all its announcements through my dad so I sometimes get a preview of what's supposed to happen.

Junkie: Well just don't stand there with your teeth in your mouth, clue us in. Did I hear you say something else then clean the barn?

Randy: Hey, Junkie, this may be for you; it's May 30th at Camp Mennoscah. Every youth in the Western District is invited.

George: Yeah.

Wheel: Huh. I wouldn't go sixty miles to that hot sand-box for a set of "flippers."

Ted: Why not? You'd go farther for a baseball game, and it's not a hot sand-box. It's a place where lots of people have had real honest Christian fellowship and worship. Oh yeah, it gets pretty uncomfortable during the afternoons sometimes, but this year they're going to have a brand-new swimming pool ready for the camping sessions.

Junkie: No lie?

Ted: And don't knock the sand. It's never muddy when it rains.

George: Yeah.

Randy: Preaching must be hereditary.

Ted: I thought you were on my side. . . .

Randy: Actually I am. Say guys since I won't be able to see everybody before next Sunday, why don't I give you the works and you can talk it around.

George: Yeah, that sounds good.

Randy: We're supposed to arrive at 9:30 that morning ready to work—which means jeans and energy. You know that worthless dam on the river, well, we're going to help repair the thing.

Junkie: I remember when the dam was OK; we would sit under the waterfall that went over it.

Ted: Yeah, well we're not all going to get to work on that. Some of us will carry firewood and paint the cabins and hoe out sandburrs and dig around trees.

Randy: You're stealing my thunder again.

Ted: Sorry, O great fearless leader. Teach us what we will be doing after dinner.

Wheels: I'll bet they preach at you till you faint.

George: Yeah.

Randy: You guys are "out to lunch." Look, there's going to be a guy by the name of Jim Stucky who's going to lead in recreation all afternoon. He's so big, Wheels, that if you two got in a tussle all he'd have to do would be to sit on you and you'd give up.

Junkie: That I'd like to see.

Randy: Then we'll eat again. Probably have a wiener roast or cook our meal in tin-foil over hot coals.

Wheels: That sounds good. Right now I could use four wienies with ketchup and mustard and pickles, a couple of handfuls of potato chips, and a cold Pepsi.

George: Yeah.

Randy: Then comes the best part. Just before dusk, and when we've all had our fill, Vern Preheim, who just got back from two and one-half years of relief work in Algeria will talk to us.

Wheel: Hey! I'll bet he was there during the Algerian Civil War. I wonder if he saw any of the street fighting in Algiers?

George: Yeah.

Ted: And George, he's going to talk on something that especially concerns you, "The Guilt of Passive Consent."

George: Yeah—I mean—what?!

Randy: Convict him.

Ted: Guilty.

Junkie: Guilty.

Wheels: Crucify him.

George: Ah, lay off.

Randy: Actually we're probably all guilty. It'll do us good to hear him. And one thing more. It makes me mad when they ask us to show how many came from our church and we only have a couple, especially when they ask for Eden church and one-fourth of the whole group stands up. A percentage would probably tell representation more truthfully, but it would give me a bang if we could out-do them by sheer numbers.

Wheels: I'll bet we could do it if we tried.

Junkie: Hey, here come our folks.

Randy: At last. I can't figure out why their meetings take so long.

STUDENTS and others who are changing addresses, please send us your new address:

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Address..

....

Mail with old address (on reverse side of this page) to: Marilyn Kaufman, 720 Main St., Newton, Kansas.

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COVER

The rural countryside is changing. For many years people moved from the country to the city. Now they are moving to the country too. See "New Hope for Rural Churches," page 330.

CONTRIBUTORS

Paul R. Carlson, formerly a staff writer for the World Council of Churches, is associate information director for the United Presbyterian Church.

Lamont Woelk, Route 4, Inman, Kan., is pastor of the Hoffnungsau Church.

Burton Harding is director of Inter-Varsity Christian Fellowship's southeastern region and lives in Decatur, Ga.

Paul Wiens, Goering Hall, North Newton, Kan., is the vice-president of the Western District YPU.

CREDITS

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COMMENTS

We have just completed a study of the participation of our congregations in the Every Home Plan. Anyone interested may have a copy by requesting it from: The Mennonite, 722 Main St., Newton, Kan.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Bayer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

EDITORIAL

This is God's world. I like it that way. I can't say that I always felt that way. That I feel this way now may be the result of the aging process. When I was younger and more energetic I was sure that this was my world. I was sure that I could shape it.

But I changed my mind. I can't remember the date. But I remember the place. I was sitting in a hearse. I was the officiating minister. The funeral director put me in the front seat to get me out of the way. He had to line up the tour to the cemetery. I had time to think about death and life. It was a warm spring day. Young people laughed gaily on their way home from school. Their laughter broke my thought waves into small ripples. Here I was mourning the loss of a friend. But the world kept on at its regular pace. The boys and girls went to school. The shopkeepers were keeping their shops. The farmers worked their fields. One man had died, but the world trudged on.

One man is indeed important. God died for this one man. But the man is still a man. He is not God. It is so clearly true, but so often I had missed it. And whenever I go to a funeral, or to a cemetery, or hear of a death, this thought comes back to me. (This happens often enough to keep this part of my theology rather clear.)

It is so easy for me to think and act as though the world couldn't get along without me. This thought, of course, makes me very active. I am needed. If I hadn't planted those peas and beans in my garden they would never have grown. God's sun and soil would have not made them sprout if I had left the seeds in that bag on the shelf. So I have a part in God's stewardship. But after the beans are in the ground my job is almost done. The rest is pretty much up to God and His forces.

And here's where I make my mistake. Having done my share of the job, I want to do it all. I confuse my work with God's work. I need to find out every day who I am. And though it sounds impious, the most religious thing I can say is, "I am not God." This puts me a long way down the road of knowing who I am and what I must do.

A footnote on all of this comes from CBS's Old Testament scholar, Jackie Gleason. As I heard it reported, he once met NBC's stellar announcer, Jack Lescoulie with this greeting: "You think you're a pretty good radio announcer—one of the best in the field, don't you?" Lescoulie confessed as modestly as he could, "Yes, I do." "Well, just remember this," said Gleason, "the man who is going to take your place has already been born."

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Can the church grow in a Moslem country?

New Life in Java

Wilbert Shenk

LAST YEAR TWO MEN from Indonesia visited Mennonite churches in the United States and Canada. They also attended the Mennonite World Conference in Ontario.

They reported that in ten years Mennonite membership of baptized adults has more than doubled. Presently it totals about 11,000. This rapid growth in the Indonesian church has taken place during a period of political unrest and social chaos. The two men were S. Djojodihardjo (pronounced *joe-joe-dee-har-joe*) and Herman Tan. They have a concern for the future. Their churches are feeling the pinch of economic hardship.

Djojodihardjo, 44, has been leader of the Javanese Mennonite Church for the past sixteen years. Tan, 40, was elected chairman of the Chinese Mennonite Church in 1955. He had just returned to Indonesia following nearly five years of study in the United States. Both men are third-generation Christians and have followed their fathers in the Christian ministry.

Ten years ago the Javanese Church had an estimated membership of 3,500 and the Chinese about 1,200 members. Today the Javanese have 8,450 members and the Chinese some 2,500. This rapid growth of the Christian church (other denominations are also experiencing growth) in a country which is ninety percent Moslem has aroused much interest.

Both Tan and Djojodihardjo feel that the long years of war and unrest through which Indonesia has passed since 1940 have left the people weary and uneasy. Many are seeking spiritual answers to their problems. The Christian church is a small minority. But it has been influential in national life far beyond its size. This new respectability may have worked to lessen the stigma of becoming a Christian.

However, to others who have been in Indonesia, these explanations do not seem complete. The people becoming Christians are generally from the lower classes and poorer people. It is still a costly thing to become a Christian particularly on the island of Java. New Christians often face serious consequences. They may be disinherited. Others are cut off from society.

A Mission Foundation

J. P. Matthijssen is a former Dutch missionary to Indonesia. He points out that the church simply by being the church has served to attract the non-Christian. The Christian faith offers an alternative and an answer to the perplexities of life.

Although the Indonesian church is not considered "activist" and does not possess an aggressive evangelistic program, there has been a steady growth in outreach. The Javanese congregation in Pati, for example, of which Djojodihardjo is pastor, conducts weekly services at nine different places. Almost all of these new groups have developed within the past eight years. Some

Chinese Mennonites in Java have always been an independent church. They have no history as a mission.

of these are in the process of becoming independent congregations.

Djojodihardjo personally preaches at three or more different places each weekend. But this outreach could not continue to grow without active lay participation. The Javanese and Chinese churches make much use of laymen. Many church council members take their turns at preaching. This active involvement of the laity may be one of the more significant factors in the present rapid growth. The majority of contacts leading to the establishment of new preaching points have been made by laymen—often Christian teachers—*and have not been made because of any organized outreach program.*

One observation may serve both as warning and encouragement: this present rapid growth in membership is taking place only after 100 years of mission work which was always slow and often beset with difficulties.

The Javanese Church is continuing to develop along the lines established by the European Mennonite mission. It has a hospital, clinic program, and schools. To support these programs the Javanese have sought and received fraternal aid from the European and American brotherhoods — both personnel and financial. At the present time a new hospital building is going up on the site of one of the mission hospitals destroyed by Moslem fanatics during the war.

The medical work is carried on in an especially needy area. During the past year the medical staff was able to render an unusual service to the community during a cholera epidemic which broke out following a severe food shortage. The schools are handicapped by lack of qualified teachers and finances. Many students come from poor homes and cannot pay for an education.

Chinese Evangelism

The Chinese Mennonites have always been an independent church and have no history as a mission. In the past ten years they have established a number of Christian schools. The Chinese have also begun to hold annual Bible camps and evangelistic meetings as the result of initiative taken by the young people. These annual week-long meetings have been held the past

A girl in a seminary in Java. Young people are preparing for special Christian service. There is a new interest in the origins and foundations of the Mennonite Church.

Java is a crowded island. There is not enough low land for rice fields. Terraces have been built on the hillside.

Herman Tan (right), Tan King Ien, Mrs. Tee Tat Sien, and Mrs. Tan King Ien. Tan has studied in United States schools including Bethel College.

S. Djojodiharjo has been a leader of Javanese Church for sixteen years.

Morning devotions at the Mennonite Hospital, Pakis, Java.

four years—each time in a different congregation.

At this year's meeting in Pati, 120 young people from the Muria area attended (both Mennonite churches are situated around the Muria mountain). Herman Tan noted renewed faith. Sixty percent of the participants gave a written pledge of their lives in service for Christ. Says Tan, "There is a new consciousness among the young people of their responsibility to give their lives in commitment and to take initiative in getting training."

A study was made of personal evangelism. The group canvassed the city of Pati (population 45,000), passing out tracts and invitations to the evangelistic meetings. After two hours the group reassembled to share their experiences. Later there were visible results of their efforts when 300 people came to the evangelistic meeting. (The church building's capacity is 200!)

As a result of the Bible camp program, three young people are now studying in seminaries in preparation for special Christian service. There is a new interest in the origins and foundations of the Mennonite church.

Both Djojodihardjo and Tan expressed concern about the worsening economic situation. How can the church best speak out against the crumbling morals of the nation? Among Christians there is too little awareness of the moral and ethical implications of the gospel. The Christian family just like the non-Christian family feels the pinch of inflation and lack of goods to buy in the store. The church's programs are the first to feel the effects of a depressed economy since these are always on a tight budget. How can stewardship be taught in such a situation?

The Chinese brotherhood is confronted with another tension. For all practical purposes the Chinese are foreigners in Indonesia. Each political crisis brings new restrictions or actions against them. Even those who have chosen Indonesian citizenship are classed as "non-original" although their families lived in Indonesia for generations.

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I Went to a Mennonite Church

Mary Alice Holden

I WENT TO A Mennonite church last Sunday. At least it said "First Mennonite" on the door.

Some folks seemed glad to see me, and I said to myself, "This is real Pennsylvania Dutch hospitality." But some faces certainly didn't look very Dutch to me. Then the names I heard! Well, there were Millers and Yoders, Landeses and Detwilers. But I never did hear of any Tribolds or Veroskis being Mennonite.

The pastor was a younger-looking man who had been to college. After some good congregational singing, he announced that the *regional overseer* would preach that morning. If I hadn't heard that a regional overseer is the same as we used to call a bishop, I really would have been puzzled.

But no matter who preaches, it is always worthwhile to go to a Mennonite church to hear the good congregational singing. Everybody there usually knows how to carry a tune without getting it out of a box. These people seemed no exception. Why, I have heard singing from our church at home a quarter of a mile through the timber that would make you think you were getting close to heaven and the angels were singing.

Our bishop used to weep during his sermons because of the worldliness of some of his people. This regional overseer didn't weep, but he seemed greatly disturbed about some things. Maybe some of his people are worldly, too. Could be!

We used to have a preacher for each Sunday of the month, and neither one had to preach too often. That way they each had time to take care of their farms or businesses on the side. This pastor usually preached twice every Sunday (when he couldn't put it off on the regional overseer or some visiting minister). He seemed perfectly capable of such a feat, but it must take up much of his time.

Our older bishop used to preach in German, and the older people did enjoy it. Then there were groups of people before and after church who talked Pennsylvania Dutch to each other. If anybody here knew any language besides English, it didn't appear to be Dutch.

One thing did puzzle me, though. All the men were sitting with their wives and the children sat on the same seat. I always thought Mennonites had a better way. The mother took the baby and girls to the women's side and the father took the boys and toddlers. That way there weren't so many to squabble before church was out.

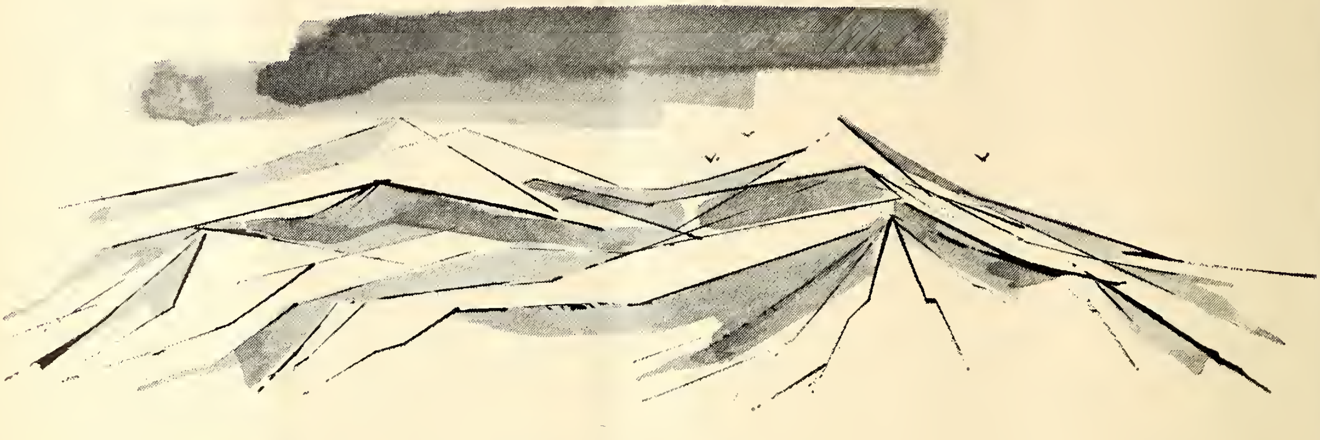
Maybe it *is* worldly for the women to sit by their husbands. But it must seem awful nice to have a husband who loves you to sit beside. At least all the men seemed proud of their wives. The minister's and choristers' wives looked lonesome by themselves.

However, God seemed to be blessing the service. They had many people there who were not Mennonites. They came because they wanted to be there. They must have thought God was passing out something there they wanted. Not that their parents had gone to that church, but that they liked the service.

Suddenly the congregation grew quiet and somebody started singing, "Spirit of the living God, fall afresh on me." I bowed my head too and asked God to open up my heart to the fullness of His grace. And I'm very sure that He did.

God seemed to be blessing the service. The people who came must have thought God was passing out something there they wanted.

In the mountains or in God?



Donald G. Miller

Security

John Henry Newman once sat on the deck of a Mediterranean steamer becalmed in a fog off the coast of Sardinia. His mind was perplexed with baffling problems. The gloom of inner disquietude had settled over his spirit as stealthily as the fog had enshrouded the silent sea.

During this period of inner conflict, Newman composed that great prayer which we often sing: "Lead, kindly Light, amid th'encircling gloom,/ Lead Thou me on;/ The night is dark, and I am far from home;/ Lead Thou me on."

Some experiences of great moment may be recorded immediately in a day-by-day diary. Others must await the leisure of time and the mood of recollection when one can walk undisturbed through the corridors of memory and jot down his musings about bygone experiences which now stand out in clearer perspective.

The writer of Psalm 121 has brought together two types of writing into a unity which combines at one and the same time the values of *immediacy* with those of *retrospect*. He begins with a few lines which were the spontaneous overflow of an agitated heart, then couples with the deliberate, thoughtful statement of the life conclusions which he has reached through reflective meditation on his earlier experience.

The Psalm opens with a *cry of necessity*. It reflects a crisis which threatens one at the very core of his life. In haste, almost in panic, help is sought. It is almost as though one has suddenly heard the cry, "Fire!" and impulse commands action. The first suggestion that comes to mind is escape. "I lift up my eyes to the hills." Glee! There is safety in the hills. There are hiding places in the mountains. Security is to be found in withdrawal from the conflict. Survival depends on escape to some remote fastness above the confusion and struggle.

But wait. Does safety really lie in escape? Can we find security in withdrawal from conflict? *No.* Flee to the hills as we will, we may be pursued and discovered. The conflict comes to us. Struggle invades our secret hiding places, and often strikes terror into our hearts just when we think we have evaded it.

"From whence does my help come?" There is only one source of help in crisis, "the Lord, who made heaven and earth." Whether it be in the sudden thrust of strong temptation, or in the frustration of disappointed hopes, or in the endless drag of overburdened days, or in the throes of death, "Our help is in the name of the Lord, who made heaven and earth."

Following the cry of necessity comes the *voice of experience*. We move from the troubled seas of a great crisis into the calm harbor of a lifelong trust. The Psalmist assumes the attitude of recollection and reflection. As he looks back over the years since the crisis, he affirms that what he discovered to be true had stood the test of time and circumstance. God's help is *always* available. "He will not let your foot be moved." Here is true security. And this security is constant. "He who keeps you will . . . neither slumber nor sleep." And this security is complete. By day and by night, He "will keep you from all evil." Your entire life, "your going out and your coming in," are in God's keeping "from this time forth and for evermore."

Here is security in the midst of trouble, hope in the presence of frustration, victory in the very moment of defeat. Here is the gracious action of God in behalf of our human weakness, the God who later thrust himself into the arena of human brokenness in His Son, who said: "Let not your hearts be troubled. In the world you have tribulation; but be of good cheer, I have overcome the world."

This gives us heart to sing: "Nobody knows the trouble I've seen,/ Glory, Hallelujah!"

This is life lived in the persuasion that nothing—literally *nothing*, in life or death, time or eternity—can "separate us from the love of God in Christ Jesus our Lord."

NEWS

German Mennonites Unite to Serve

IT TOOK THE MENNONITES of Germany over a decade following 1945 to recoup the spiritual and physical strength which they lost during the war. During these years they depended heavily on North American Mennonites for material and spiritual encouragement. Now they are taking their place alongside the Mennonites of Canada and the United States in extending a helping hand to needy people.

The German Mennonites and the Mennonite Central Committee are cooperating through an organization called *Diakonie-werk der Mennoniten.* Literally translated, this means "deacon-work of the Mennonites."

Once German Mennonites depended on the MCC to provide leadership in this type of work. This is no longer the case. At a recent meeting the American representatives were late in arriving. Later one of the German representatives quipped: "Isn't it wonderful; we've progressed so far now that we can even start before the MCC has arrived!"

It is hoped that the French, Swiss, and Dutch Mennonites will eventually join this group. A part-time, unsalaried secretary has been appointed by the committee, but a full-time secretary and a permanent office may become necessary as this cooperative effort grows.

Thus far this committee has met seven times. The exchange visitors (trainee) program, a clothing program, and concern for the Mennonites in South America have been the chief items of business.

There is much enthusiasm for North American exchange visitors in Europe. The seven Pax-trainees who pioneered in the North America-to-Europe exchange have got this phase of the program off to a good start.

The group has named Hans-Dieter Horsch of Landau in the Pfalz as trainee secretary. He will be assisted by a committee consisting of Oskar Wedel, Heinz Landes, and Robert Wohlgemuth. They will screen North American applicants and place them in German homes. They also select the European trainees who are to go to North America.

The decision to begin a clothing program was made some time ago. Mechthild van der Smissen, who is presently in the United States as a trainee to observe the North American Mennonite clothing program, is a possible candidate for the German clothing program.

There will be one central clothing depot where the clothing from all Germany will be processed, baled, and shipped. This depot might also assume responsibility for parcel shipments to Russia.

South American Mennonite students in Germany and the visit of several South American church leaders to Europe in recent months have helped develop a keen concern for the brethren in South America.

On February 16, representatives met with a number of non-Mennonites interested in Paraguay and several Mennonite leaders of the German conferences. They discussed possible assistance to the South American Mennonites, especially in the Indian settlement program in the Chaco.

There are over 14,000 Mennonites, including children, in Germany. There are sixty congregations and two conferences, the *Verband* and the *Vereinigung.*

NEW HYMNAL PUBLISHED

The United Missionary Church and the Brethren in Christ have published a new hymnal. It is called *Hymns for Worship* and contains 583 songs and hymns. The book carries ten different indexes including a scriptural index listing 600 passages and a ten-page topical index with 132 subjects.

For the United Missionary Church this is the first hymnal published in fifty years. For the Brethren in Christ this book takes the place of *Spiritual Songs and Hymns* published in 1935.

In evaluating the new collection, the *Gospel Banner,* United Missionary publication, said, "It contains a wise balance between the new gospel songs and the old, time-tested hymns of the church."

Kenneth Geiger, general superintendent for the United Missionary Church noted that the collection carries "a definite emphasis of the Wesleyan-Arminian doctrinal position and the evangelical and missionary outreach of our denomination."

The book was compiled by a committee of fifteen.

It sells for $2.50, available from either publisher for the groups: Brethren Publishing House, 1819 S. Main St., Elkhart, Ind., or Evangel Press, Nappanee, Ind.

Both churches come from Mennonite ancestry. The Brethren in Christ are members of the Mennonite Central Committee; the United Missionary Church is an associate member.

The General Conference published its *Mennonite Hymnary* in 1940. Currently work is in process to produce a new hymnal in cooperation with other Mennonite groups by 1970. The General Conference will publish next year a German hymnal. Editor of this work is Henry H. Epp, Waterloo, Ont.

World Food Must Double

MAN DOES NOT LIVE by bread alone. But the history of man is the history of his struggle for daily bread. In most cases he didn't get it. Famines have killed more people than war. Twelve million Russians starved to death after World War I. In 1943 famines in India and China claimed six million lives.

But not all people starve. Some hang between life and death. The daily diet of many in India amounts to 1,000 calories. This is living starvation. Someone noted: "It is too much to let you die quickly; it is too little to let you live long."

World food supplies must be doubled by 1980. By the end of the twentieth century they must be tripled. All this if there is to be a "moderate improvement" in the levels of nutrition of the peoples of the world.

The Food and Agriculture Organization says that an estimated 300 million to 500 million people do not have enough to eat. One-third to one-half of the present population of 3,000 million suffer from either hunger or malnutrition.

By the year 2000, according to a forecast of population growth prepared by the United Nations, world population will have exceeded 6,000 million.

Hunger means an insufficient calorie intake per person. This can lead to loss of body weight or reduced physical activity or to both.

Malnutrition, on the other hand, applies to the quality of the diet. The quantity might be sufficient. But the high percentage of such foods as potatoes and cassava and the lack of meat, milk, fruit and

American surplus grains can do little to stop spreading starvation. Self-help and a farming revolution are needed more urgently.

MASSEY-HARRIS
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vegetables often lead to such deficiency diseases as Kwashiorkor, edema, dysentery, tuberculosis, beriberi, rickets, and anemia. It also contributes to general poor health and a high rate of child mortality.

"According to medical opinion," says the Food and Agriculture Organization, "there is no cure for deficiency diseases except better food."

D. V. Sukhatme, director of FAO's Statistics Division, says that the magnitude of the problem of hunger and malnutrition and the "continuing inadequacy of food production in the 'hungry regions' of the world present a challenge to all who think in terms of a better and peaceful world. Such a world is impossible in the present circumstances.

"A hungry man is a social liability. He cannot work effectively on an empty stomach; he cannot study and learn as he must to improve his conditions of life; he cannot think beyond his immediate needs, of which food is dominant; he cannot build up resistance to disease; and, in short, because he can be counted in millions, he retards not only the economic and social development of his country, but also the prosperity of the world."

In using his estimates of food consumption to indicate the world's food needs in the coming years, Sukhatme says that even to maintain present levels of nutrition for a population likely to be doubled by the year 2000, food supplies would have to be doubled for Africa, trebled for Latin America (excluding Argentina, Uruguay and Paraguay), and raised by 150 percent for the Far East and the Near East.

What about North America's food surpluses? At best they would be only a temporary solution. They could not last long in a world that is growing so rapidly. There is lack of transportation to take this food to the places where it is needed. Once delivered to a country of need there are few storage places.

And not everyone will eat American grains. Even though starving, people from other cultures often will not eat strange food. According to Margaret Mead, anthropologist, people accustomed to eating brown rice may reject even white rice. Hindus will not eat beef. Jews and Moslems avoid pork. Religious or social taboos also apply to eggs, oranges, and milk in some parts of the world.

Children are the most tragic victims of hunger. This is a child in Congo. Expanding populations demand an expansion of the world's food sources.

Most needful is self-help. Seventy percent of the world's farmers still use a hoe or wooden plow. Fertilizer is unknown. Modern farming methods — irrigation, crop rotation, pest control — if applied might in themselves double food supply.

Only one-tenth of the world's land is under cultivation. Much land is too dry, too cold, or too hilly. But even so, the amount of cultivated land could be doubled.

The increase of food supply is one of the world's most urgent problems. It is a key to peace. There can be no peace in a hungry world.

Says B. R. Sen, the director-general of the Food and Agriculture Organization: "One man's hunger and want are every man's hunger and want. One man's freedom from hunger and want is neither a true nor secure freedom until all men are free from hunger and want."

MDS AIDS OLD BELIEVERS

The Mennonite Disaster Service is helping in a resettlement project of 240 immigrants from Turkey. The immigrants are the last descendants of an old sect that split from the Russian Orthodox Church in the seventeenth century.

Identified by the name Old Believers, this little agricultural community of men, women, and children will be arriving in the United States under the sponsorship of the Tolstoy Foundation on May 15. They will settle at Sea Brook Farms, N. J., in a migrant camp site which MDS is making livable.

Ancestors of this sect left Russia in a band of 5,000 more than 300 years ago settled in Turkey. Since 1959 they have been under pressure by the Soviet Union to return to Russia. Three years ago, about 1,000 of the group, in search of better living conditions, moved back to Russia. The group coming to America is the last of the descendants.

Attorney General Robert F. Kennedy reported, "The Soviet pressures on those remaining to join the first group intensified and the morale of this small group is declining. Immediate action is required to prevent its complete demoralization."

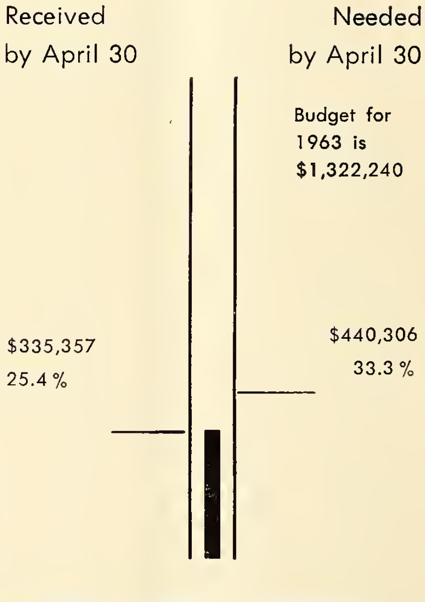
On April 29, MCC went to Sea Brook, N. J., to look over the camp site and to make plans for preparing the "new homes" by repair work. In surveying the situation, an agreement was made to have MCC-MDS provide up to $2,000 for the purchase of supplies needed by the MDS teams to replace glass, fix roofs, lay linoleum, and supply linen, towels and soap. The Tolstoy Foundation will supply crushed stone for the camp roadway, install heaters where missing, and will send an exterminator for sanitation of the interiors. Inviting to the Old Believers will be the village compactness of the circle of huts with its central dining hall and kitchen. Also available are a shower house and a store house.

According to *The New York Times,* members of the sect have not changed their ways from their seventeenth century Russian parentage. There is strict abstinence from smoking and drinking, and their dress resembles the old Russian peasant garb with men wearing beards and women and girls wearing scarf headgear. They forbid marriage with non-Christians. The sect is a young and hearty group, about half between the ages of one and eighteen and half between nineteen and fifty-five.

CONFERENCE TREASURER'S REPORT

January to April receipts in support of the four-board budget total about $40,000 less in 1963 than in 1962. In April alone, support of the Mission Board program totaled $62,648, whereas in April of 1962 the figure was $78,198.

The work of the Conference is truly a work of faith, dependent upon the month to month support you and I give it. May this be a prayerful consideration as we share the unmerited blessings we are daily receiving. *Wm. L. Friesen, Conference Treasurer*



EASTERN DISTRICT OFFICERS

The Eastern District Conference reelected Wilmer Denlinger, 724 Juniper St., Quakertown, Pa., as its president. Denlinger is the pastor of Bethany and Flatland Churches.

Other executive officers elected at the conference in Lancaster, Pa., were: Curtis Bedsworth, 1407 Huntingdon Pike, Huntingdon, Pa., as vice president; Paul E. Detwiler, New Britain, Pa., as treasurer; and Erwin Miller, Jr., 301 Franklin St., Quakertown, Pa., to the executive committee.

The following people were newly elected to conference offices: A. H. Schultz, Box 105, Richfield, Pa., to the program committee; Mrs. Ernest Neufeld, 2944 N. Franklin St., Philadelphia, Pa., and Marvin Rosenberger, Milford Square, Pa., to the education and publication committee; Samuel Bleam, 225 California Road, Quakertown, Pa., Mrs. Norman Geissinger, Rt. 1, Zionsville, Pa., and Paul Wikerd, Rt. 1, Sinking Springs, Pa., to the peace and service committee; Herman Frei, Trumbauersville, Pa., to the Men-O-Lan board; A. F. Hunsberger, Rt. 1, Bechtelsville, Pa., and Ronald Krehbiel, Bedminster, Pa., to the Bluffton College Board of Trustees; David Whittemore, 624 York Ave., Lansdale, Pa., to the retreat committee; and Arthur Voth, Akron, Pa., and Howard G. Nyce, 300 E. Broad St., Quakertown, Pa., to the missions committee.

Re-elected were the following: Paul Clemmer, Rt. 1, Barto, Pa., to the education and publication committee; Curtis Bedsworth, to the ministerial committee; Stanley Fretz, 200 E. 5 St., Lansdale, Pa., to the Germantown Corporation; Robert Landis, Bowmansville, Pa., to the missions committee; Oscar Frei, Rt. 2, Quakertown, Pa., to the peace and service committee; Norman Geissinger, Rt. 1, Zionsville, Pa., and Byron Spallinger, Rt. 1, Collegeville, Pa., to the Men-O-Lan board; Stanley Fretz, 200 E. 5 St., Lansdale, Pa., Henry Grimm, 412 Main St., Bally, Pa., and Willis Moyer, Harleysville, Pa., to Mennonite Home board; and Arthur Isaak, 146 Penn Ave., Souderton, Pa., to the retreat committee.

WORDS AND DEEDS

George Bennet, midwestern representative of American Leprosy Missions: "We may be able to arrest leprosy on a world-wide basis in our lifetime, but there's a big hurdle to overcome: lack of money to fight the disease because of apathy on the part of churches."

The *Church Center at the United Nations* will be completed in June. The twelve-story building on the UN Plaza, New York, will be a place for service and education in international relations. The building will also provide a pastoral and worship ministry. Leader in this venture is the Methodist Church.

The *Seventh-Day Adventists* have developed a five-day plan — partly physical, partly psychological — to help smokers stop smoking. Lectures, films, diet, physical therapy, and group psychotherapy are part of the plan developed by J. Wayne MacFarland, Washington, D. C. The potential nonsmoker also repeats aloud, "I choose not to smoke."

CHURCH RECORD

CALENDAR

Conferences

June 6, 7—Mennonite Cultural Problems Conference, Eastern Mennonite College, Harrisonburg, Va.

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Nov. 1-5—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Canadian

June 13, 14—Spring Missions Conference, Canadian Mennonite Bible College, Winnipeg, Man.

June 16—Commencement, Canadian Mennonite Bible College, Winnipeg, Man.

Central

May 26—Dedication of Maplewood Church, Ft. Wayne, Ind.

Eastern

May 26 — Homecoming service, Flatland Church, Quakertown, Pa.

Northern

May 26—Sunday school convention, Lustre Bible Academy, Frazer, Mont.

May 27-June 2—Children's Evangelistic meetings, Bethel Lustre Church, Frazer, Mont., Joe Gallop, speaker.

Western

June 2—Topeka unit 1-W reunion, Southern Hills Church, Topeka, Kan.

June 9—Dedication of new church building and eightieth anniversary of the congregation, Zion Church, Elbing, Kan.

Other

May 26 — Baccalaureate service, Freeman Junior College, J. Herbert Fretz, speaker.

May 26 — Associated Seminaries Closing Program, Elkhart Ind.

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31 — Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

BAPTISMS

Flatland Church, Quakertown, Pa., on Apr. 7: David Harold Fosbenner, Karen Eileen Frei.

Po-Ai Church, Hualien, Taiwan, on Apr. 14: Eleven persons received baptism. Evangelist Sia, pastor of the church, had charge of the service. Peter Kehler, missionary in Hualien, reports that many of the new members are already active in the work of the church. He requests prayer for the new members "that they may grow in the knowledge of God and continue to witness to their relatives and friends."

First Church, Fredonia, Kan., April 14: James Loflin.

First Church, Shafter, Calif., on April 28: Bill Willard, Mrs. Marie Willard, Mrs. Estella Barjon, Henry Clutts.

ITINERATIONS

Elmer Friesen, April 7-10, First Church, Fredonia, Kan.

MINISTERS

William Stucky, McPherson, Kan., will be the summer assistant pastor at the First Church, Reedley, Calif. Stucky will be a senior at Mennonite Seminary next fall.

W. Fredrick Sprunger, Dalton, O., will be the summer assistant pastor at the First Church, Aberdeen, Idaho. He will be a middler at Mennonite Seminary next fall.

WORKERS

The *J. H. Edigers* and *P. T. Neufelds, Bethel Church,* Inman, Kan., spent two weeks at Gulfport, Miss. They helped build furniture for the library and other repair work.

L. L. Ramseyer, president of Bluffton College, was granted a leave of absence for the summer for a tour of Formosa, Hong Kong, and Japan. A three-member committee will handle the college administration work during his absence. Robert Kreider, and Carl Lehman will be assisted by a third member to be appointed.

Waneta Voth, First of Christian Church, Moundridge, Kan., has accepted a secretarial position with the Board of Christian Service.

Sherrill Wedel, Eden Church, Moundridge, Kan., was recently employed as a secretary with the Board of Education and Publication. She and her husband, Tony, recently returned from their 1-W assignment in Denver, Colo.

Anita Warkentin, Chilliwack, B. C., will serve in the personnel office of the MCC, Akron, Pa., beginning in July. She has been employed by the Board of Christian Service for the past four years.

John Howard Yoder, Elkhart, Ind., will address the closing program of the Associated Mennonite Biblical Seminaries on May 26. Yoder is a seminary instructor and an administrator for the Mennonite Board of Missions and Charities.

Jesse H. Ziegler, Dayton, Ohio, will deliver the address for the Mennonite Biblical Seminary commencement, May 31. Ziegler, formerly a professor at Bethany Biblical Seminary, is executive secretary of the American Association of Theological Schools.

John Howard Yoder (Workers)

LETTERS

HE LIKES PEANUTS

To the Editor: It is with some reluctance that I pronounce myself guilty for having violated Article 1 of the Common Reader's Code which reads: No person shall willfully scan over a printed publication and then, with serious intent to read, pick out the most appealing stories.

Fortunately, several of your latest articles in *The Mennonite* have had dire results in choking this evil, and I've reformed to the point where, with wettened fingers, I page straight to the feature stories and proceed to read seriously.

One of these latest articles was "It Scares Me" by Kenneth Hall in the April 30 edition. Quick! Send that guy a bonus! I thought it was a very well-composed story, packed with reader's interest. This story—you recall—gave some insight on the life of a man called Charles Schulz, the inventor of that intellectual cartoon strip, "Peanuts."

I would like to see more of these occupation-witness type feature stories, and the capable authors who write them, appear in *The Mennonite*. There are many newsworthy people such as Schulz who are Christian witnesses in today's world. They may be ministers, construction workers, or congressmen; they may be leaning over your shoulder or they may be in South America. If their lives can be exposed to some extent in print not only does it expand *The Mennonite's* area of available news sources but it may be another person's decisionaire instead of questionnaire when applied to everyday decisions. . . .

The feature story can be a printed form of Christian witness. The Schulz story was more than that. It oppressed any spiritual stuffiness and gave an indirect testimony that will linger long in my mind. And how many readers of that story will draw more than just a chuckle out of "Peanuts" the next time they pick up a newspaper? Make feature stories specialties in *The Mennonite. Loren Pauls,* 405 *Vattier, Manhattan, Kan.*

WHO'S ANTI-AMERICAN NOW?

Dear Editor: Your misgivings (April 30 editorial) about the Thresher "mission" are as "anti-American" as Diefenbaker's conscience against our total nuclear arsenal. The reason why a man with a conscience against nuclear brinkmanship can't win an election, even in Canada, much less here, should be as obvious to us as the fact, but more disturbing. *Clarence Bauman,* 3003 *Benham Ave., Elkhart, Ind.*

MORE THOROUGH THEOLOGY

Dear Editor: *The Mennonite* has been receiving some letters regarding the discussion of controversial issues which appear in *The Mennonite* at different times. It appears from some letters that have been published that it is a concern of some to divert from the discussion of controversial issues rather than to fully agree with the statement "*The Mennonite* is too negative." This appeared in the editorial of *The Mennonite* in the April 30 issue. It seems to me if there would be a more thorough discussion of the generally accepted theological thinking and other policies along with the reports of church and conference activities [it] would be accepted with greater interest and satisfaction by the readers. *Emil W. Friesen, Box* 65, *Central City, Neb.*

HAPPINESS AND SEX

Dear Mr. Shelly: I had read of the Quaker report [on Sex, April 16, page 269] earlier, still it took my breath away to see it reported in *The Mennonite*. Surely, for this, your broad editorial back will receive many stripes.

A re-evaluation is needed. Sexual mores in the past, including Old Testament times, were based partly upon the continuing fear that the human race would not survive.

Homosexuality is an aberration, but we do not know to what extent, or if at all, moral choice is involved. Our attitude toward it, as toward mental illness, should be governed by the understanding, redemptive Spirit of our Lord. In ignorance, we may have thanked God that we were not as other men, "or as this publican," when in the eyes of God we may be the greater sinners.

The various aspects of Christian moral standards will now be discussed more frankly; but after that, will we not come again to the high ideals of chastity and self-discipline? As (former) dean and counselor of young people, I have approached a disregard of Christian standards, not so much as "sin," but rather as *a sure way to lose a lot of happiness, self-respect, faith in each other, and, if discovered, status in the community.* Adulterating a product, cheapens it, and can make it completely worthless.

We are made in the image of God. Blessed are they who learn early to appreciate how sacred, tender, stronger-than-death, yet fragile and delicate, is the love between a man and a woman.

Perhaps many will rise to your defense. Silently, many will thank you for coaxing us to think on these things. *Name withheld by request. Ohio*

In regard to your April 30 article on Charles Schulz may we register a hearty

BRAVO!

Thank You
dave fretz
NORE FRETZ

1127 S. Minneapolis, Wichita, Kan.

Don Richardson

Compromise

Normally the Graysons ate their Sunday evening snack in the kitchen, but not tonight. That morning on the way to church Patty had managed to upset family routine for later in the day by saying, "May I ask him for supper, Mother?"

In keeping with the compromise made six weeks earlier, Marge had answered, "Yes, dear."

That brief conversation between mother and daughter was why Perry Grayson, father, found himself drafted to set the dining room table that evening. He had ventured a playful protest, but Marge merely smiled and said, "It's all part of the compromise. Remember, you agreed to help in every way possible."

Perry mumbled something to the effect that this was not what he meant. Then he went quietly to the buffet and started getting the plates out. Marge was busy in the kitchen, and Patty was still upstairs primping. He set the plates in place slowly, pondering the whole matter as he moved around the table.

It all started, he reminded himself, six weeks ago on a Friday night. He'd been playing volleyball with the church league and got home after eleven. Marge was sitting in the living room when he came in. She had no book, no crocheting, nothing. Television wasn't even on. She was just sitting there.

"Anything wrong, dear?" asked Perry.

Marge looked up, "Patty," she said, "Patty's in love. She came to me tonight and said she was in love with this Marvin Davis."

"The boy from the church," said Perry. "Fine. He's a good kid. Marvin, Doug Wills, Bob Patchin — they're all good kids. Remind me to congratulate Patty."

"Patty's only fifteen years old," said his wife, raising her voice slightly. "She's too young. Oh, what can we do, Perry? We've got to put a stop to this thing right now."

"Stop it?" said Perry.

"It can't go on. Patty doesn't even know what love is. It's only some kind of infatuation."

"Granted," answered Perry. "But you know what they say about puppy love? It's real to the puppies."

Marge looked up quickly at him. "Is that supposed to be a joke?" she said. "You'll excuse me if I don't feel like laughing. Your own daughter may be making the biggest mistake of her life, and you try to be funny. I almost get the idea you think we should encourage her. Is that what a Christian father should do?"

"Why not?" replied her husband.

"Why not?" said Marge, raising her voice again. "Why not? Don't you realize what could happen?"

"Yes," Perry said. "Patty could have a happy, innocent, normal courtship experience if we only help her."

"Oh, dear husband, come off it, please. This isn't some fairy tale. It's real life, Patty's life," Marge shot back. "I knew some parents once who egged their daughter on like you're suggesting we do Patty."

"And I'll bet they all lived happily ever after," said Perry. "Just like Patty's going to do."

Marge shook her head.

"No?"

"No," she said. "The poor girl didn't stand a chance. They insisted she bring the boy over for dinner every other night, and afterwards made it convenient for them to spend the rest of the evening together in the living room—alone. After the way her folks talked and acted, if the girl ever had any doubts about her infatuation being the real thing, they didn't last."

"Don't tell me the kids got married," injected Perry.

"They only talked about it," answered Marge, looking away. "The real tragedy was that two kids, who should have been enjoying things with others their own age, were

YOUTH

"All right," said Marge quickly, "I'll compromise. I'll meet you half way." She still looked out the window. Perry walked over and put his hands on her shoulders.

spending all their time taking each other too seriously. They were only fifteen, Perry, Patty's age."

"I still say it's better to encourage kids like that than try to squelch them," persisted Perry. "I used to know a pair of parents who messed up things royally for their kid."

"I'll bet he was grateful for it afterward," said Marge.

"Not that I know of. They acted as though the boy's little romance was a big joke. They wouldn't let him have the girl over. In every way they could they tried to discourage his attention toward her and force him to go out with other girls."

"Good for them."

"Bad for them," countered Perry. "They only succeeded in driving him away from themselves and toward the girl. He thought he was a martyr to true love."

"I still say they did the right thing," insisted Marge. "And that's what we're going to do with Patty. I'll have a nice long talk with her in the morning and explain things to her."

"Explain what?" said Perry. "That she really isn't in love when she's so dead sure she is? Oh no. We're going to help her, not hurt her."

Marge looked straight at her husband. There was a frightened, plaintive aspect in her eyes. "Please, Perry," she said, "help me stop her. Believe me, this can be a terrible thing for Patty. I know. You don't understand. I do."

Perry took his wife by the hands. "I know one thing," he said. "I know it's time we act like two sensible Christians and pray about this. We should have done that before we started yelling at each other."

"You're right," she said, looking up. "Maybe we can come to some decision after we pray."

Their prayers were short and to the point. They both expressed their love for Patty and for each other, and then asked wisdom to do what was best for their daughter. Perry felt a strong sense of satisfaction as he and his wife rose from their knees.

Marge looked at him and offered a slight smile. "Well," she said,

"I'm willing to compromise if you are," he said. "That's what I think we should do, Marge. I think we should each give in a little. You think you're right and I think I am."

His wife walked over to the window and looked out of it into the dark night. She stood there a long while with her back to Perry. Without turning, she finally said, "I'm right, though. I know what I'm talking about. You see . . ."

"Marge, we have to agree," interrupted Perry. "We can't each tell Patty something different. I'm just as sure that I'm right. I've never told you this before, but . . ."

"All right," said Marge quickly, "I'll compromise. I'll meet you halfway." She still looked out the window. Perry walked over and put his hands on her shoulders. "Okay," he said, "neither of us will encourage Patty. We won't treat her and Marvin like an engaged couple. If Patty wants him over he can come, but we won't urge her to ask him, and we won't ask him ourselves. We won't try to make her go out with Doug or Bob or any other boys from the church. No light talk about Patty's romance, no serious talk. We don't want her to think we are all for it or all against it. That's my compromise."

"But . . . ," his wife began to object. Then she checked herself. Slowly she turned around, nodded and fell into Perry's arms.

That was the compromise Perry and Marge had made six weeks ago, and which both of them had abided by ever since. There were times—like the evening Patty had Marvin in after a church league basketball game—when Perry wanted to tell his daughter what a fine couple she and Marvin made. He imagined the broad smile from Patty that such a remark might produce, but he said nothing.

It was hard on Marge too. Perry overheard her conversation with Patty while the two of them were washing dinner dishes one evening. Patty had let Marvin kiss her the night before and had asked her mother if that was all right. Perry expected his wife to explode. Marge did no such thing. She only paused a long while and then merely reminded Patty always to limit her kisses to the one she would really love.

In spite of those moments when Perry had to reject his urge to give his daughter a little consolation and approval, he had to admit the middle course he and Marge had agreed upon was working out better than either of them had dared hope. Marge seemed to think so too.

Patty freely confided in them both, especially in her mother. Marge cherished Patty's confidence and admitted to Perry she probably would have forfeited it had she pursued her policy of outright disapproval.

Both hoped Patty would not tie herself down to Marvin. They said nothing about it to Patty, but they made it a constant matter of prayer. And as the weeks passed they saw the whole matter happily resolved.

Now, as Perry finished setting the dining room table for Patty's guest, a feeling of satisfaction and gratitude came over him. He walked out to the kitchen where his wife was stirring the hot chocolate. She smiled as he approached her.

"You know, Marge," he said,

"there's something I've always wanted to tell you ever since that night we made the compromise."

Marge looked back at the hot chocolate. "Oh? What was that?"

"I tried to tell you that night," started Perry. "You remember I mentioned a kid I knew whose folks made a mess of things by trying to fight his case of puppy love?"

"I remember."

"Well, I was that kid. That's why I felt so strongly when you wanted to do the same thing to Patty."

Marge smiled without looking up. "I thought so."

"How come?" asked Perry in surprise.

"Mostly I guess," said Marge, "because *I* was the girl in *my* story. That's why I was so upset over your whole attitude that night. It so reminded me of my folks."

At that point Patty appeared in the kitchen. "How do I look?" she asked.

"You'll do," said Perry.

Marge tilted her head and raised an eyebrow slightly. "Lovely," she concluded, as if deliberating.

"I hope Doug thinks so," said Patty. "He should be here any minute."

"That's right," said her mother. "It is almost six o'clock."

Patty walked over to the plate of cookies and picked one up. "Doug's awful nice, isn't he?" she said. "He's a lot funnier than Bob or Marv. I don't think I'll get as dizzy over him as I did Marv, but I like him better."

From Our Readers

TWIN-CITY YOUTH MEET

The Twin-City Youth Fellowship sponsored an Easter Sunrise Service for the seven Mennonite congregations in Kitchener and Waterloo, Ont. It was held in Erb Street Church and was conducted completely by young people. The speaker was J. J. Toews of Winnipeg, Man. The service included a girls' trio, male quartet, and solo. It was followed by breakfast in the church basement. About 225 attended. *Carol Snyder*

OHIO WORKSHOP

The Salem Youth Fellowship of Dalton, Ohio, was host to a youth workshop on April 20 and 21. Fifty young people and their sponsors from First Church, Wadsworth, First Church, Sugarcreek, Oak Grove Church, Smithville, and Salem Church, Dalton, were present. Leaders at the two day session were Marvin Dirks, Jr., Conference Youth Worker; Roy Henry, pastor, Wadsworth Church; and Ward Hofstetter, youth sponsor, Salem Church. Ways of having a more effective program in all of the three areas (Faith and Life, Fellowship, and Service) were discussed. A banquet was held Saturday evening with Marvin Dirks, Jr., as speaker. The young people were in charge of the Sunday morning worship service. On Sunday afternoon various service projects were performed. Groups visited the mental hospital in Applecreek, various rest homes in the community, and prepared materials to be used in the therapy department of the mental hospital. The workshop ended with a love feast and a communion service Sunday evening.

OHIO PROJECTS

First Church Youth Fellowship, Wadsworth, Ohio, invited a Negro minister and a Negro layman to one of their meetings in February. The Negro friends shared firsthand how it feels to be a member of a minority racial group. The discussion gave new understanding to those present. On March 10 the youth fellowship members were guests of the Grace Lutheran youth group. The meeting was a fun-inspirational sharing period. April activities include presentation of the drama "The Veil of Mystery Lifted" and a guided tour of the Cleveland Health Museum.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

STUDENTS and others who are changing addresses, please send us your new address:

Name..

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Mail with old address (on reverse side of this page) to: Marilyn Kaufman, 720 Main St., Newton, Kansas.

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COVER

An Indonesian Moslem reads the Koran. He represents ninety percent of the people in the island nation. But the Christian church continues to grow in spite of this.

CONTRIBUTORS

Wilbert Shenk, 465 East 11 Avenue, Eugene, Ore., will become assistant director of foreign relief for the Mennonite Central Committee this summer. He was a director of the work in Indonesia from 1955 to 1959.

Mary Alice Holden, 1343 Vine St., Denver 6, Colo., is a member of the (Old) Mennonite Church. Her article appeared first in the Gospel Herald.

Donald G. Miller is the president of Pittsburgh (Pa.) Theological Seminary.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

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EDITORIAL

Billy Graham deserves much credit for his service to the Christian cause. He has become to many the symbol of the Christian's concern for the souls of men. Some have pointed to the limitations of his mass evangelism. Graham agrees with his critics. There is room (and need) in the church for a variety of gifts. Graham's contributions to the church have been largely positive.

He has tended to be positive in the area of social relations. He claims that he has never held a racially segregated preaching mission. He believes that all church congregations should be integrated. Obviously he has something to say to our own clannishness.

Says Graham, "I was born and raised in the South, but when God came into my life, I began to love people that in my human nature I could not."

But Graham, like other people in the talking and writing business, can talk too much. A few weeks ago he was tempted beyond endurance when a newspaper reporter asked him what he thought about the struggle of Alabama Negroes for their civil rights. The Birmingham ordeal had just begun. Graham had some advice for Martin Luther King, Jr., and other Negro rights leaders.

"Coming at this moment, the timing is questionable," he said. "They ought to put the brakes on a little bit."

He expanded his point. "I seriously doubt, from what I have heard from friends, that the Negro community there supports it." This was spoken a month ago. Later reports should have changed his mind on this matter.

He said he felt that "great progress was being made" in the field of race relations. But he had a suggestion. "What I would like to see now is a period of quietness, in which moderation prevails."

What he says makes a lot of sense. In fact, it is quite good sense. Many people will endorse what he has said. The trouble is that good sense is not always Christian. It can be cowardice.

Happily the evangelist did not preface his civil rights advice with, "The Bible says." His attitude toward change is quite humanistic. It is the rich man's point of view. "Don't upset anything. My pennies may get lost in the shuffle." We who have property, position, and freedom have no right to advise the man who has none of these things. We should rather say to him, "Tell me what I should do."

The Bible advice that Graham should have given should have been, "Love thy neighbor." He could have spoken it to his Negro friends, but it is obviously more needed by his white friends right now. There is a great need for people to practice their Christian faith. The white Christians in Birmingham — the people that Graham forgot — need this message.

We need it also in the places where we live. Have we been living in the light of the gospel? Will judgment one day come to our door as it is now knocking at the doors of the Christians of Alabama?

And there is still one more lesson to be wrung out of this event. It is Billy Graham's backwardness in the face of change. We live in the age of revolution. Things are changing all around us. Graham's impatience with Martin Luther King is quite biblical. It is like that of the Thessalonian Jews toward Paul and Silas: "These men who have turned the world upside down have come here also" (Acts 17:6).

And we the spiritual sons of Silas and Paul are more like those Thessalonians than like the apostles. It is kind of sad. It is sad because the world is turning us upside down. We should be out doing the job. But we are busy with the baggage of yesteryear. We look at things with yesterday's spectacles and live in a world that never was. God help us to be God's men in these latter days.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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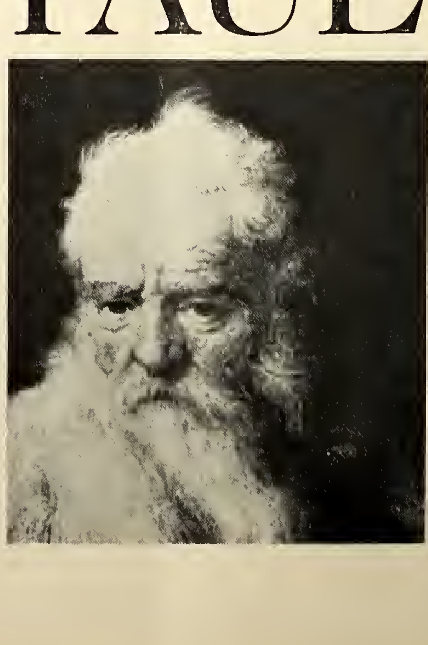
I have written to you very boldly . . . because of the grace give me by God to be a minister of Jesus Christ . . . in the priestl service of God. . . . In Christ Jesus, then, I have reason to b proud of my work for God. For I will not venture to speak o anything except what Christ has wrought through me. Rom. 1

William Klassen

A MINISTER LIKE PAUL



THE GREATEST MISSIONARY of all time was Paul. Men have pondered his greatness. They have imitated his form. They have tried to recapture his enthusiasm. But it is all in vain. His greatness defies analysis. His form defies imitation. His enthusiasm defies recapture.

With respect to the ministry of the church no one can teach us as much as Paul. In Romans 15:16 we find one passage which throws some light on Paul's effectiveness. This basic theme of "serving the gospel" has three meanings.

Authority of Grace

There is an affirmation of authority which we might describe as the authority of grace. You will not find the word *authority* here but the idea is clearly expressed in verse 15. Where does Paul get his boldness? What right does he have to write to this church at all?

Indeed this is a question which will haunt the minister throughout his days. What is the basis of your authority? Many answers have been proposed.

Some say that natural gifts and talents, given to us by God, become the basis of authority. Surely these are not to be belittled. But i public speaking is the only requirement for the ministry then Winsto Churchill would be the greates preacher of our day. Yet, as it is, h has never preached one sermon Natural gifts and talents are elements in authority but they are no the essential ones.

Some insist that authority come as a result of a rigorous trainin period. Often a minister has spen as many years in school as a physician. He has spent more time i study than most lawyers, and hi training has been every bit as rigorous. He speaks with authority because he has a good education. Alexander Pope was right when he sai that knowledge is power. This i true also in the ministry.

But remember what a sixteent century Moravian Anabaptist said "The people who knew Latin, Greek and Hebrew were the ones wh nailed Christ to the Cross!" Realizing this danger does not mean tha we must throw overboard the nee for a thorough training. Minister who work with the souls and th consciences of men must have ever bit as thorough and rigorous a training as those who heal their bodies But note that God's spirit is sovereign. He has worked in the pas and works today through men wh have never had a formal seminar training but who have learned thei lessons in the school of life. Th basis of authority is not educatio

Nor does a minister's authorit rest in that important ordinatio rite. That alone cannot do. But tha together with what Paul here refer to is indeed the basis of authority

What is that basis? Look at vers 15: "Because of the grace given m by God." There you see it! Not eve Paul, surely one of the most gifte of men, could appeal to his natura gifts! Not even Paul, the most educated of all the early apostles, refers to his learning as a basis fo authority. Not once does he refer to his ordination at the church of Antioch. Not once does he appeal to his apostleship. He appeals to the grace given him by God!

Paul had experienced so deeply the grace of God, that he fears lest somehow he would not be faithful in sharing it with others. Power, H. L. Mencken used to say, is misused by ninety-five percent of the people who obtain it. Unfortunately, the church is no exception. What terrible things have been done in the name of God by those who fail to recognize that their authority has its basis in the grace of God!

Suppose a businessman wants to share his inner spiritual life with his minister. He has made a mistake. Now it is natural for the minister as a person in authority to say: "Well, the reputation of the church is at stake; we must discipline you."

It is quite another approach to weep with a man like that, one who has genuine sorrow for his sin, to recognize that but for the grace of God the minister would be in a worse state himself. It is the grace of God which enables the minister to weep with those caught in the web of sin, those whose existence is pock-marked by the hideous remains of a life lived as a sacrifice to sin. It is the first responsibility of a minister to weep with a sinner rather than to join in the gloating, gleeful crowd which stands ready to hurl stones.

The Priesthood of a Message

People come first. Then comes the minister's message. What is this task? Many voices cry out trying to define and redefine the work of a minister. They say he is a counselor, an administrator, a pastor, a preacher, a healer of souls. All of them are right. And all of them are wrong if they shout so loudly that they drown out the others. This is the glory of the ministry, it is a many-splendored thing. Its many sides call for every gift that God has given.

Paul here lifts up the priesthood. The priesthood is not of a ritual but of a message.

As Protestants we have always rightly affirmed the priesthood of all believers. Let us not however lose sight of the more limited aspect here expressed by Paul. There is a special sense in which a minister of the gospel holds the precious gospel in his hands. He is charged with its proclamation and the defense of its purity. Above all he is given the mighty responsibility of sharing the good news of the cross. His authority centers in his message. When he leaves that, when he starts cultivating the fields of human interest and neglects the fields of human need, he has lost his authority because he has substituted empty husks for the glorious good news of Christ.

John Bunyan in *Pilgrim's Progress* portrays a preacher like that. He calls him Rev. Itching-Ears. And John Byng uses an equally suggestive phrase to describe the private chaplain of the Duke of Marlborough when he calls him "a subservient Dr. Tickletext." Such a preacher's work is easy. He adapts his message to what the people want. He plays with his eye to the gallery and his ear to the grandstand. If they want only cornflakes, then don't serve steak.

The most disturbing temptation for the modern minister is to substitute a works-religion for the gospel. The hardest battle fought in the sixteenth century by our forefathers was to prevent the Reformation from degenerating into a works-religion. Some spent their energies arguing whether a black coat was better than a red one and other ridiculous nonsense. The same battle was fought in the first century by Paul. The minister will find it easier to preach about the peripheral things. To him I would say, "Stay in the center of the gospel. Remind your people and yourself that it is at the cost of Christ's life that they are renewed. It is by grace that they are saved. The gospel is a promise of a new life, not primarily a code of conduct."

A. J. Gossip tells of his experiences when he preached his first sermon in an important church in Edinburgh. His seminary professor was there but in spite of this he decided to preach on John 3:16. Later the professor came to him and said, "You did not do justice to that text, but nobody can. But by all means do not avoid preaching on the great texts just because you cannot do justice to them."

If we stress the authority and uniqueness of the ministry, is there not a danger that the minister will fall a victim of pride? To be sure. Paul too was accused of being proud. We find often enough the words *boasting* and *ambition* in his writings. Therefore, we call attention to a third relationship that is mentioned in this passage, namely the minister's relation to himself. Notice again the way in which Paul describes himself in Romans 15:17-18. He is intimately involved in his message. He was united to his people in a most intimate way. When he wrote to the Thessalonian church, "being affectionately desirous of you, we were ready to share with you not only the gospel of God, but also our own selves, because you had become very dear to us" (1 Thess. 2:8), he was not overstating the case. Paul does not keep a professional distance from his people as the modern pastor is sometimes advised to do. Here are interpersonal relations in their profoundest depths.

The Pride of Christ

This is the reason why Paul can speak so openly about his pride. His pride is after all not in what he has done. He is concealing nothing from them. He boasts not in his own achievements, but in what Christ has achieved through him. Luther's rendering here is beautiful, even though it is not as true to the Greek. It says in effect, "For I would not boast or dare to speak of anything, where Christ does not move me." The emphasis is upon Christ working through Paul. It was a verse dear to the Anabaptists. In another place Paul makes it even more explicit by stating that Christ is speaking in him (2 Cor. 13:3).

The problem of authority and pride is related to the presence of Christ and to His church. Christ's presence checks the way in which this authority is used. Furthermore Christ dwells not only in the life of His apostle but also in His church. So these two are joined together. The minister must have a certain amount of pride in his work and achievements, but it is always an achievement which Christ has wrought through him. The minister's pride is never the pride of position, never the pride of education or appointment but the conviction that through his efforts God's marvelous work is being accomplished.

Rachel Moore

DON'T PUSH THEM INTO THE MINISTRY

LAST SUNDAY AFTER CHURCH I noticed my fifteen-year-old son on the steps talking earnestly to his Sunday school teacher. After he had joined some young friends in the yard, his teacher, a wonderful person and wife of a retired minister, came over to me. "I'm going to make a minister of your son," she said.

I searched for a reply, not wishing to offend one so genuinely interested, but I longed to say, "Please don't. Please don't push him."

We cannot make a minister out of every good Christian youth and we must stop trying.

Our intentions are the best. Everyone concerned is justly proud when a young person decides to go into full-time Christian service. It is a credit to the parents' training, community environment, and the overall church program.

In our family the feeling goes even deeper. I can count twenty-three ministers in my own family background, including three brothers, two grandfathers, and a fragile little grandmother who was a circuit rider in the Tennessee mountains. Naturally my husband and I would be overjoyed if Glenn carries on their work.

The urgent need for young dedicated men and women in the field is emphasized to those closely connected with the work of the church today. This, no doubt, accounts for the eagerness with which older ministers urge youngsters to consider the ministry, and it was the reason behind my son's teacher's constant weighing down of him with literature pertaining to this training. My son does not read the papers. The wastebasket in his room receives most of them when he reaches home. The remainder I take from his pockets before I wash his pants. He accepts them out of politeness, but he doesn't yet have enough interest to read them.

We must realize that simply because a youngster takes more than an average interest in Sunday school, enjoys his Bible, and asks questions not expected of his age, this does not necessarily mean that he will ever have the many qualifications for the ministry. It may be possible that the youth is just growing into a fine Christian layman.

Young people change their minds frequently. It is the natural thing to do. How many of us today are following the line of work we wished to follow when we were fourteen or even older? A youth should have a chance to change his mind without embarrassment. He is certain to become distressed if the entire community, his church, and his parents are sitting back waiting with baited breath for him to follow up his earlier ambitions when he has found another profession to which he feels God has called him.

How can he tell everyone that he has had a change in plans, that he doesn't feel he should become a minister, after all, when Mom and Dad could not resist telling Grandma that her favorite grandson is going to be a minister? Now Grandma introduces Johnny to all of her friends as "My grandson, who is going into the ministry."

It places him in the unhappy situation of having to choose between what he feels he should do and what he is expected to do.

A friend of mine, a minister, recently told me of his own experience a few years back. A wonderful young minister headed his home church when my friend was in his teens. He was the boy's ideal. Of course, to be like him, he felt he must also become a minister.

"My family snatched at my interest," he told me, "and soon everyone in the town thought of me as a

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Lead them gently, and youth may make their own decision to speak for God; push them and they may panic.

minister-to-be."

"Well, you didn't disappoint them," I said.

My friend laughed. "No," he said, "but I came very close to it. While at college I felt that I didn't possess the qualifications for the ministry at all. I wrote the news home. My parents didn't go along with my switch."

He went on to say that eventually, after a tough struggle with his family, he won the right to choose his life's work himself. A few years later he felt an overpowering call to the ministry and, on his own decision, he began training.

Another side which may trouble a young person who switches to another profession is the fact that the church and community will never completely forget that at one time the young man wanted to become a minister. It makes little difference to the folks at home that he is living a full, useful life and doing countless good work for the Kingdom in the community. They are not going to forget his earlier ambitions. For years, when his name enters any conversation, someone is sure to say, "He was going to become a minister, remember? Wonder whatever went wrong?"

On the other side of the picture, none of us believes that a youth's ambitions should be ignored or treated too lightly. If anything, this approach is even more discouraging. Here is not a child to be treated laughingly as when he wanted to become a fireman or a "raggedy man." This is a young person searching himself to discover what it is he actually should do with his life. He will need our help. Help of the right kind.

He will need to know that we are firmly behind him in any line of endeavor he chooses. He needs our understanding while he is finding God's way.

Under the proper home, church, and community environment a new harvest of dedicated ministers is sure to ripen. When ripened, we will all be proud of these young people and our pride will be doubled in the knowledge that the decision to work for God's Kingdom was their decision alone.

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Can Something Be Done About

The Bride - Centered Wedding

Rudy H. Wiebe

In many cultures the customs that surround marriage are the hard core of that culture's peculiar traditions. This is true for several reasons. A major one is that at marriage a new home is being formed which alone can carry on these traditions if they are not to be lost to the next generation. Small wonder that unique customs at weddings persist long after other distinctive cultural expressions disappear.

The traditional type of wedding in our circles, though varying under certain conditions, usually had the following distinctives: the couple walked in together while the congregation stood singing a hymn; they seated themselves near the front and listened to one, perhaps two, long serious messages after the marriage statement and blessing, they (and perhaps their parents) prayed; another hymn was sung and then all followed the couple out for the wedding supper. There were no formal attendants at church. The dress of the couple was simple. On the whole, the ceremony concentrated on the Christian message and the home about to be established.

The contrast to the modern wedding is fairly obvious. The bride has become the center of what, in many cases, can only be called a "spectacular." The audience (not congregation), the preacher, the groom, his attendants, all stand waiting expectantly for her. And she keeps them all waiting. First the flowergirl, then, slowly, one by one, the bridesmaids float down the aisle, and, finally, the bride herself—on the arm of her father. And the key words of the minister, "Who giveth this woman in marriage," are answered by the father: "I do."

The center of today's wedding is the bride. And not even a lengthy message (if there is one) after that exaggeratedly slow advance down the aisle will alter it.

The veneration of woman, as of man, is pagan. It is true beyond doubt that Christ placed the woman on an equal spiritual basis with man. Christianity is the only world religion which does so to this day, but Christ certainly did not place her in the *center* of creation to be adored. Chivalry, driven to its extreme, is anti-Christian. The chivalric code, as we know it, arose during the Middle Ages, probably stirred up by the Crusaders' contact with Arab thinkers, the rise of the Virgin Mary cult in religion, and the evolution of the "courtly love" philosophy under troubadours of the thirteenth and fourteenth centuries. With such origins, it can hardly be called Christian. And, whereas the early chivalric code centered largely in a spiritual veneration of woman, the logical step is the modern adoration of the physical, altars to which can be found anywhere from scummy burlesque halls to our own living rooms. With this unmitigated emphasis on the woman as such and on her distinctive form, it is small wonder that the modern bride, in what has been too aptly called her "moment of glory," plans her wedding around herself and her wardrobe.

It would seem to me that we are dealing here not only with a cultural phenomenon but with a pertinent aspect of our faith. We need not incriminate the bride or her indulgent parents. If a minister objects, he can be avoided, but if the groom would talk this over with his bride, the whole ceremony could receive a different slant. Even at this stage of the home relationship the man should be aware of his position of spiritual leadership.

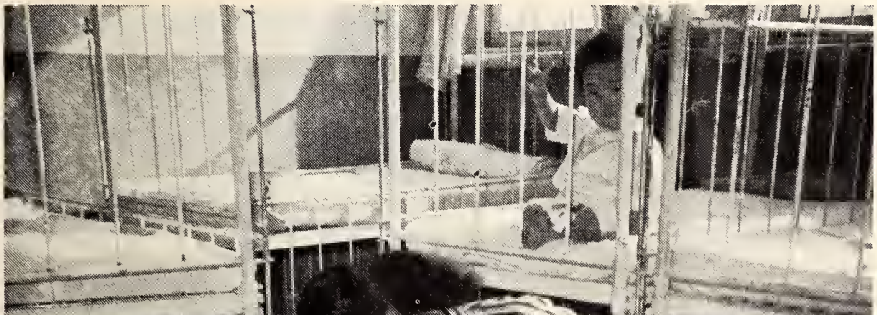
In something as significant as the formation of a new Christian home, surely Christ, the head of both persons involved, and not one of the human partners, is most important. Each couple should talk this over very seriously with their minister: what impression will we give by doing this or this? If the older ceremony no longer suits, we may have to work out our own wedding form which will leave no doubt in anyone's mind (especially those non-Christians who invariably attend): Christ, and He alone, is the focal point of the ceremony.

NEWS

Korean Child Care Training Program

KOREA IS THE HOME OF many unclaimed, unwanted and parentless children. In the Pusan area alone there are more than 100 orphanages. Not all the children in these institutions are actually orphans. Some have been abandoned by their parents due to financial stresses at home.

In 1962, Mennonite Central Committee developed two projects aimed at helping unfortunate families and children in Korea. The one, Family Child Assistance, is an attempt to keep children of poor families in their homes, by providing educational support for one child. The other program, Christian Child Care Training, is designed to provide orphanage staffs with advice, guidance and Christian instruction on the care of children.



The child care training program is designed to provide orphanage staffs with advice, guidance, and Christian instruction on the care of children.

Helen Tieszen, Marion, South Dakota, was assigned to Korea to develop this program of training. Her first year in Korea was devoted mainly to the study of the Korean language. This was a very important aspect of the program, if she was to communicate adequately with officials, leaders and children.

During the course of her language study, Miss Tieszen reported, "One can be friendly to others through the help of an interpreter, but this does not begin to compare with the fellowship possible through direct communication." She also observed that people do not appreciate having their language used incorrectly. They insist that even a learner speak it perfectly.

A final reason for the need of language study, she mentioned, is that "there are ways of expression in any language which throw more light on a particular facet of life than the counterpart in another language. For example, the Korean word used to describe an abandoned baby is stronger than the English word 'deserted.' It means 'a baby who has been thrown away.' "

After many months of study and of laying the groundwork for the training program, the first course has now been started. Miss Tieszen is assisted in her work by a social worker from Seoul, Chi Dong Yol. The course was originally planned for the housemothers of the orphanages, but since that position is somewhat temporary, it was decided that the wives of orphanage superintendents would be given the priority.

When the curriculum of study was completed, it was translated into Korean and approved by the League of Social Workers. The course includes lectures, discussion groups, demonstration and observation, field work by the trainees, and visitation by the staff to the orphanages represented by the trainees. Christian teaching is incorporated into the curriculum, and provision is made for a daily devotional experience.

The length of the course is two months, with one half the time being spent in study at the institute and the other half in working out special assignments of a practical nature in the institution.

A recent decision by the Korean government requires orphanage personnel to hold a certificate indicating that they have completed a six-month prescribed course. The government gives credit for this course toward the required certificate.

LOOK TO YOUR
FAITH
J. N. SMUCKER

Look to Your Faith

A book of short devotional meditations on challenging tenets of the Christian faith. The meditations are selected editorials of the past editor of *The Mennonite.* By Jesse N. Smucker, $2.50

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On March 27, the opening ceremonies of the Christian Child Care Training were held. Elder Do, chairman of the League of Social Workers, officiated. Karl Bartsch, director of MCC relief in Korea, gave the sermon. Also taking part in the affairs were the mayor of Taegu and the chief of the provincial bureau of health and social affairs.

Forty-three applicants arrived at the opening of the course, but only thirty could be accepted at one time. The remaining thirteen were promised that they could be part of the next group. Concerning the selection of trainees, Miss Tieszen remarked, "The thirty trainees selected are largely the matrons (often superintendents' wives) and some housemothers. Even those from the country insisted they would attend regularly. All the trainees are really living up to this request. None are late and they all come every day."

Much of the credit for success which has been realized thus far, says Miss Tieszen, is due to her Korean assistant. "Miss Chi, my assistant, has been doing a fabulous piece of work both in interpreting and in her contacts with all these people — government officials, orphanage superintendents and trainees, as well as children. Without her dedication, we would not be able to function."

Although the program is still in its beginning stages, it has been very rewarding to experience endorsement of the program by the Korean people, both in government and private welfare work, and to realize that the influence of this program can have far-reaching effects in the lives of many people.

WORDS AND DEEDS

Alvin Friesen, Dinuba, Calif., distributed Christmas bundles to 2,300 people in three Algerian villages in the Sahara desert: "These people all live in dirt caves built into the banks of a dry river bed. During the war they lost all of their sheep and now have no resources of any kind except what is given to them in distributions. Rains did not come to their particular area, so they were not able to plant anything. The two days that we spent with these people were perhaps two of the best days of my life. I will never forget the sight that first morning as we were getting ready to begin the distribution. About a half hour before we were scheduled to begin, approximately 300 of these children came up out of the ground from all directions and walked toward our truck. They seated themselves on the ground, girls separate from the boys, and there they patiently waited for their bundles. It was a real privilege to give these bundles to each child in these villages and then to see them take off their old rags and put on a neat new dress or a pair of pants and shirt."

The *Internal Revenue Service* revoked the tax-exempt status of the Fellowship of Reconciliation, Nyack, N. Y., a religious peace organization. The reasons given were that the pursuit of peace is not a religious but a political activity.

MEDICAL GEAR FOR INDIA

The 1-W unit in Kansas City has undertaken to crate medical equipment for shipping to India. The Kansas University Medical Center donated medical equipment to Missionary Joe Duerksen, who is currently in post-graduate study at the medical center, where many of the fifty men in the Kansas City 1-W unit are serving. Duerksen will be returning to India this summer. The medical equipment is much needed in his work at Mennonite Christian Hospital in Champa.

SERMON CONTEST

The deadline for the Evangelism Sermon Contest has been extended to July 1 according to Ward W. Shelly, chairman of the Evangelism Committee. Sermons being entered must have been preached before the contest deadline July 1. The contest has been planned to promote evangelism in local congregations.

Information may be obtained or entries submitted to Ward W. Shelly, 2110 Birchwood Road, Lancaster, Pa.; or Esther Wiens, Rosthern, Sask.

49 MISSIONARIES TRAVEL

Missionary travel in the General Conference Church is expected to be unusually heavy this summer. A report from the Board of Missions office states that forty-nine missionaries will travel to or from nine fields between April and September. The largest number, fifteen, are traveling to or from India. More than the usual number of missionaries are on furlough from Japan this year. Very few will be on furlough in 1964.

Andrew R. Shelly, executive secretary of the board, stated that funds are urgently needed for this large expense. Missionaries usually begin their furloughs or return to the field during the summer months when their children are not in school. These are the months when contributions to the Board of Missions are at the lowest figure. The board has already received several special gifts toward the travel fund.

MCC SUMMER OPENINGS

Four projects remain open under the MCC Summer Service Program. A married couple is needed for leadership in the migrant ministry in New York. A married couple is also needed to assist in camp programs and educational activities among migrants in Hoopeston, Ill. Teachers are needed to assist in school classroom programs in Atlanta, Ga., and Nashville, Tenn. Vacation Bible school teachers are also needed in these cities to assist in church programs. Men and women with mental health and social work interests are needed for a work camp at Brook Lane Farm Hospital in Maryland.

The New York migrant project begins the end of June, and the Brook Lane work camp dates are Aug. 3-24. The other programs begin around the middle of June. Contact Summer Service Director, MCC Headquarters, Akron, Pa.

GROWING NEED FOR MISSIONS

The government in India has raised salaries for teachers twenty-five percent. This touches the General Conference mission program. The church supports schools there that must meet the country's standards.

In North America inflation moves slowly. In foreign counties inflation is almost rampant.

These costs of evangelism were shared by the officers of the Board of Missions in a letter sent to conference homes a few weeks ago. The letter was signed by Willard Wiebe, Mountain Lake, Minn., chairman; John P. Suderman, Lynden, Wash., vice-chairman; Walter H. Dyck, Arvada, Colo., secretary; and S. F. Pannabecker, Elkhart, Ind., financial secretary.

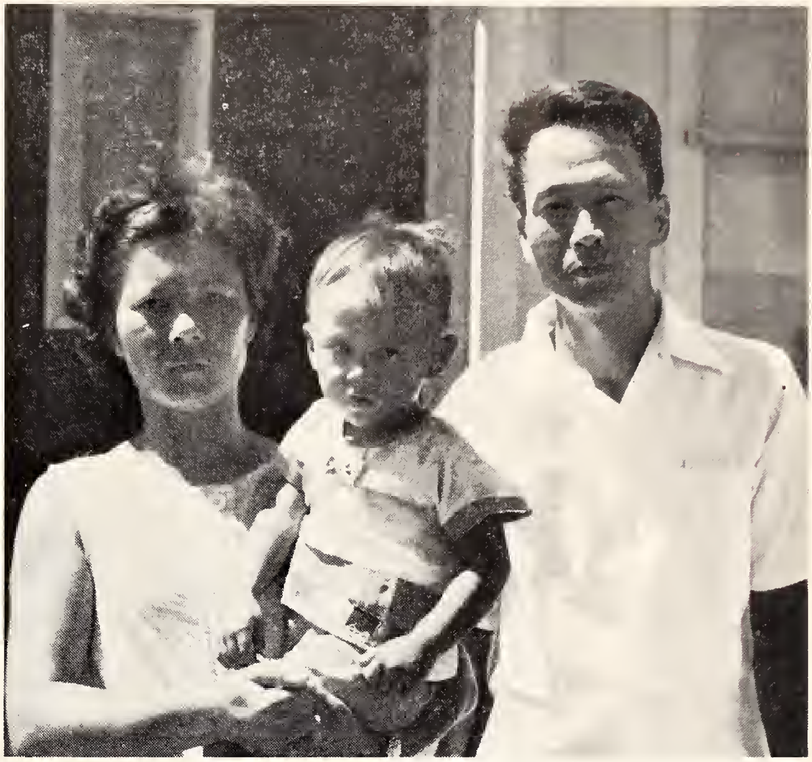
The letter was written following a recent meeting of the missions executive committee. The men listed a number of special concerns. "At the time of the executive committee meeting we were $69,000 in debt in our current account. Generally, income has been lower during late spring and summertime. . . . Gifts given now are double gifts in that they eliminate costly interest on loans and expensive delays in the work."

While income is low in summer, expenses continue and in some cases increase. "One of these is the travel of missionaries. Because of school and other considerations most missionaries travel in late spring and summer. We need $30,000 for this purpose during these months. Because of the nature of the witness, voluntary service payments are highest in summertime."

On a happier note, the officers note the response of youth to the missions program. "We have many young people with a holy restlessness to serve in missions. Within our living memory we cannot think of a time when there were as many willing to be used of the Lord."

Even this good response has problems. "But it costs money to send workers out. We struggled hard with the problem as to how many workers to send."

The letter, sent from the mission office at 722 Main St., Newton, Kan., concluded with this appeal: "The challenge now is the same as it always was: the Lord's will for each life. Each person and each family needs to seek to discover the part the Lord would have each to take. Then Christian witness becomes a joyful anticipation. Let us pray that the Lord's will be done in all our work."



ANSWERED PRAYER IN TAIWAN When Akyou's husband was imprisoned for a small crime she became a cook for Han Vandenberg and Roy Habecker to earn money for her family. Soon she began attending Bible study classes taught by Peter Chao, a laboratory technician at the Mennonite Hospital in Taiwan. Her family rejected her when she became a Christian. She gained new friends and a stronger faith as she assisted Marie Regier in church work. Instead of wishing to divorce her husband she found new love for him. Several months after his release from prison he became critically ill. Akyou's prayers were answered when he became a Christian while a patient at the Mennonite Christian Hospital.

CHURCH RECORD

CALENDAR

Conferences

June 6, 7—Mennonite Cultural Problems Conference, Eastern Mennonite College, Harrisonburg, Va.

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Nov. 1-5—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Canadian

June 13, 14—Spring Missions Conference, Canadian Mennonite Bible College, Winnipeg, Man.

June 16—Commencement, Canadian Mennonite Bible College, Winnipeg, Man.

Central

June 22-23—Central District Men's Retreat, Camp Friedenswald, Cassopolis, Mich.

Western

June 2—Topeka unit 1-W reunion, Southern Hills Church, Topeka, Kan.

June 9—Dedication and anniversary service, Zion Church, Elbing, Kan. Commissioning of Elda Hiebert for mission service.

Other

May 30 — Senior-Alumni Dinner, Mennonite Biblical Seminary.

May 31—Commencement, Mennonite Biblical Seminary.

May 31 — Commencement, Freeman Junior College, Robert G. Borgwardt, speaker.

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

MARRIAGES

Diane Anderson, First Church, Newton, Kan., to *Jim Blair,* on Feb. 18.

Duane Kaufman and *Marie Preheim,* both members of Salem Church, Freeman, S. D., on April 13.

Caryn Krehbiel to *Elwin Harder,* both of First Church, Newton, Kan., on March 30.

WORKERS

Marvin Bartel, Topeka, Kan., has been employed as head of the Arts and Crafts Department at Prairie View Hospital, Newton, Kan. He will also teach part-time at Bethel College.

Glen Baughman, Bloomfield, Iowa, will serve as office manager for the MCC in Akron, Pa.

Abe Dyck, Grand Prairie, Alta., and *Arthur Siemens,* Plum Coulee, Man., have entered the Pax program. They will serve in Bolivia.

Philip Dyck, Chilliwack, B. C., will replace Fremont Regier as director of the agricultural program in Mexico in June. Fremont and Sara Regier, who have served in Mexico for two years, are committed to service under the Congo Inland Mission Board.

Alvin T. Friesen, missionary for the General Conference Church in Taiwan, returned to Canada on furlough with his wife and son the end of April. The Board of Missions is granting him an extended furlough for post-graduate work in medicine at the University of Saskatchewan. Their address is Meadow Lake, Sask.

Ruby Penner, Altona, Man., has begun short-term service in Mexico. She is hostess and housekeeper at the unit center in Cuauhtemoc.

Mary Woelk, Grand Forks, B. C., has entered Voluntary Service under the MCC. She is assigned to Haiti but is temporarily detained due to the political upheaval there.

Mary Zacharias, Winkler, Man., will serve in the MCC relief program. She has been assigned to Paraguay.

WORK OPPORTUNITIES

Housekeeper to live in with 12-year-old boy in Wichita. Contact Mutual Aid, 722 Main, Newton, Kan.

DEATHS

Fred A. Buller, Friedensberg Church, Avon, S. D., born Nov. 26, 1872, in Karolswalde, South Russia, and died May 2. He was the father of seven children.

Mrs. Emma Cone, First Church, Chicago, Ill., born May 11, 1871, and died March 25.

Aaron C. Ellenberger, First Church, Monroe, Wash., born June 1, 1890, and died Apr. 14. Survivors are his wife and five children.

William F. Fast, West Zion Church, Moundridge, Kan., born Nov. 3, 1890, and died Apr. 25. He is survived by his wife, one son, and two daughters.

Mrs. Jacob Fehdrau, Bethel Church, Inman, Kan., born May 3, 1880, in Russia, and died May 1. Eight daughters survive.

R. A. Gaeddert, First Church, Hutchinson, Kan., born Nov. 4, 1899, and died May 4. Survivors include his wife, one son and two daughters.

Ben P. O. Graber, First Church Pretty Prairie, Kan., born Mar. 13, 1886, and died May 2. Survivors include his wife, five daughters, and one son.

Mrs. Elizabeth Kopper, First Church, Pretty Prairie, Kan., born Nov. 15, 1879, and died Apr. 25. Survivors include five daughters and seven sons.

Glen Baughman, Abe Dyck, Art Siemens, Mary Woelk, Mary Zacharias (Workers)

Mrs. Edna L. Krebill, Zion Church, Donnellson, Iowa, born June 3, 1896, and died May 1. Her husband Harry and two daughters survive.

Jacob H. Matthies, Alberta Community Church, Portland, Ore., born Nov. 21, 1882, in Russia and died April 7. His wife, a son and a daughter survive.

Mrs. Katie Koop, Lorraine Ave. Church, Wichita, Kan., born March 25, 1889, and died Feb. 26. Six children survive.

Gustav B. Martens, First Church, Newton, Kan., born March 17, 1895, died Apr. 3. Survivors are his wife, two daughters, and three sons.

Mrs. Mary Schmidt Hildebrand, Lorraine Ave. Church, Wichita, Kan., born Jan. 31, 1897, and died Feb. 19. Her husband, a son, and two daughters survive.

David J. Hofer, Bethany Church, Freeman, S. D., born Aug. 24, 1902, and died April 10. Survivors include his widow, two daughters, and three sons.

Hilda (Schmidt) Schroeder, Tabor Church, Newton, Kan., born Sept. 20, 1915, and died April 20. Survivors are her husband, one son, and one daughter.

Emma Eymann Ruth (Mrs. Abraham J.) First Church, Upland, Calif., born Nov. 14, 1876, and died April 3.

Eugene V. Siebert, Bethesda Church, Henderson, Neb., born Sept. 29, 1923, and died April 9. Survivors are his wife, two daughters and one son.

John J. Waltner, Salem Church, Freeman, S. D., born Dec. 24, 1863, in Russia, died April 26. He was one of the charter members of Salem Church.

NEW ADDRESSES

Africa

Franklin Laemmlen, Africa Inland Mission, P. O. Box 20, Kapsabet, Kenya, East Africa

Peter Toews, Mennonite Central Committee, BP 3101, Leopoldville, Kalina, Congo

Asia

Paul I. Dyck, Bethesda Hospital, Champa, M.P., India

Leonore Friesen, Esther Patkau, 39 Matsubashi cho, 1 Chome, Miyazaki City, Miyazaki ken, Japan

Carl J. Yoder, Mennonite Central Committee, Box 75, Nhatrang, Vietnam

Florida

Edgar Dalke, 835 Delanee, Indian River City

Marion Clymer, 5800 NW 12 St., Fort Lauderdale

Mrs. Marvin Zigler, 4719 Beaumont, Tampa 11

Minnesota

Gary Dunker, Route 1, Alpha

Ivan Harder, 1351 Circle Terrace, Minneapolis 21

Robert Rupp, 127 Washington Ave., N, Hopkins

Ohio

Fred Gratz, 109 E. Market, Lima

Mrs. Aldine Kohli, 1525 Charlotte St., Ironton

Richard Reimer, Rt. 3, Waponeta

Oklahoma

Milton Harms, 214 W. 7 St., Cherokee

Mrs. Elizabeth Lowen, Box 16, Rt. 2, Claremore

LETTERS

ARE WE KEEPING PENTECOST?

To the Editor: The custom of the Mennonite church in days gone by was to keep Pentecost as a holiday, just as important as Christmas and Easter. Today we seem not to lay the proper emphasis on this day. When we consider what Pentecost stands for, we must admit that its importance in the Christian life is equal, if not surpassing, that of Christmas and Easter. . . .

On this day we remember the gift of the Holy Ghost to the apostles in Jerusalem. The outward visible sign was cloven tongues as of fire sitting on each of them filling them with the Holy Ghost, who gave them power to speak in tongues, so that all the nations represented, heard in their language, the praises of God for accomplishing salvation, which is the gospel message according to 1 Corinthians 15:1-4. The result of the Spirit's preaching through Peter was 3000 souls added to the church. This same Spirit the Holy Ghost enters into every one, when he in repentance comes to God, and by faith receives Jesus Christ as his Saviour. He comes to abide in his life.

He is the third person of the trinity. Poured out upon all flesh (Joel 2:28-29). This pouring out of the Holy Ghost was what Jesus called baptism. "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Here in Jerusalem on the day of Pentecost this promise was fulfilled. The result was the conversion of many souls.

The Holy Ghost is a comforter (John 14-26). As such He teaches the believer all things. How to walk on life's pathway, how to lead others to the cross of Christ. He brings to our memory the very scripture passages needed to convince a sinner of his evil ways. He gives us power to witness effectively (John 15:26-27) of the saving grace of Christ. He reproves the world of sin, of righteousness, of God, and the judgment to come. . . .

It is the Holy Spirit that every Christian needs. . . . It may be well for our churches to examine themselves to know if our religious programs, our exercises and teachings are in line with the moving of the Holy Ghost and what other day than the day of Pentecost when we remember the great event that happened on that Pentecost morning, is more appropriate to turn with all our being to worship in Spirit and in truth.

If then the Holy Spirit is the God of the trinity given to the world, who forms the church by uniting the believer together with Christ by the baptism of himself so that the body of which Christ is the head is built upon the foundation Jesus Christ and groweth into an holy temple in the Lord, an habitation of God through the Spirit (Eph. 2:19-22), it is evident that without the Holy Ghost neither the church, nor the individual believer, could survive. Then we would see the importance of the Spirit's presence and His direction in our Christian life. Let us therefore listen to His voice in directing us and be obedient to Him so that He can be with us, in us, and upon us. *J. F. Sawatzky, 1617 N. Poplar St., Newton, Kan.*

Camp Mennoscah Retreat

THE ELEVENTH ANNUAL RETREAT of the Western District Mennonite Men was held at Camp Mennoscah on April 27 and 28. Attendance this year reached record levels since nearly 900 men and boys gathered for this annual spring event. A total of 858 were served the noon meal by the Tabor Church men of Newton, and nearly 500 were on hand for breakfast served by the Pawnee Rock Church men.

The sessions were held in a large tent erected by the Bethany Church men of Kingman. On Saturday night more than 100 men and boys spent the night camping out either in tents or in the camp facilities. During the evening Eldon Rich of Newton showed slides of a tour he and his family made to Europe.

The theme of the retreat program was "Expecting More of the Laity in a World of Revolution." The morning program was in charge of Edwin J. Schmidt, president of the Western District Mennonite Men. Special music was given by the men's chorus of the Bethel Church of Inman and a male quartet from the Buhler Church. Jean R. Unruh of Newton was the song director during the day. Men of the Lorraine Avenue Church of Wichita served as Sunday school teachers for the various boys' classes during the morning Sunday school hour. Virgil Flickinger of Inman presided at the afternoon service.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE MEN

In the morning service a group of four pre-ministerial students gave a brief testimony on "How I Have Been Led Toward the Ministry." These students were Marlin Kim, Richard Hirschler, Sheldon Sawatzky, and James Dunn. The primary factor that led these young men to choose the ministry, according to their testimony, was the influence of their Christian parents and the home background. Other factors that were mentioned were 1-W and Voluntary Service experiences, the Christian emphasis of the schools they attended, opportunities of taking part in local church work, and seeing the great need for more ministers. Art Waltner reported the recommendations of a special Ministerial Salary Study Committee.

The afternoon service featured brief talks on new tried experiences in Men's work. Elbert Koontz, Hillsboro, spoke on "One or Two Year Volunteers as Lay Ministers." The short-term lay minister idea has been tried in his church and has proved helpful. Dan Epp, Bethel College Church, spoke on "We May Disagree but Let's Talk it Over Programs." This was a report of programs of informative and controversial subjects that were attempted by the Bethel College Church men. Albert Ediger of Buhler spoke on "Mennonite Disaster Service Help in Building New Churches." He reported that seventy-five men from the central Kansas area contributed 175 man-days of labor toward the construction of the new house of worship at Liberal, Kan. J. H. Ediger of Inman spoke on "How Retired Men Can Help." Some of his suggestions were: keep out of the way of those who are busy; be observing; form a club to help others; and visit people in homes-for-the-aged and other places. Art Schrag of Pretty Prairie spoke on "Adult Volunteers for Our 1-W Program." He challenged men of the churches to devote more time to the young men who are serving in the 1-W program. Schrag spent two months in Denver as a 1-W counselor.

The featured speaker of the retreat program was John Howard Yoder, administrative assistant for overseas missions of the Elkhart Mission Board. In the morning his message was on the subject "Being Christian Men in a World of Revolution." In the afternoon his message was "What I Would Like to See Men of the Church Do." The following is a resumé of his messages:

In speaking of the revolution that is taking place in the world, Yoder indicated that basically it is being brought about by spiritual forces through the influence of Christianity. God is using this revolution for His purpose. Since this is true, Christians must not try to resist or impede its progression, but must get on board to help bring it about.

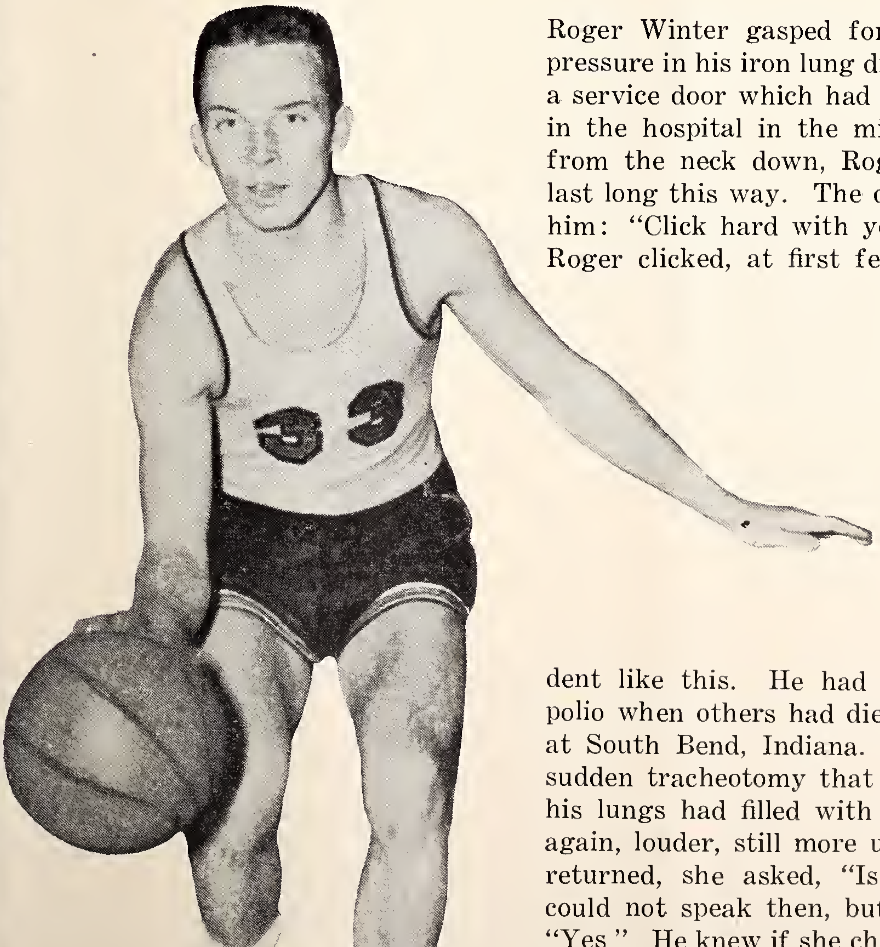
Some of the changes that are taking place are these: The influence of farm or rural life is becoming increasingly less dominant because the percentage of farm people is decreasing. The fact that the world has been dominated by Christianity and particularly Protestant Christianity is changing. The number of Christians in the world is decreasing percentage wise primarily because the non-Christians are increasing in population more rapidly. The white race has ruled the world in the past ages but the center of gravity is turning from the white race to non-white primarily because the literacy rate is increasing very rapidly among underdeveloped nations of the world. The rising expectation of hungry people is coming to the forefront.

Yoder suggested that Christians can help bring about this change for God's purpose by looking for the point of greatest need in the world for our service. This may mean giving up lucrative jobs and comfortable homes here and using our capabilities in underdeveloped lands. This cannot be accomplished only by young people but mature people should also serve.

YOUTH

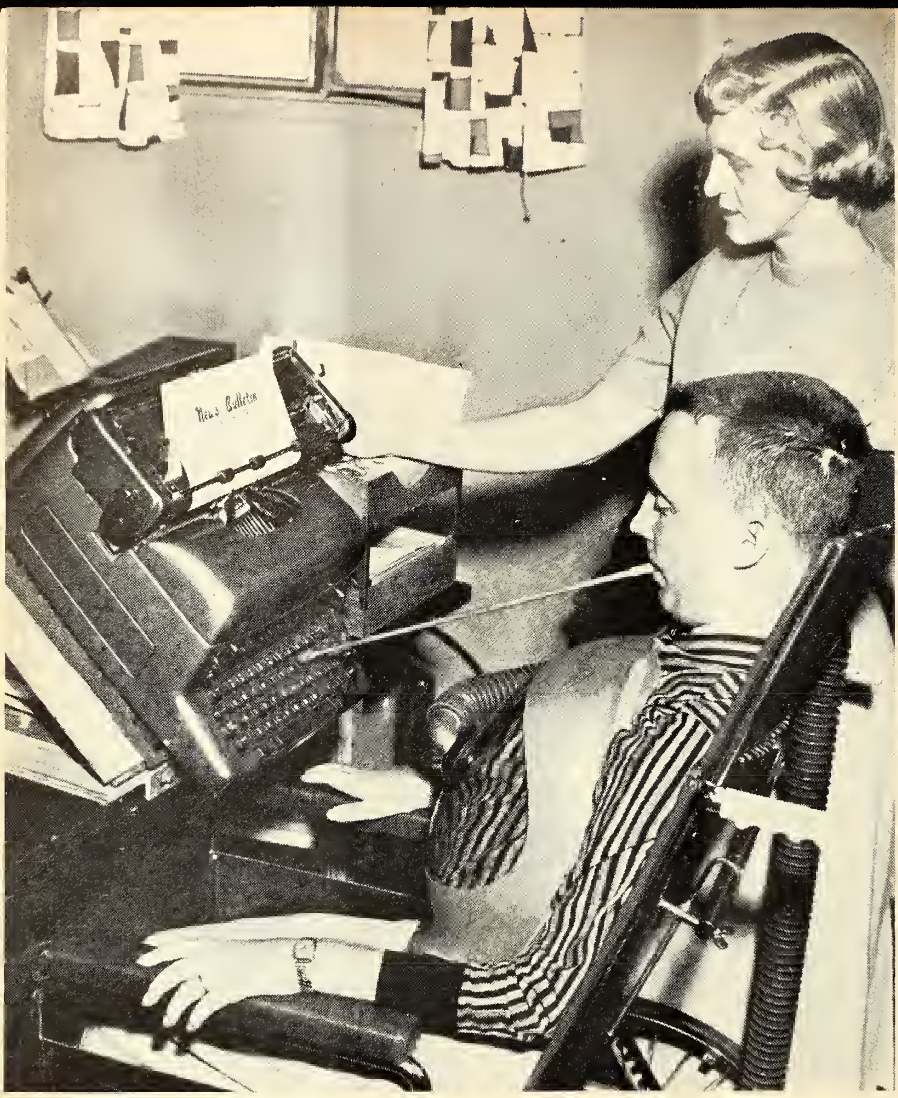
Kenneth F. Hall

Star Athlete -- Star Patient



Roger Winter gasped for breath. He could feel the air pressure in his iron lung draining away, seeping out through a service door which had fallen open near his neck. Alone in the hospital in the middle of the night and paralyzed from the neck down, Roger Winter realized he could not last long this way. The doctor's instructions came back to him: "Click hard with your tongue when you need help." Roger clicked, at first feebly. Again, desperately. Long minutes stretched out until finally a nurse heard his call and came in to check around the darkened room. She found nothing wrong and hurried away at the call of another patient. Almost beside himself now, Roger wondered if he had come through the initial, terrifying attack of bulbar polio that summer of 1952 only to die in a hospital accident like this. He had survived the first onslaughts of polio when others had died all around him in the epidemic at South Bend, Indiana. He had come through a hectic, sudden tracheotomy that had restored his breathing after his lungs had filled with fluid. Roger worked his tongue again, louder, still more urgently. When finally the nurse returned, she asked, "Is it your tracheotomy?" Roger could not speak then, but he did manage to gasp a faint "Yes" He knew if she checked around his throat she would find the open door. So, once more the young man's life was saved.

Saved, but what for? The world he had built for himself had come tumbling down when that odd summer cold had turned into paralysis. Here he was about to start what looked to be the greatest year in his life as a senior at Kalamazoo College. He was engaged to a lovely girl, the campus queen. He had been elected vice-president of the


The coordination that once made Roger Winter a star athlete now enables him to type thirty-three words a minute with the peg in his mouth.

student body and president of his fraternity. And, most of all, there were sports. At home on his desk lay letters from two professional football teams, the Los Angeles Rams and the New York Yankees. These inquiries had stemmed from a brilliant football career that set national records at "K College." He also carved out for himself a star niche in basketball and track. Just over the horizon also loomed his long-dreamed-of career as a coach. Now all this had crumbled. A world had come to an end.

As Roger lay in the iron lung, his mind went back over earlier days here in South Bend, Indiana. His home had not been too different from most, although his parents had recently separated. Both of them had always been interested in him, even though his dad had a lot of irons in the fire, including a tavern in Mishawaka, dates to play his banjo all over the area, the jewelry business, or auto racing. There hadn't been much place for church in the Winter family schedule.

From grade school days on, sports had come to take an increasing place in Roger's life. Having to fight extra hard because of his small size, Roger had worked his way up through the ranks of scrub teams to starting positions on the football and basketball teams at Riley High School in South Bend. After riding the bench for the first three games of his senior year, Roger got a chance to show his wares at right half on the varsity against neighboring rival Adams High. That night he ripped off sixty yards on wide end sweeps the first few times he got his hands on the ball and wound up averaging nine yards a carry. In his second night out he clinched his position on the team when he scored the winning touchdown against Elkhart. The fact he weighed only 135 pounds didn't stop him.

It was the same story in basketball, where the fact that he stood only five feet seven couldn't keep him on the bench. When he finally cracked the lineup he hit twenty-two points against Michigan City, wound up being voted Most Valuable Player on the team. He crowned his scholastic sports career with a miraculous, blind, over-the-head catch of a "home run" ball hit by South Bend Central deep into center field.

Roger was always a good student when he studied and a natural leader when he got beyond his shyness. He took a good look around at college possibilities and wound up at Kalamazoo, a small Baptist school with a national academic reputation, fifty miles from home. Roger liked the school, loved the social life, and wound up the first semester with two F's, a D, a C, and a B. He was ineligible for sports that second semester and had to buckle down.

If 135 pounds is small for high school ball, it is only a drop in the bucket in college. Dripping wet, Roger got up to only 140 pounds by his sophomore year and was ready to quit the team in order to become trainer. But, Coach Lloyd Grow persuaded him to give the game another try in the split T formation he was installing that fall. It fit Roger like a glove. He scored his first two college touchdowns as Kalamazoo came from 20-0 behind Hillsdale to win, 28-27. Against DePauw University Roger ran wild, scoring three touchdowns and registering 232 yards gained personally. By his junior year the "Mighty Mite" was drawing national attention. He became an all-conference selection and was named most valuable player on the K College squad. In basketball the little fellow was also holding down a starting guard spot.

Then came that fateful polio summer for Roger. No more swift sweeps around end for him. No more fast breaks down the basketball court. Life seemed over, but there were some people around to help him start out on a long pilgrimage that would take him to a new life. One of these was a local pastor, Lawrence Reynolds, in whose church Roger had visited a few times. The minister had called on Roger regularly during his time in the hospital and arrived on the scene almost miraculously just as Roger was being wheeled to surgery for his emergency tracheotomy. "Do you trust God?" Pastor Reynolds asked. Roger managed to whisper, "I do." These were simple words spoken under the stress of the moment. Yet, they served to launch him on a spiritual quest that would bring him to a time of deep commitment later. They would set him off on a quest which is still under way.

Another visitor Roger had in those days was Bill Lisenko, who operated a little eating place called "The Chili Bowl," just two doors away from Winter's tavern. Bill was the kind of fellow who would drop anything to talk to a customer about God. He talked to Roger about God, too; he told him stories out of the Bible that Roger had never heard before.

Later that fall Roger was transferred by truck to Bronson Methodist Hospital in Kalamazoo so that he could be closer to the college and perhaps work out a way to finish his schooling. Here he met a special duty nurse named Theresa Drenth. She was working in those days as an office nurse for an orthopedic surgeon but had been persuaded to come over and help out in the shorthanded polio section where Roger, once a star athlete, was now the star patient. Theresa's temporary week-end nursing turned into a permanent thing. Roger would take time out from a chess game with the physical therapist to wink at her from his iron lung. She would blush, and thus the friendship between nurse and patient grew. Other times he would grouch at her for bringing breakfast so early. It all resulted in a wedding in October, 1954. "Dob" Grow, Roger's coach at Kalamazoo, was best man at the ceremonies.

Since that time the Roger Winter story is an account of two sensitive people exploring together to learn more perfectly the will of God for their lives. They live in their own home in South Bend, where both are active in their church. Roger coaches the church basketball team, attends services faithfully, and gets deeply involved in every church project that comes along. The Winters run a magazine service in South Bend, and Roger is regional manager for an institutional fund-raising organization. Their family has grown with the addition of a small daughter named Lori, who became "head of the house."

Roger, still paralyzed, has learned to "frog breathe," and can spend many hours each day outside his respirator. In this process he must consciously swallow gulps of air, since his diaphragm will not do this work for him. He types an accurate thirty-three words a minute on an electric typewriter with a peg in his mouth. The Winters' Lark is rigged to carry his wheelchair and portable respirator. With Theresa chauffeuring, he's always on the go.

Sometimes Roger and Theresa get to talking about his condition, and why he, of all people, had to come down with polio. Roger would like to be rid of his affliction, no doubt of that. But, he has come to see that everyone faces his own kinds of trouble. This just happens to be his. So, joy has become a keynote in Roger's life. He goes along with 1 Peter 1:8 where it speaks of the Christian who believes and therefore can rejoice with "joy unspeakable and full of glory." Roger lives this joy in front of the people he meets around South Bend and wherever he goes. He knows how to kid and be kidded. He knows how to joke about a hand that he cannot move or a foot he cannot lift in a way that sets everybody around him at ease.

Roger likes to write and talk about the new and deepening religious faith that came to him in the depth of his affliction. He has had an opportunity to do this on television, in national magazines, and on campuses and in churches throughout the midwest. He says, "If I had to take my choice between having all that I had before polio but without Christ and all that Christ now means to me, I would choose polio and Christ."

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

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COVER
"I am the child./ All the world waits for my coming./ All the earth watches with interest to see what I shall become./ Civilization hangs in the balance,/ For what I am, the world of tomorrow will be." M. G. Cole

CONTRIBUTORS
William Klassen, 3003 Benham Ave., Elkhart, Ind., is associate professor of New Testament at Mennonite Biblical Seminary. "A Minister Like Paul" has been adapted from the sermon he preached at the ordinations of Harold Regier and Nicholas Dick.

Rachel Moore lives at Route 2, Maineville, Ohio.

Rudy H. Wiebe, 159 Kelvin St., Winnipeg 5, is editor of the Mennonite Brethren Herald.

Kenneth F. Hall is book editor for Warner Press, 1200 East Fifth Street, Anderson, Ind.

CREDITS
"Don't Push Them Into the Ministry" was first published by David C. Cook Sunday Digest, July 29, 1962. Cover, Wm. Farrell, Simpson Lee Paper Co.; 358, Schoenfeld Collection from Three Lions; 361, Vories Fisher; 363, Katherine Friesen; 369, 370, Kenneth F. Hall.

COMMENT
"The Bride-Centered Wedding" calls attention to the need for new thinking about the marriage ceremony. Help is found in "Gateway to a Christian Home" by Jacob T. Friesen, available from the Mennonite Bookstore, 720 Main Street, Newton, Kan., for 15 cents. A specialized article is "Music for Your Wedding" by Alma Hilty Mast in The Mennonite, May 23, 1961. Reprints are available at no charge from the Youth Editor, 722 Main St., Newton, Kan.

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Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

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EDITORIAL

Do all the good you can,/ By all the means you can,/ In all the ways you can,/ In all the places you can,/ At all the times you can,/ To all the people you can,/ As long as ever you can.

This was John Wesley's rule of living. And Wesley was a man strong on rules. He was intent on getting religion by all means. He was looking for salvation which for him meant a life without sin. As a student at Oxford University he belonged to a group of likeminded students. They were jearingly known as the "Holy Club" or "Bible Moths." Another name that stuck longer was "Methodists." And they had a method. They prayed, fasted, and read the Bible on schedule. They also had hours for good works—visits to jails, contributions to charity, and aid to neglected children. With these rules and deeds, John hoped to gain perfection and save his own soul.

But it didn't work. "I alarmed no consciences; I influenced no lives; I preached much but saw no fruit to my labor."

So he decided to do one last big good work. He became a missionary. He took a ship to Georgia to preach to the Indians. (He lived in England.) But the trip was rough. In a storm at sea he grew scared. But others were not. A group of Moravians on their way from Germany to America sang calm hymns in the tempest. What did these people have that he did not?

It was hard to be a missionary. He made no headway with the Indians. He wrote, "I went to America to convert Indians, but, oh, who shall convert me! Who, what is he that will deliver me?"

Back in England, John Wesley went to a meeting in Aldersgate Street in London. There were some Moravians there. It was May 24, 1738. A lay preacher started to read from Luther's Preface to the Epistle to the Romans. It was at 8:45 p.m. when he felt his heart "strangely warmed." He had come to faith.

"I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that He had taken away *my* sins, even *mine,* and saved *me* from the law of sin and death."

God delivered Wesley from his religion of ritual and cant. He lost his doubt and fear. He became the leader of a religious revival that is still going on. When he could no longer preach in the established churches, he preached in the fields and mines. The poor heard him gladly.

He preached of the work of God through the Holy Spirit. He preached about the fruits of grace. He preached about perfection—we are made perfect through faith. He built a church in which the Holy Spirit was active—a church with discipline. For the same Spirit who converts and restores, redeems and perfects the church.

John Wesley still warms our hearts with his warm faith. The fire leaped from Hosea to Paul to Luther to Wesley. New names can be added to the list.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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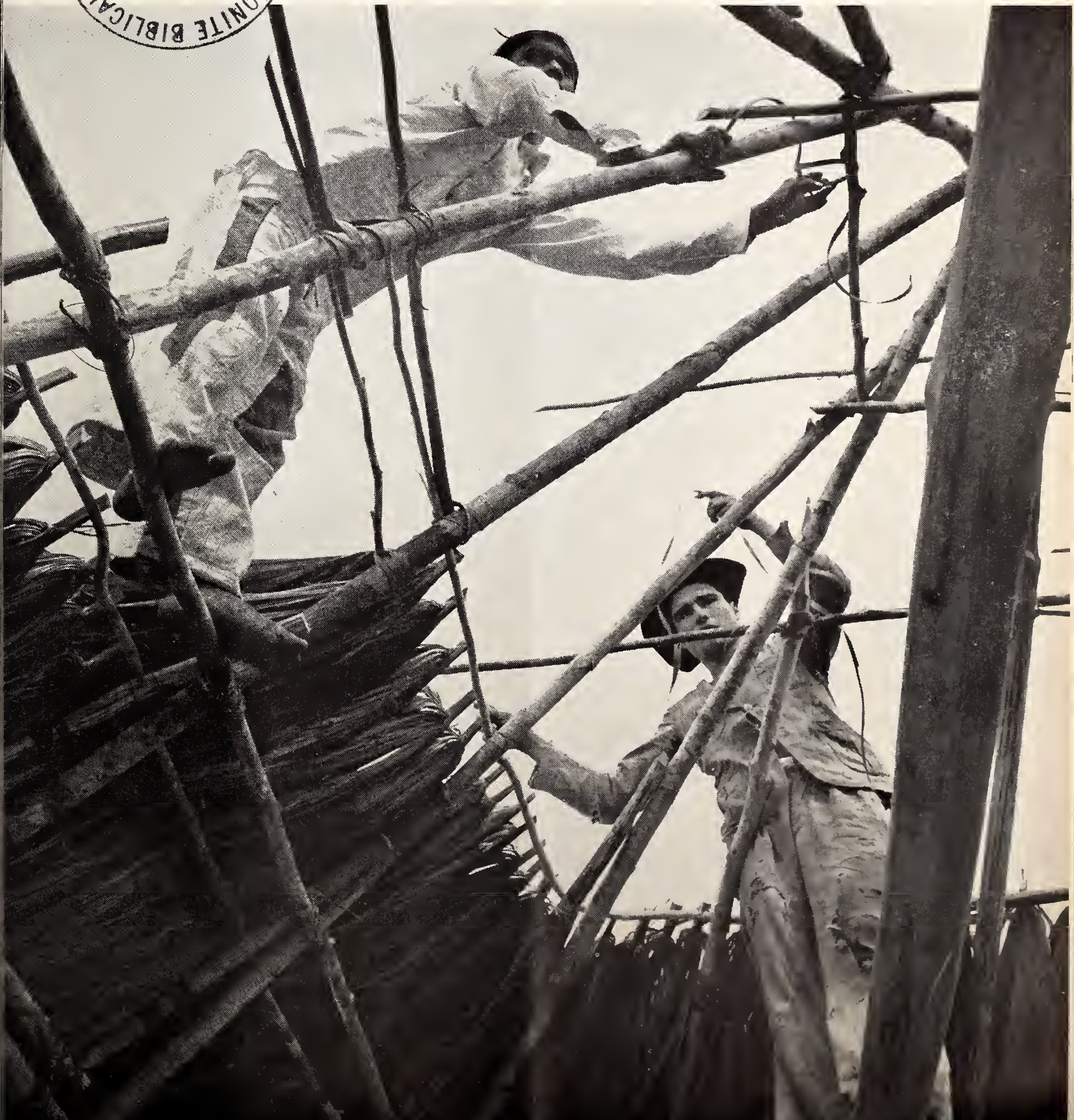


Robert Kreider

Our Vocation -- World Witness

Christ, compassion, witness, the world—these four words I set before you.

Our world witness begins with Christ. "He is the head of the body, the church: who is the beginning, . . . that in all things he might have the preeminence" (Col. 1:18).

We who accept Christ as our Lord and Savior are called to holy obedience. We are invited to take up His cross and walk in His footsteps (Matt. 10:38). We are asked to "try to be like him, and live in love as Christ loved" us (Eph. 5:1). We are called to a life of servanthood. This life is a following after, an obeying, a life of holiness. From this yieldedness to Christ flows a life of compassion and witness.

Compassion

Throughout the New Testament is the recurring theme: "Jesus saw the multitudes and he was moved with *compassion*." (Mark 6:34) The leper, the two blind men, the grieving mother, the hungry throng—for them He was "moved with compassion."

Compassion is tenderness and sensitivity, and sympathy and concern, mercy and love, the sensitive leap of understanding. Compassion is an emptying of oneself in behalf of another. It is feeling. It comes from within. It is mind but it is also heart. It is the "love of Christ constraining us" (2 Cor. 5:14).

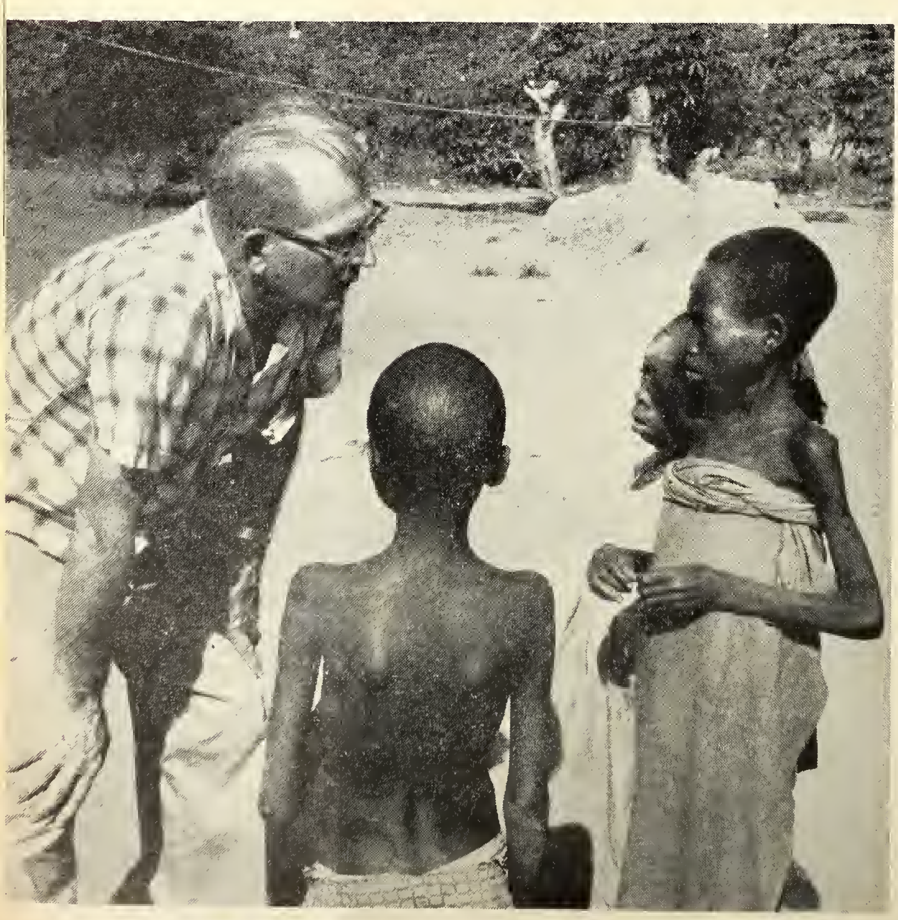
Witness

I pray also that God might call us out of our comfortable communities to be a witnessing brotherhood.

Witness means to announce good tidings, a victory—Christ's victory over sin and death. It comes as a personal mandate: "And how could anyone spread the news without a commission to do so?" (Romans 10:15 NEB). The witness shares a single, whole gospel — not a fragmentary one. The witness brings reports of high urgency that call for immediate response and decision.

The witness addresses himself to basic issues and thus it is a universal word of salvation. The witness communicates in word and work, in talking and walking, the saving word and the healing deed.

The witness is a fellowship-based witness—a witness made most winsome and eloquent when the brotherhood is speaking and acting with solidarity. This community is not an ordinary community. It is a wholly new community to which the Holy Spirit has given power.



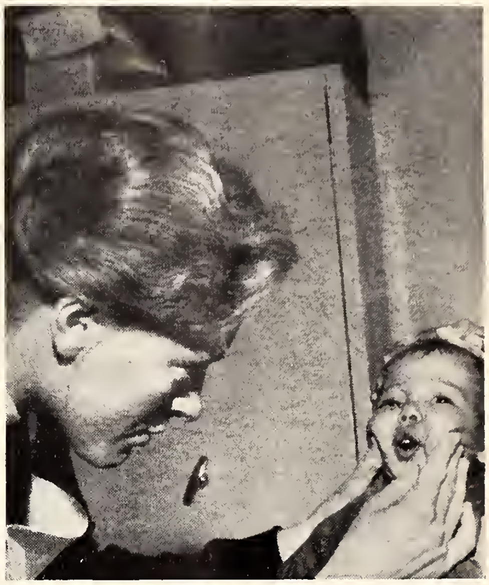
"I cannot separate into neat compartments the soul-winning work of missionaries and the activities of relief and voluntary service." Archie Graber, a Mennonite missionary directed the resettlement of Baluba refugees.

World

Christ, compassion, witness — and new the field — the "field is the world; the good seed are the chil-

"We pray for the direction of the Spirit that we may faithfully perform our missions as effective witness for Christ in a world replete with economic greed, hate and warfare."

Mennonites are united in service in the trouble spots of the world like Algeria.



dren of the kingdom" (Matt. 13:38).

Listen to the words of our Master: "Go ye therefore and teach all nations" (Matt. 28:19).

"For God so loved the *world,* that he gave his only begotten Son . . . that the *world* through him might be saved" (John 3:16-17).

"As thou hast sent me into the *world,* even so have I also sent them into the world" (John 17:18).

"And ye shall be witnesses unto me . . . and unto the uttermost part of the earth" (Acts 1:8). The uttermost parts may be Allentown or Algiers, Pandora or the Pentagon, Kitchener or the Kremlin. The church's mission is concerned with the ends of the earth.

God has placed us in the stream of history at this tragic and wonderful moment for a ministry of reconciliation, a calling to compassion, a vocation of witness.

Service and Evangelism

Do not minimize the gravity of this hour. We cannot be certain whether this be at the moment of dawn or at the moment of twilight.

The data from the newspapers is somber: the division of the world into two massive power blocs—the collapse of old value systems and the emergence of hate-saturated secular religions like nationalism, communism, militarism — the population explosion and the declining proportion of Christians in the world — the rejoicing in the emergence of two score new nations in the last decade, but the shock that the post-colonial period is more tense, explosive, and unpredictable than the colonial struggle itself—three-fourths of the world's population receiving only one-fourth of the income — two-thirds of the people of the world hungry tonight — American agricultural abundance in a starving world — a great blanket of poverty from the China Sea to the Congo to the valley of the Amazon — and the world's population doubling every forty-two years — emotions of millions rubbed raw in this confused, clawing epoch of rapid social change — and fearful, secular, calculating men holding in their trembling hands the nuclear instruments capable of the total destruction of mankind.

Barbara Ward, a British economist, has written passionately in her book, *The Rich Nations and the Poor Nations,* that this is "the most tragic and urgent problem of our day"—the luxuriantly rich countries growing richer while many of the poor nations are actually becoming poorer.

Miss Ward concludes: "I wonder if we realize how fast time is running out . . . If we do not have the sense of urgency now, can we be certain it may not be too late?"

Against this backdrop, look at ourselves — compared with three-fourths of the world's peoples, every one of us is fabulously wealthy: well fed; well clothed; well housed; equipped with an amazing arsenal of labor-saving gadgetry; well educated; and I trust, secure in a faith that gives meaning to life. At this juncture of history as we find ourselves with so much, God expects much of us.

This past year I traveled in Europe, Africa, the Caribbean, and Mexico. I speak out of a grateful heart for the way in which the Holy Spirit has been moving through our brotherhood, sensitizing hearts to the world mission of the church.

When I think of our world witness I cannot separate into neat compartments the soul-winning work of missionaries and the activities of relief and voluntary service. I have seen relief workers leading souls to Christ and missionaries repairing carburetors and distributing relief supplies. Preaching without deeds of love becomes "sounding brass, or a tinkling cymbal." Service which does not give "reason of the hope that is in you" is constricted with selfishness. Service and evangelism both emerge from the same solid reality, the new being in Christ Jesus.

A United Mennonite Witness

As I see the world witness of our little brotherhood there are many things for which I am grateful.

I am grateful that increasingly our seventeen varieties of Mennonites are making a united witness overseas. In Africa as I visited almost all the Mennonite and Brethren in Christ mission programs, I made a simple discovery. These were not *their* programs to be distinguished from *our* program in the Congo. All of these were *our* mission programs. Wilbert and Rhoda Lind in Somalia, Chester Wenger in Ethiopia, Mahlon Hess in Tanganyika, David Climenhaga in Southern Rhodesia, John Kliewer in the Congo, Edwin Weaver in Nigeria—none of these members of *my* conference, yet I was their brother and they were my brethren in the mission of the church in Africa.

When the Lancaster (Pa.) County missionary, Merlin Grove, was stabbed to death by a Muslim fanatic in Mogadischu, Somalia, last July 16—I felt as though we had lost *our* missionary. Less than a month later in Kitchener the several Mennonite mission boards and the Mennonite Central Committee met to discuss how we might increase our witness to Muslims. Attending that meeting were the parents of Merlin Grove! Two weeks before they had lost a son, but there they were seeking with others God's leading as to how we might carry on—how we might leap across the barrier of hostility to bring Christ to the Muslim, even the assassin.

Compassion for the Needy

I am grateful for the compassion which our total Mennonite brotherhood has for the hungry, the homeless, the ill clothed. In the past fifteen years our families have sent overseas 385,000 Chrismas bundles, worth almost four million dollars. These come from boys and girls, each with his "five loaves and two fishes."

Recently I learned that the total relief giving of our brotherhood to the hungry and to the refugees of Germany after the last war totaled 750 railway carloads of food and clothing — seven long trains of a hundred cars each. This is the compassion you have shown.

I am grateful for the way in which the Holy Spirit has been working. I think of Dr. Ralph Ewert and Dr. John Zook seeing 200 to 300 patients that day at Nyanga in the Congo, or Dr. Gras serving 90,000 in Eastern Nigeria, or Samuel Stover the only doctor for one quarter million on Timor.

A pediatrician at Albert Schweitzer Hospital in Haiti told me at the end of his first day in the hospital, "I have seen more pathology in this one day than during all my eight years of practice in Rockford, Illinois."

Ambassadors of Reconciliation

I am grateful for the ambassadors of reconciliation whose services have been available to the church through the Peace Section of the Mennonite Central Committee — Edgar Metzler in Akron, Vincent Harding in Atlanta, Elmer Neufeld in the Congo, William Keeney in the Netherlands, Ferd Ediger in Japan, and Paul Peachey in Washington. These men have remarkable gifts. Their services have been placed in our hands for a ministry of reconciliation.

These men encourage Christians to sit down together to discuss what the Scriptures have to say concerning the peace of Christ. After 400 years a series of discussions in Europe opened up a dialogue between Anabaptists, Lutheran, and Calvinist theologians.

A similar discussion was held last year with a group of young American biblical scholars. Harold S. Bender and Douglas Steere brought together in Prague twelve Protestant churchmen from United States and fifteen churchmen from Europe (six from Germany, six from Prague, one from Budapest, one from Poland, one from Moscow) to break down the middle wall of partition which divided them. Bender said that the three days of roundtable discussion were overwhelming to the American delegation. They found the men from the East "Christian hearted, vital, vigorous" — brothers in Christ. It took the intercessory labors and prayers of a Quaker and a Mennonite to bring East and West together.

Where the Going Is Tough

I am grateful that our people have left their tranquil communities to minister where the going is tough. Our people serve all along the perimeter of the communist world: Austria, Greece, Pakistan, Nepal, Thailand, Vietnam, Hong Kong, Formosa, Korea, and near the wall in Berlin.

This involves risk and insecurity. Daniel Gerber is today in communist guerilla hands in Vietnam. He risks to serve Christ in the no-man's land which blankets so much of southeast Asia. It is right that our brotherhood witnesses and serve where East meets West. Our Lord said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil" (John 17:15).

Our people have been called to serve in other arenas of conflict: in Jordan where the ancient hostilities of Jew and Arab have not been reconciled; in Algeria where a seven year war has left the country in shambles; in the Congo where tribalism and extremism brought chaos; in Indonesia where communism is making a bid for general acceptance; in Albany, Georgia.

A small brotherhood often can carry out missions of mercy denied to larger bodies. A high official in the United States embassy in Leopoldville told me that in his book the greatest American in the Congo is a Mennonite missionary, Archie Graber. Graber, as a modern Moses, has led some 32,000 Baluba tribesmen out of the refugee camps —virtual prisons—in Katanga Province to new homes in South Kasai.

Who are the great ones of Africa? The great ones, the really influential ones in the history of the Congo may be ones like Archie Graber, his fellow missionaries, African colleagues, and Paxmen.

Before my trip to Africa I conferred with a certain leading mis-

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The Teachers Abroad Program "deals with the continent's most urgent need: education." Similar in some ways to the work of this Peace Corps volunteer, TAP "undergirds the church in Africa."

sionary statesman. I wanted his counsel for our Teachers Abroad Program. He urged us to place teachers in a certain area. Why? Because it borders on potentially explosive regions. He wants workers poised for service on the spot where there may be trouble. He said he had profound appreciation for what Mennonites can do in emergency situations. He spoke of the Congo and the work of the Congo Protestant Relief Agency and Operation Doctor. He said that what Orie Miller and his colleagues were able to do in bringing together the churches and missions of the Congo in a crash program for relief and refugee work no one else could have done. Without this Christian ministry in this period of tribal violence the story of the Congo might have been quite different — and much more tragic.

I am grateful for the readiness of our people to volunteer in abundant numbers for overseas service. Jacob Duerksen told the Mennonite World Conference that fifty-five Paraguayan Mennonites are in voluntary service. This young church has a vigorous witness in South America.

Many Volunteers

Last fall twenty-two teachers went to Africa in the Teachers Abroad Program to teach in mission and church secondary schools of Africa. This program deals with the continent's most urgent need: education. Here many young people were ready to use their professional gifts to undergird the church in Africa.

I have observed with appreciation how short-term workers—although not career missionaries—seek out and identify themselves with the nearest mission. A leader of a large denomination told me that Mennonites have made two decisive contributions to all churches: the great number of Mennonite volunteers for service, and their readiness to do the most humble tasks without credit. This is witnessing to the world through servanthood.

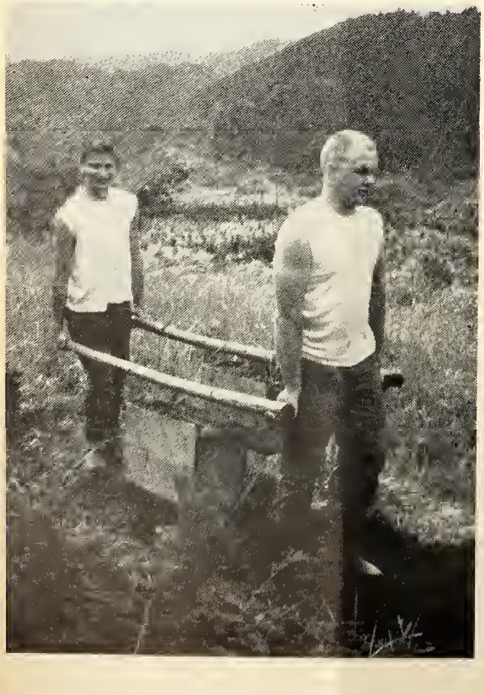
Unity Overseas

I am grateful for the unity of the churches which our workers overseas seek and cultivate. This is one of my moving impressions from Africa. Wherever I traveled I found that Mennonite missionaries and workers had the best of rapport with the whole spectrum of Protestantism — from the staid, established churches of the right to the separatist faith missions of the left.

The night I arrived in Nairobi I was guest in an Africa Inland Mission home. There awaiting us was an invitation to have tea with the Anglican bishop of Tanganyika. Many Mennonites in Africa have a unique gift in their ability to cultivate loving relationships with all these brethren. For the most part this is a natural, spontaneous, uncalculated relationship. As a result we have received invitations to place teachers in the schools of Anglicans and faith missions, Quakers and Scotch Presbyterians, Methodists and Southern Baptists.

There is a calling for bridge building even in the Christian church. A leader in Christian literacy work told me that he appreciates having Mennonites in this work because they are a catalytic agent for bringing the more liberal and the more fundamentalist churches together in a common task. And so it is. In Leopoldville at LECO, the Protestant publishing center for the Congo, four Mennonite missionaries are in key positions.

With Mennonites recognized as an evangelical world-minded brotherhood, I have sensed cordial entree in my contacts this year with officials of such diverse groups as the World Council of Churches, the National Association of Evangelicals, faith missions, the National Council of Churches, and many more. I think of one of our missionary couples in Africa who came to their heavily churched region three years ago and found discord and frigid relationships among the missionaries. They have begun to visit every cluster of missionaries in their region to seek Christian fellowship. There is now a new spirit in this area. This is the unity, I am confident, which Christ prayed for in His high priestly prayer.



"I am grateful for the readiness of our people to volunteer." Franzie Loepp and Ivan Regier are at work in Japan.

Last summer Norman Wingert and wife, a Brethren in Christ couple, flew to Usumbura, the capital of the tiny new country of Burundi. There they supervise for the Mennonite Central Committee a refugee and relief program. The remarkable thing about this new ministry of service is that the Wingerts are being jointly supported by Church World Service of the National Council of Churches and the World Relief Commission of the National Association of Evangelicals. This is bridge building in world mission and witness.

Challenge of Different Cultures

I am grateful that through the world ministries of relief and missions we are called into conversation with those of radically different cultures — religions, ideologies, cultures which present no challenge or threat to us in Bluffton, Moundridge, or Winnipeg. In the Congo it is animism. In Greece, Eastern Orthodoxy. In Jordan and Algeria, Islam. In Berlin, Vietnam, and Hong Kong—communism.

Our brotherhood is the richer for the struggle to communicate the gospel in word and living presence in these settings. At the Bethlehem (Pa.) General Conference we approved a statement on communism and anticommunism. When J. J. Thiessen, Peter Dyck, and Jacob Penner and others spoke—the conviction came to me that there are few denominations in America with a greater right than our brotherhood to speak on these issues—out of heart-rending encounter of many of our brethren with communist tyranny and as our servants minister in the borderlands of the communist world. I shall never forget J. J. Thiessen's testimony of concern. To me this was his finest hour.

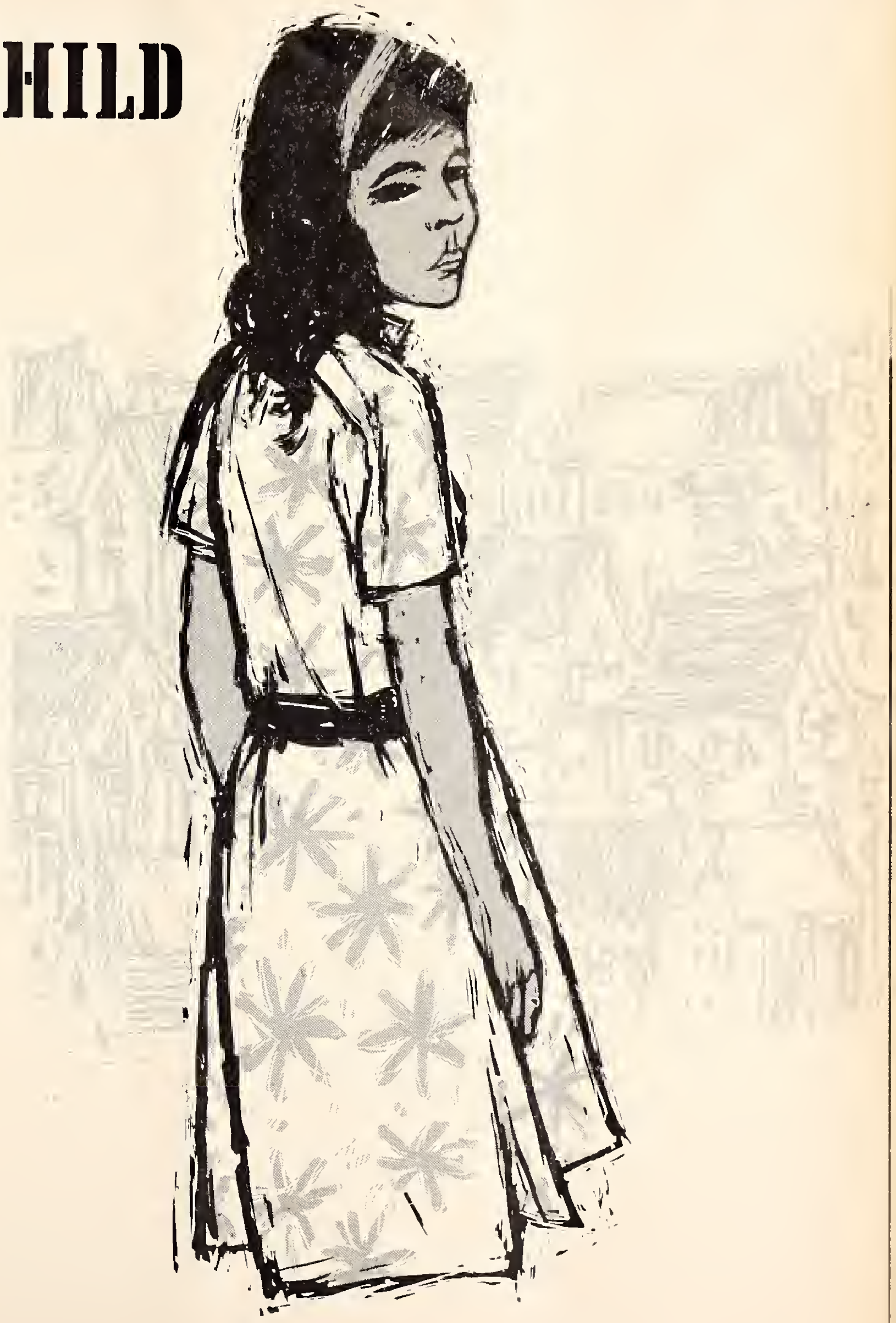
I am grateful for the imaginative program which our workers develop in response to the challenges of radically different cultures. I think of the joint Missions-Christian Service program at Cuauhtemoc in Mexico, the Mennonite Central Committee ministry at Atlaomulco near Mexico City, the volunteer medical ministry at Grand Riviere du Nord in Haiti. After visits to these places I glowed with gratitude for the youth whom God has placed in the service of His church.

Imagination and Creativity

One illustration lingers in my mind from Addis Ababa. In the center of this capital city of Ethiopia — as in New York where forty-second Street meets Broadway —is a Christian bookstore: the Menno Book Store. One hundred yards down the street is the Soviet information center and a hundred yards beyond, the United States information center. I visited all three and counted heads. All three were well patronized but actually that day the Menno Book Store had the most patrons. Here were the great options open to the new Africa today: the Marxist, the humanist, the Christian. (To make the story perfect there should have been on that street a Muslim information center.) I am thankful for a courageous church which dares to compete for the faith at the great intersections of the world.

I speak out of a heart of thanksgiving. I could have spoken a message of woe and warning. But I felt led to lift up a prayer of gratitude. This message of thanksgiving is appropriately concluded with the final words of a statement we adopted at Bethlehem last year: "We urge the brotherhood to be more concerned to live out the gospel fully in all areas of life, and to give itself to prayer to the end that the providence of God may overrule in the affairs of nations, that peace may prevail. And we pray for the direction of the Spirit that we may faithfully perform our mission as effective witnesses for Christ in a world replete with economic greed, hate, and warfare, and struggling with competing ideologies, remembering that we are pilgrims here whose citizenship is in heaven, and who are looking for the consummation of all things in the return of our ascended Lord and in His ultimate eternal kingdom."

NIGHT CHILD



Peter Ewing

I STOOD BY NIGHT on a little veranda on the second story of a large Chinese restaurant in India. I saw the need of the world.

The evening sky of Calcutta seemed to be a living thing. Monsoon clouds, low and threatening, reflected the strong glow of the neon signs of the city.

In the distance was the silhouette of a hotel. There the rich pay forty dollars a day for an air-conditioned room. Along the streets, the headlights of a thousand cars moved in twisted lines.

Below me in a side street a child began to cry. A coolie shouted, and a passerby cleared his throat. When I lowered my eyes I saw, not twenty yards away, a little girl. She couldn't have been more than thirteen years of age. Her black hair shone in the street lamplight. Her gaily colored cotton frock looked brave against the background of hovels where she lived. A little girl, brown-eyed, gaily dressed, thirteen years of age — perhaps less — and she was a prostitute.

As I watched a man approached. He entered into a sly conversation. Then they disappeared into the chaos that was her home.

The streets were lined with crude hutments. Filth and disorder breathed an almost definable sadness.

A little girl, brown-eyed, gaily dressed, a little human being who before her parents became refugees, might have had a chance to have grown into a mother with a family and a home.

Today on the streets of Calcutta another generation is growing up. It has no knowledge of green fields, or blue skies, or of goodness or badness. These are the children of the multitude of refugees who still haunt this city. They have no home, no fireside, no love, no hope.

I lifted my eyes and saw on the wall of a building, just above the place where the little girl had been standing, a large cross of a Christian church. In my mind's eye I saw the Christ who had suffered upon that cross. He looked at the little girl in her brave cotton frock with compassion and understanding. And then He looked at me. I felt naked in that moment, for I knew that I, who had so much, had given so little for that child of His with the black hair and the brown eyes.

Night after night that little girl, and hundreds of others like her, live this way. There is no other way for them, and there never will be until you and I give of ourselves and our substance to work the works of God, whose world this is and whose need He has done all that He can to meet.

A little girl, brown-eyed, gaily dressed—and she is a child of God. Her destiny may well be in your hands and mine.

NEWS

Pacific District Turns to the City

WHAT HAPPENS WHEN TWENTY-FIVE churches are scattered over five large states? The Pacific District Conference is the answer. This isolation and separation mark its personality.

Says Lester E. Janzen, the conference's president, "Face to face encounters are too rare, and while more meetings is not the answer, ways must be found to make each church member feel he is a part of the conference."

Conference meetings are limited to the annual June meeting and a smaller midwinter meeting. This year the yearly meeting is being held at Dallas, Ore., June 6 to 9. Janzen, who is pastor of the Menno Church, Ritzville, Wash., will preside.

"With congregations now located in five states, with as much as twelve to fourteen hundred miles between the most distant churches, ways must be found to bring more homogeneity to this fellowship of churches," says Janzen.

This concern is echoed by a number of other conference officers. Arnold C. Reimer, Reedley, Calif., says, "One of the most needful things in our Pacific District Conference, I feel, is a closer fellowship and to get more in line and behind our whole General Conference effort. Our first loyalty is to Jesus Christ and the second to the work which He has entrusted to us." Reimer is a member of the Home Missions Committee.

Another member of this same committee, Alvin Voth, Aberdeen, Ida., interprets this as a need "to educate and instruct the leaders and some ministers [in] the importance of loyalty to the General Conference principle in order to work more harmoniously."

Also from Aberdeen is Marvin D. Linscheid, a member of the Christian Service Committee. He feels the conference should "work towards a definite spirit of unity."

E. H. Widmer, Albany, Ore., a trustee, saw more harmony if the group could "work more closely with the seminary at Elkhart and the Grace Bible Institute."

Of the five men who listed unity as the first need of the conference, only Janzen is a minister.

Another effort at unity grows out of questions raised at last year's meeting. At that time delegates from the Onecho congregation, Colfax, Wash., raised concerns about disturbing trends that they felt they saw in General Conference activities. Most of these charges were documented with quotations from the General Conference's publication, *The Mennonite*. Assurance about the positive nature of the General Conference program was given at that meeting by Erland Waltner, Elkhart, Ind., the General Conference president in 1962. In an attempt to provide additional assurance, the district conference agreed to study the editorial policies of *The Mennonite* and the peace organizations with which the General Conference cooperates.

Reports on these studies were made at the conference's midwinter meeting. Further reports will be made at Dallas this week.

The Onecho congregation will probably not be represented. In an announcement in the June issue of the Pacific District *Messenger*, Janzen said: "It was with deep regret that word was received from the Onecho Mennonite Church, Colfax, Wash., that at a congregational meeting on April 7, the church voted to withdraw from the Pacific District Conference and the General Conference Mennonite Church. We continue to pray for the Lord's blessing upon them in their ministry for Christ in their community."

A brighter area of conference activity has been in Phoenix, Ariz. This congregation joined the conference last year. The Conference has purchased a one acre lot to start a new building there. Albert H. Epp, Downey, Calif., chairman of the Missions Committee reported on the purchase. "The site is on Northern Avenue within a half mile of the Black Canyon Highway, an important freeway which runs from the heart of Phoenix, north to the edge of town."

The conference faces other calls for church extension. Says Epp, "We need to face our growing responsibility due to the great influx of people into these Pacific states. Now that California has become the most populous state in the union, we need to rise to the challenge with an agressive outreach in our urban areas."

Lyman Hofstetter, Pico Rivera, Calif., agrees. He sees a need to "set up some concrete guiding principles for the establishment of new churches in the city. Together with this concern is the need to expand our vision for the Mennonite church in the city."

Jack Nikkel, a trustee from Shafter, Calif., puts his finger on one problem Mennonites face. He said the conference needs to "gear itself to meet the demands of difficult days and learn to accept the non-German as a Christian and acceptable church member."

In building urban churches, Epp raised the question of priority: "Some way will need to be found to spend less home mission money on struggling rural churches, and more on new urban developments."

Alvin Voth expressed a concern for the other churches. "The Home Missions Committee could use more financial support to help the smaller churches of our conference."

Peter Peters, Sweet Home, Ore., feels that some congregations could become self-sustaining. He feels there should be "a more pointed encouragement (by paring requested conference subsidies) to young churches to become self-supporting as quickly as possible."

The bulk of the conference's money goes to home missions. This has its strength and weaknesses. Says Janzen, "While we did not fully meet our operating budget, possibly more money was received than in any previous year." He sees this due to the interest stimulated by the Phoenix project. "The contributions to a conference are to an extent a barometer of the interest of the people."

Hofstetter, pastor of a church at Santa Fe Springs, Calif., sees in this a need for "a deeper sense of stewardship. The majority of our budget is directed toward the work of home missions. We are limited in our outreach because we have not met our budget for a number of years."

Other projects of the conference during the last year include a retreat workshop held at Portland in December. Fifty-seven people from twenty churches attended. An inter-Mennonite ministers meeting studied evangelism and city missions.

The conference is taking an increased interest in the General Conference work among the Indians in Arizona. A resolution at the group's winter meeting agreed to invite "the Arizona missionaries and Hopi leaders . . . to attend the Pacific District Conference." Contacts with other Mennonite workers in the state are also planned.

Other programs and reports will be discussed. Says Janzen, "I would like to see a frank evaluation of our conference by the delegates. Are we moving in the right direction? What can we do to strengthen the conference? What new areas should we move into? Where does there need to be improvement?"

He adds, "It seems we have much to learn from those not in office or on committees, if they will only speak out and tell us."

Six of the seventy attending the North American Mennonite Minister's Conference were: John D. Friesen, Evangelical Mennonite Mission Church, Saskatoon, Sask.; Henry H. Dick, Mennonite Brethren, Shafter, Calif.; Nelson Kauffman, Mennonite Church, Elkhart, Ind.; Archie Penner, Evangelical Mennonite Church, Iowa City, Iowa; E. J. Swalm, Brethren in Christ, Duntroon, Ont.; and Erland Waltner, General Conference Mennonite Church, Elkhart, Ind. Dick, Kauffman, Penner and Waltner were members of the planning committee.

MINISTERS PROBE THEIR ROLE

Who is the pastor's pastor? This question came up at the North American Mennonite Minister's Conference in Chicago. This seemed to be a circular question to end all circular questions. But they topped it. Who is the pastor's wife's pastor?

The group agreed that both the pastor and his wife need a pastor. There was testimony that a wife can have her spiritual needs met by her pastor-husband. This was at best secondhand evidence apparently, since no women were listed among the seventy registrants at this inter-Mennonite meeting.

Most pastors expressed appreciation for opportunities to have someone else serve himself and his wife in the role of a pastor. Sometimes this might be another Mennonite pastor or a pastor from another church. Persons within the congregation may also serve in this capacity.

Theme of the conference, May 7 to 9, was "Our Fellowship in the Ministry with Christ." The group studied the Epistle to the Ephesians. Purpose of the meeting was fellowship.

Other discussions studied the person of the minister, his calling, his loyalty, and his witness.

One session talked about change. Pastors need a philosophy of change. They must see trends and plan for the future.

On the negative side the group agreed that Mennonites do not witness enough. Emphasis on separation from the world may be the cause. But separation should not be segregation. Some churches have felt that non-Mennonites might "weaken the faith and cause trouble for the faithful.

There is also a feeling that to be good a group must be small. This reflects a feeling of inferiority.

The real problem is that Mennonites do not witness enough. They need to believe that men can be won. Christ can keep His witnesses faithful in their witness.

A related concern was contact with ministerial associations. The group felt that contact with such groups could be helpful.

This was the first meeting of Mennonite ministers for fellowship and Bible study with representatives from eight different groups. The meeting was organized within the framework of the Mennonite World Conference. It was envisioned by Harold S. Bender, president of the world conference, who died last September.

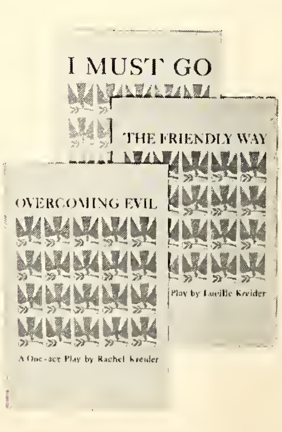
Representation at the conference

was as follows: General Conference, eighteen; Mennonite Church, twenty-two; Mennonite Brethren, fourteen; Brethren in Christ, seven; Evangelical Mennonite Brethren, five; Evangelical Mennonite Church formerly Kleine Gemeinde), three; Bergthaler, one; and Evangelical Mennonite Mission Church, one.

SUMMER SERVICE OPENINGS

Ninety-five voluntary service openings for this summer have been filled. Twenty-two additional applications are being processed. Voluntary service personnel are still needed however. A vacation Bible school teacher and an ag assistant are needed in Mexico. There is an opening at McCrossan Boys Ranch, Sioux Falls, S. D., for a recreation director and gardening and shop work supervisor. Fellows and girls to assist in work with our Indian missions are needed in Montana, Arizona, and Oklahoma. The unit at Eloy, Arizona, needs volunteers to help with migrant work there. Write to Summer Service, 722 Main, Newton, Kan., for more information on these projects.

Peace Plays



Three one-act peace plays. Performance time 20 to 30 minutes. No royalty. 75 cents each.

at Mennonite Bookstores

Berne, Indiana   Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

EVANGELICAL RACE STAND

The teachings of Christ are violated by race prejudice. Each man has inherent worth in the sight of God. All legitimate means should be used to eliminate discrimination.

This was the judgment of the National Association of Evangelicals in its recent annual meeting. The group met in Bluffalo, N. Y., April 23 to 25.

Gilbert W. Kirby, London, England, warned the group that the "day of white man's undisputed supremacy is over." He felt that Christians must look upon the less favored races as "the white man's responsibility and opportunity" rather than as the "white man's burden." Kirby is general secretary of the World Evangelical Fellowship.

In stating the position of the association, George L. Ford, its director said that the group "means to be vigorously and constructively involved with the issues of our times. . . . We are not going to react against our culture as the neo-fundamentatlists have done. Nor do we intend to accommodate to our culture as the liberals have done. We intend to follow the example of the New Testament church and penetrate our culture with the transforming gospel of Christ."

Ford took the occasion to deny rumors that the association is considering merger with either the American Council of Christian Churches or the National Council of Churches. He explained that the ecumenical movement presents organizational unity as the answer while the "neo-fundamentalist movement"—a term he used to describe the American Council—offers organizational separation as the answer.

Negroes as a group or as individuals have not been active in the National Association of Evangelicals. In the past they have been more evident in the National Council of Churches.

Recently a group of Negro churches have organized the National Negro Evangelical Association.

"We do not see this as being in competition with the National Association of Evangelicals or any other group," says Howard O. Jones, an associate of Billy Graham. Jones is one of the group's eight directors.

Reports at the Buffalo meeting indicated that a Canadian evangelical group was being considered. It would be similar to the National Association of Evangelicals which is a United States group with headquarters in Wheaton, Ill.

MISSIONS MAILING

Members of the General Conference responded enthusiastically to a recent direct mail campaign by the Board of Missions. An early count showed that 112 people from sixteen states sent in gifts averaging $27. Gifts varied from $1.00 to $500. The board is appreciative of the response and is hopeful that contributions will continue to come in throughout the summer to make possible the continuance of its work.

CENTRAL DISTRICT MEN'S RETREAT

The annual Central District Mennonite Men's Retreat at Camp Friedenswald will be held June 22-23. "The Church in a Changing World" is the theme of the retreat. Speaker for the retreat will be Shirley E. Green, St. Louis, Mo. He is senior secretary for the Town and Country Church of the United Church of Christ. Lotus Troyer will serve as camp pastor.

The charge to be paid to Camp Friedenswald will be $6.00 per person. This includes four meals (Saturday noon through Sunday), insurance, and lodging.

INDIANS IN PARAGUAY

There are about 4,300 Indians in the Chaco of Paraguay, according to statistics released by the Board of Missions of the General Conference Church. The Chaco is in the area where the first Mennonite immigrants to Paraguay settled. Three of the seven Mennonite colonies in Paraguay are in the Chaco.

Missions to the Indians are carried on in nine locations by the Mennonite Brethren Church, the Menno (Old) Colony, and the Evangelical Mennonite Church. The General Conference assists the Menno Colony by providing some personnel (currently, two) and financial support.

There are four tribes of Indians: Lengua, Chulupi, Sanapana, and Toba, the Lenguas being the largest group. Of the total 4,300, Indians who are church members number about 1,300.

CHURCH RECORD

CALENDAR

Conferences

June 6, 7—Mennonite Cultural Problems Conference, Eastern Mennonite College, Harrisonburg, Va.

June 6-9—Pacific District Conference, Dallas, Ore.

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Nov. 1-5—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Canadian

June 13, 14—Spring Missions Conference, Canadian Mennonite Bible College, Winnipeg, Man.

June 16—Commencement, Canadian Mennonite Bible College, Winnipeg, Man.

Central

June 22-23—Central District Men's Retreat, Camp Friedenswald, Cassopolis, Mich.

Northern

June 30-July 3—Youth Conference, Salem Church, Munich, N. D.

Western

June 9—Dedication and anniversary service, Zion Church, Elbing, Kan. Commissioning of Elda Hiebert for mission service.

Other

June 3—Commencement, Bluffton College, Vernon Neufeld, speaker.

MINISTERS

Peter Funk, Park Valley, Sask., will become the pastor of the United Church in Laird, Sask. He was a mission worker at Park Valley.

John Harder, Elkhart, Ind., will become the pastor of the newly organized church in Thompson, Man. Harder is a 1963 graduate of the Mennonite Biblical Seminary.

Arthur E. Keiser, Quakertown, Pa., has been called as pastor of Grace Church in Enid, Okla. He will go to Oklahoma the first of July.

Norman Schmidt, Filer, Ida., has resigned the pastorate of Faith Memorial Church, effective August 31.

Herman Walde, Clinton, Okla. has accepted a call to become pastor of the First Church, Edmonton, Alta., this summer. He follows Arthur D. Dick, who is now a counselor for the Alcoholism Foundation of Alberta.

Lamont Woelk, pastor of the Hoffnungsau Church, Inman, Kan., has been granted a leave of absence for nine months beginning in September.

Dietrich Rempel, Chilliwack, B.C., will serve Hoffnungsau church, Inman, Kan., during their pastor's leave of absence. Rempel completed his first year's study at Mennonite Seminary in May.

WORKERS

Paul and Lois Dyck and their four children are scheduled to fly to India from Calgary, Alta,. on June 4. The Dycks completed one five-year term in India in 1962. During their furlough year they have been in Elkhart, Ind., studying at Mennonite Biblical Seminary.

Everett Graber, Pretty Prairie, Kan., was recently nominated for the Evanston (Ill.) Hospital's Employee of the Year award. He is being recognized for his initiative in improving methods and reorganizing the hospital print shop. He is doing 1-W service at the hospital.

Elda Hiebert, Elbing, Kan., has been appointed a missionary to the Congo. She will serve under the Congo Inland Mission Board with which the General Conference is affiliated. She is scheduled to leave July 24.

Robert W. Regier, Newton, Kan., has resigned as director of art for Faith and Life Press effective end of August 1963. In September he will begin study toward the Master of Fine Arts degree in painting and printmaking at the University of Illinois at Urbana.

David Unrau, Salem Church, Munich, N.D., will leave June 9 for 1-W work in Alaska.

Ronald Rich, North Newton, Kan., of the Bethel College Chemistry Department has accepted an invitation from Harvard University to do research there while on sabbatical leave from Bethel. He plans to carry on some laboratory projects already started at Bethel and to finish a book manuscript there.

Allan Wedel, Alexanderwohl Church, Goessel, Kan., was commissioned for his 1-W service. He will do work at a hospital in Los Angeles, California, area.

WORK OPPORTUNITIES

Housekeeper to live in with 12-year-old boy in Wichita. Contact Mutual Aid, 722 Main, Newton, Kan.

ITINERATIONS

Verney Unruh to Pulaski (Iowa) Church, on June 8.

PUBLISHED

The Lordship of Christ, a book composed of the reports given at the Seventh Mennonite World Conference was recently released. Entitled with the theme of the conference held in Kitchener, Ontario, August 1-7, 1962, the book is dedi-

Paul and Lois Dyck, Elda Hiebert (Workers); Arthur Keiser, Herman Walde (Ministers).

cated to the memory of H. S. Bender. Bender was president of the world conference for fifteen years and died shortly after the last conference. The book is available from Mennonite bookstores for $4.00.

The Ministry, A Most Rewarding Work has been published by the Faith and Life Press for the Committee on the Ministry. The eight-page pamphlet was written by Lester E. Janzen. Free copies may be obtained from the Board of Missions, 722 Main, Newton, Kan.

Poverty is the subject of Concern Pamphlet, No. 11, available from Don Reist, 721 Walnut Ave., Scottdale, Pa., or from the Mennonite Bookstore, 722 Main, Newton, Kan.. It sells for one dollar.

MARRIAGES

Joan Helen Cudo, St. Peter and St. Paul Church, Weyerhauser, Wis., to *Erland Stucky,* Eden Church, Moundridge, Kan., April 20.

Diana Opletz, Grace Church, Chicago, Ill., to *Walter Aschenbrenner,* Englewood Church, Chicago, on April 20.

Barbara K. Phillips, Dennis (Kan.) Baptist Church, to *Virgil L. Klassen,* Johannestal Church, Hillsboro, Kan., on Feb. 17.

Elaine Schmidt, Grace Hill Church, Whitewater, Kan., to *Lowell Miller,* Beemer, Neb., on April 20.

Douglas Shaffer, East Swamp Church, Quakertown, Pa., to *Barbara Gottshall,* Eden Church, Schwenksville, Pa., on March 23.

Kathryn Kay Loganbill, West Zion Church, Moundridge, Kan., to *Steven E. Goering,* member of Eden Church, Moundridge, Kan., April 5.

Mary Miller, Grace Hill Church, Whitewater, Kan., to *Bruce Kaufman,* Bethel College Church, North Newton, Kan., on May 4.

Herb Ruebke and *Mary Ann Whomans,* both of First Church, Pretty Prairie, Kan., on Apr. 28.

Carol Kay Schrag, Eden Church, Moundridge, Kan., to *Ralph W. Penner,* Johannestal Church, Hillsboro, Kan., on May 4.

Elmer Schrag, First Church, Pretty Prairie, Kan., to *Laura Ann Miller,* Newton, Kan.

Grace Nickel, Alexanderwohl Church, Goessel, Kan., and *Marvin Regier,* Tabor Church, Newton, Kan., on May 25.

Donna Pankratz, Lorraine Ave. Church, Wichita, Kan., to *James Dewitt,* First Baptist Church, Augusta, Kan., on March 4.

Dorothy Schertz, First Church, Normal, Ill., to *Maurice E. Hunter,* on Apr. 16.

Carol Voth, First Church, Newton, Kan., to *Percy Merle Holdeman,* on March 28.

Larry Bartel, United Mennonite Church, Wolf Point, Mont., to *Rebecca Epp,* Bethel College Church, North Newton, Kan., on March 15.

Abe Harder, First Church, Mt. Lake, Minn.; and *Margaret Sawatzky,* Bethel Church, Mt. Lake, Minn., on May 18.

BAPTISMS

Bergthal Church, Pawnee Rock, Kan., on May 19: Esther Deckert, Frances Deckert, Thaine Dirks, Ann Schmidt, Kathy Schmidt.

Bethesda Church, Marion, S.D., on May 26: Bonnie Ford, Judith Hofer, Janice Kehn, Bonnie Schmidt.

Boynton Church, Hopedale, Ill., May 10: Mrs. Rosa Haning.

Calvary Church, Barlow, Ore., on April 14: Diane Schumacker, Sharon Graham, Linda Rabe, Sandra Morris, Donita Bond.

First Church, Wadsworth, Ohio, on May 5: Walter Brady

Johannestal Church, Hillsboro, Kan., on May 5: Mrs. George Nelson.

LETTERS

1-W INFORMATION CENTER

Dear Editor: No doubt many 1-W units caught under the recent crossfire of criticism have been considering ways for extending their peace witness. I hope some of them are thinking about being peace information centers for the communities. Besides examining the basis for their own Christian peace position, interested members could gather materials on national and international peace issues from various sources. (The Friends Committee on National Legislation, 245 Second St. NE, Washington 2, D. C., is especially helpful.) Letters to newspaper editors and Congressmen can express concerns on current issues. And panel-discussion teams could make themselves available to clubs, church groups, and student organizations at nearby universities to present their own peace principles and concerns—and perhaps to debate with non-pacifists. If there are other peace groups in the city—Fellowship of Reconciliation, SANE, etc.—they could provide local contacts and a stimulating exchange of ideas.

The typical 1-W unit, due to its location and organization, has an opportunity almost unique among Mennonites for this kind of witnessing. *Anna Kreider, Box 451, Graduate Residence Center, Bloomington, Ind.*

THE COLOR OF CHRIST

To the Editor: Do you mind if I give my impressions of the Negro Christ and the logic of your argument [Mar. 26, page 224]? Frankly, you are way off the beam. Jesus never came to the Jews because they were in the minority. For those committed to the infallible scriptures He could never and would never come as a Negro. He was to come of the tribe of Judah and there would be no other way. In line with your argument I would rather say that He came neither black or white but in a blended color. On the other hand, God's chosen have always been in the minority. Furthermore, while I respect the Negro I must still go along with the Bible which has pronounced a curse on the descendants of Ham. Part of this curse is still being experienced. God forbid that I should contribute toward that curse. However, I must recognize the present dilemma as a part of the fulfillment of God's Word.

No! A thousand times no! According to God's infallible Word, the Messiah would never appear as a Negro, not even if He came today.

It's a fanciful idea but as God's leaders we dare not dabble in fancy. Your deductions reflect on your view of the Holy Scriptures. *Harold Burkholder,* 1515 *South* 10 *Street, Omaha* 8, *Neb.*

YOUTH

Elma Waltner

to land a job sell yourself

MY DESK IS PLACED so that I have a good view of the front door," the head of a large employment agency explained. "When a job applicant comes through that door my first view of him tells me a great many things about him. I can usually tell whether he is a good job candidate or not. Some other factors later enter in, of course. You can't ignore a job record and excellent references which he may be bringing with him, but I have found that my first impression is generally quite reliable."

The owner of a music store told us, "Looking for a job is a job in itself and should be worked at conscientiously."

The personnel manager of a large bookstore added this observation, "When a person comes to apply for a job, if he can't 'sell himself' to me, I am rather doubtful that he will be able to sell my merchandise to a reluctant public."

These three, as well as others whom we interviewed, were saying essentially the same thing, "First impressions are highly important." They are often a deciding factor in the decision of whether to hire the applicant or to turn him down politely by saying, "We'll let you know if anything turns up."

Not fair, you say?

We are inclined to agree with you —in part at least. However, since that seems to be the way things stand, it is best to accept the fact and go to a job interview prepared to make the very best first impression you possibly can.

How do you go about "selling yourself"?

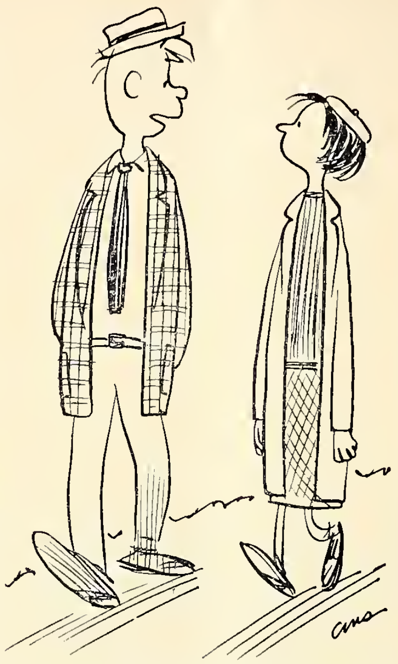
The businessmen who passed along the "first impression" bit had more concrete advice to offer on the subject.

1. *Plan your strategy.* Decide

what kind of job you would especially like to have; then consider what qualifications you may have to fill that job. Have you taken any courses in school that might be a help—business methods or typing (if you are interested in office work) or shop courses (if you lean toward mechanics)? What extracurricular activities have you engaged in that might have given you valuable experience — business manager for your school paper, for instance? Write down anything you can think of which might be a point in your favor.

2. *Know what you want.* List your preferences as to type of job, so that when the man on the other side of the desk asks, "What sort of job did you have in mind?" you can tell him. The "I don't know; but I'm willing to try anything" attitude might show you are willing, but it could also be interpreted by him as indecision. True, you might have to settle for something that is not your first choice, but you can at least try for the job you would especially like.

3. *Dress the part.* Put your best foot forward and be sure it is clad in a neat, well-polished shoe. That goes for the rest of your appearance too. Fellows, wear a suit or well-pressed slacks and sport shirt. A fresh shave and hair neatly combed will help to give you that fresh, well-scrubbed look that spells "good grooming." Girls, don't wear your party frills, but no sloppy sweaters or bobby socks either. The type of thing you would choose for working in is proper. And, by the way, park your gum in the wastebasket before leaving home. It's a "pet peeve" of many a businessman.


Charles M. Schulz, © 1963, by Warner Press, Inc.

" 'In the beginning God created the heaven and the earth.' . . . How's that for being able to quote scripture?"

4. *Don't be a "ten o'clock scholar."* If your appointment is for nine-thirty, don't show up fifteen minutes later. Punctuality is a necessity on the job, and it is equally so when you go for a job interview. It is better to be five minutes early than fifteen minutes late. If, for any reason, you cannot keep your appointment, be sure to let the man know.

5. *Have some idea of how much you are worth.* The question of salary always comes up. Usually it is best to let your prospective employer decide and, as a rule, he will have a fixed rate. However, should he ask what you expect to be paid, tell him. Your decision should be based on some before-hand research concerning the prevailing rate of pay for young people for that particular type of work.

6. *Believe in yourself.* Know your strong points and don't be afraid to do a bit of "horn tooting." No bragging, of course, but when the man behind the desk asks questions, answer them fully and clearly. Employers don't enjoy having to pry out every bit of information and soon lose patience with a "yes, sir—no, sir" game.

7. *Give the man a break.* One man told us that his main gripe, especially with young people, is that "they don't know how long they will stay with the job." Don't give him the impression that you are taking the job only until you can find something better. He might get the idea that you won't give it your conscientious attention. If you want only part-time or temporary employment, be sure to say so.

8. *Say your piece, then leave.* After the interview is finished, don't hang around. Thank the gentleman courteously for the time he has given you (even if he didn't give you a job) and walk out promptly.

9. *Don't give up.* If the first job you try for doesn't pan out, that's no sign there may not be one waiting for you somewhere else. And don't overlook the smaller business establishments. They are sometimes more willing to hire young people than larger places and they more frequently hire part-time help. No matter how small and unimportant you feel the job is, if you are hired and accept, give it your best. It is invaluable training for the higher-paying job you will someday hold.

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Youth Retreat in Mexico

THAT SCREECH OF "jay, jay" through the woods of the "La Golondrina" valley at about 6:00 p.m. on April 15 was meant to notify the wild-life that some twenty-six humans had arrived on the scene. The amount of provisions and bed rolls seemed to indicate that they would stay a while. Ponderosa pine, evergreen, oak, a sheltered valley, and a brook make this spot an ideal retreat from the world.

Before nightfall camp was made. In a clearing some boards put up on stilts and a fireplace for cooking served as an ideal open-air kitchen. Somewhere north of the stream the boys set up a dormitory. The girls chose the shade of a majestic pine south of the stream as their spot.

At 6:30 a.m. Fremont Regier rang the bell to announce the arrival of a new day—in case the fresh air and the birds' singing had not already made us aware of it. The cold water of the stream removed all traces of sleepiness. Alert for the day, each group went with its counselor to begin the day with morning devotions. To make sure the group was complete, we numbered off before our morning anthem and breakfast: *"Eins, zwei, tres, vier, fünf, seis, siete, ocho, nueve, zehn, elf, zwölf,* thirteen, fourteen, *fefftien, sastien—"* and so on in four languages. The food always matched our appetite — both were hearty. After the dishes were washed, water was dipped, garbage buried, and wood cut, each group went to its respective class.

Frank Isaac, Steinbach, Man., chose as his classroom a dried tree trunk. In clear, simple, and concise messages he helped us see what prayer, stewardship, and a complete surrender to God means. In a thicket, removed from camp noises, Abe Rempel interpreted the epistle to the Philippians to us. Under the leadership of Anne Neufeld we competed with the birds in raising a joyful noise to the praise of God. *"Wir weilen bei dem Lebenswasser"* was our retreat theme song.

After a hearty dinner there was rest period, crafts, volleyball, mountain climbing and nature hikes. In the evening we gathered again, this time to discuss problems of youth. The campfire service started later with a short program led alternately by the different groups.

The final campfire service will remain indelibly impressed in our memories. The wall of rock behind it reflected the warmth of the campfire to us, sitting in a semicircle around it. Above were the myriads of stars and the soft whisper in the pines. A hushed silence fell on the group as we listened to the challenge: "Choose whom you want to serve." Camper after camper stepped forward to give a testimony and add his fagot to the burning fire. After the breeze carried away the last strains of the song *"Alles was ich bin und habe, alles weih ich dir"* light after light lit up the dark path that led to the camp. *Helen Ens*

Youth News

ILLINOIS YOUTH MEET

The annual Central Illinois Area Mennonite Young People's Union Spring Rally was held May 5 at the Calvary Church in Washington, Ill. Officers for 1963-64 were chosen.

Elected were: President: Leo Desch, high school teacher, First Church, Normal; vice-president: Dan Sharp, Eureka high junior, Congerville Church; secretary-treasurer: Karen Streid, Chenoa high senior, Meadows Church; faith and life chairman: Jerry Hoffman, 1963 I.S.N.U. graduate, Carlock Church; service chairman: Ronald Row, Midstate College of Commerce 1963 graduate, Calvary Church, Washington; and Cinda Roth, Mennonite Hospital School of Nursing, First Church, Normal, Ill.

Additional cabinet members to fill out the committees will be appointed from Illinois area churches not already represented.

The cabinet is responsible for an area wide program in which the youth groups of the churches can get together for times of inspiration, Bible study, and fellowship. This past year's program has included three rallies, and a three-day Bible conference. *Robert Coon*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

CANADIAN WORKSHOP

On April 29 a group of young people of the United Mennonite Church, Waterloo, Ont., held a workshop. H. H. Epp, pastor of the United Church, was the leader. The theme, "Decision Making," was approached through role-playing.

After dividing the group in two, each half was given a choice of a particular role to play. The first chose a family setting with the problem of a girl wanting to go out on a date with a Jewish boy and the second that of a Youth Executive Meeting planning a controversial New Year's Eve church meeting.

From the "plays" we observed that in all decision making numerous points entered in. First of all there was argument caused by tension, secondly closed mindedness, thirdly there were alternatives necessary, fourthly consideration for others and understanding. We also found that fact finding and the atmosphere played leading roles. *Victor P. Rempel*

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COVER
Farmers in Magdalena, Colombia, thatch the roofs of a farm house with palm fronds. Says Robert Kreider: "Compared with three-fourths of the world's people, every one of us is fabulously wealthy: well fed; well clothed; well housed."

CONTRIBUTORS
Robert S. Kreider, Route 2, Bluffton, Ohio, is dean of Bluffton College and chairman of the Board of Christian Service. His article, "Our Vocation—World Witness" is adapted from an address that he gave to the Bethlehem (Pa.) sessions of General Conference, August 13, 1962.

Peter Ewing is a minister serving with the Bengal Refugee Service in India.

Elma Waltner lives at Bonnie Brook, Hurley, S. D.

CREDITS
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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

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EDITORIAL

Peace. How do we get it? The United States government started an argument on this subject. Let's listen in because it might include us someday. The government picked this fight with one of the world's leading peace organizations. (How about that?) It is the Fellowship of Reconciliation. It has offices at Nyack, New York, just outside the Big City. The fellowship was organized in England in 1914. It has 13,000 members including many ministers and some Mennonites. The group says that "love, such as that seen pre-eminently in Jesus, must serve as the true guide of personal conduct under all circumstances." Some of these circumstances include war, military service, and nuclear testing. The fellowship seeks "to demonstrate this love as the effective force for overcoming evil and transforming society into a creative fellowship."

On January 10 the Internal Revenue Service (an important government agency, you will admit) decided that the fellowship was not really a religious organization. It was political. Therefore it had to pay taxes. And the people who contribute to it cannot deduct these gifts from their taxes. This hurts. And there are many questions. But more background first.

The man from Revenue said that the fellowship had done three things. It opposed moving Japanese-Americans from their homes during the last war. It tried to get the United States to send surplus food to famine victims in China. It campaigned against weapons of mass destruction.

Says the government man: "Your main objective is the attainment of international peace by the abolition of armaments and other revisions in our program of national defense. This is an objective that can only be obtained by legislation."

That last sentence raises the question. How do we get peace? Will it come through laws? No. Says the fellowship, "Peace will not be made only through legislation, or indeed through legislation at all. Peace will be made as reconciliation and brotherhood become operative in international relations as in personal."

The aim of the fellowship is to change the world by changing people. This is an aim of the churches too. Someday the government man may come to us with the same complaint. The government may decide to take away our tax exemption. Perhaps churches and religious groups should not be spared from taxation anyway. We have grown accustomed to this right. We have expected it as a God-given privilege. Actually it is only a nation-given privilege. The government cannot be expected to approve of what the church is doing. If it is doing God's will it may eventually displease the state. This happened to the prophets. It happened to Paul. It is happening to the Fellowship of Reconciliation. We should be irked with envy. Why hasn't it happened to us? Haven't we been trying hard enough to change the world?

It has happened in Russia. State laws keep the church pretty much inside the walls of a church building. The only use that the government there makes of the church is to try to get its support for its peace propaganda. Perhaps the Russians are cynical and insincere about peace. But America doesn't always rate high on the sincerity score. This tax act is a case in point.

As always, the world wants to confine the church to harmless exercises. Talk about religion, that's fine. But don't bother us. The church gets this advice quite often. Thank God, we have (and are) a bothering church.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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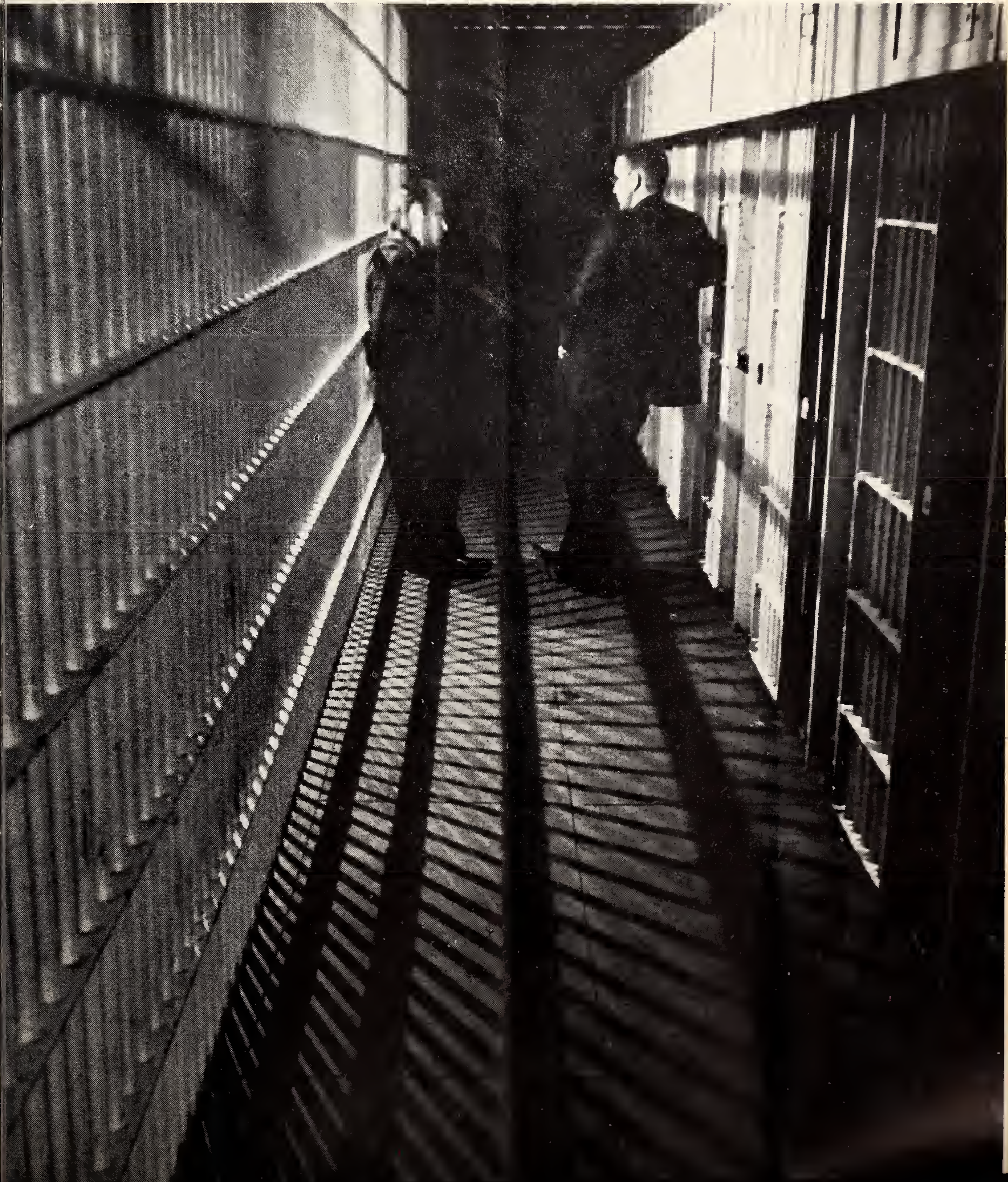
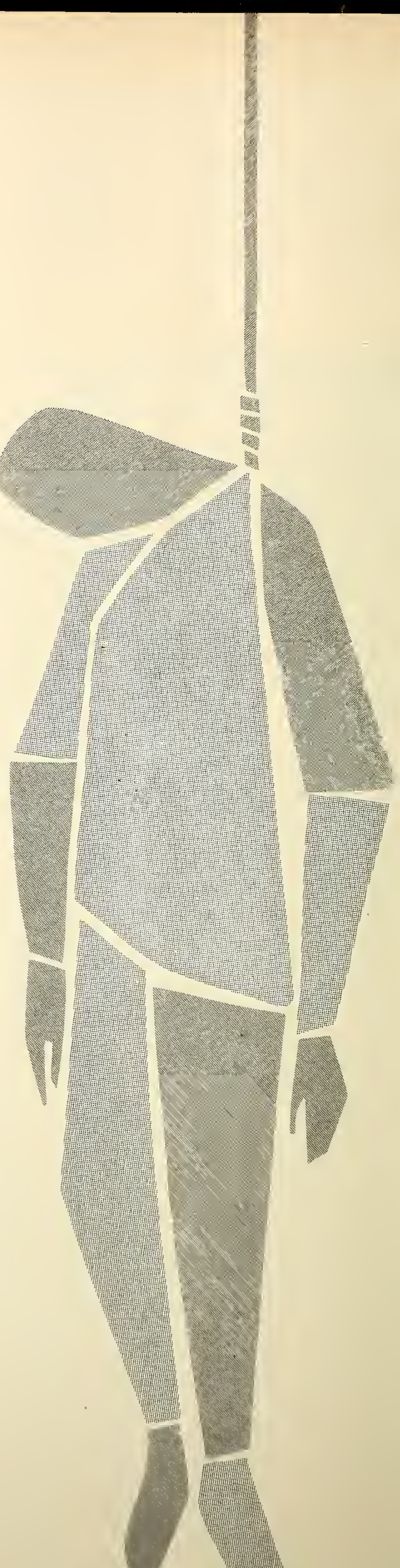
THE MENNONITE

78: 24 JUNE 11, 1963



Capital Punishment

The following is a slightly condensed transcript of a discussion that students and faculty of Bethel College had with John Howard Yoder.



With this kind of a group it would be out of place simply to try to reproduce off the cuff what I already put in a pamphlet* which you could read if you want to. I would only make two background points.

One of them is the fundamental question whether it is the Christian's business to speak at all to the government on anything of which, of course, capital punishment would be one example. And then one later question of more narrow biblical nature.

The State in God's Plan

Because of our nonresistance, people have told us "You can't participate in government," and we said, "OK." Basically the position has been that our discipleship was not consistent with major responsibilities at least in the police arm of government or in the policy-making executive parts of government. Assuming that that's right, what business is it of ours to speak to the people who are where we can't be about how they do what we can't do?

Assuming that the Christian church can do nothing in this realm as Christians and that all the people who are doing this are pagans, have we anything to say? (Of course, both of those assumptions are questionable. There are Christians in positions of political responsibility and we are not necessarily now completely out of the realm. But I'm trying to pose the problem in the sharpest form.) Assuming that we are a tiny Christian minority in the Roman Empire of A.D. 60 or in the Soviet Union in 1960; what business have we to speak to a pagan government?

The answer in the New Testament, I think, is quite clearly the proclamation that even though the powers that be don't know it they have a place in God's plan for the salvation of the world through the church. We know about it. This place is to keep the peace and defend man. Nobody will tell them if we don't. Telling them is part of the gospel because we are proclaming that God's purpose in this world is to save the world through the church, within the *framework* of the interplay of violences that we call the political order. Christ is Lord not only over the church but also over the world. The Christian proclamation is the proclamation that Christ is Lord. This not only qualifies us but orders us to speak to anyone about divine righteousness and the place of the social order in God's ultimate purposes.

**The Christian and Capital punishment*, Faith and Life Press, 50 cents

and Our Witness to Government

John Howard Yoder

Genesis 9:6

The second question is a much narrower one but similar in a way. The earliest Anabaptist confessional document, the Schleitheim Confession of 1527, says that the sword is ordained of God for the punishment of evildoers. "Outside of the perfection of Christ," which means in the world in general and under the law of the Old Testament, this is proper. In the New Testament it is not proper. This, we have taken it to mean, authorizes certain kinds of violence in the fallen world (not in the church, of course). This includes at least punishment—eye for eye and tooth for tooth—and perhaps the entire military operation—but *at least* the police function and the punitive function. This has seemed to be supported by the way in which the Old Testament legislation for a whole people of Israel—the Mosaic Laws or even the earlier very brief text in Genesis 9 in the form of God's orders to Noah—seemed to be orders for ethics for the whole world. These provided for some kind of death penalty and so it seemed to be said that we have two levels.

The death penalty is certainly not the way to deal with sinners in church but it is someone's responsibility thus to deal with offenders in the social order, and the text says, textually, literally, "If a man sheds blood, by man shall his blood be shed." And this is the one point at which actually textual debate—understanding of the meaning of the biblical passage—does contribute to the present conversation.

The closer we come to that Genesis passage—which I think is the basis of all the other things in the Old Testament and will suffice for now—the clearer it becomes that the reason man should not shed blood and the reason, therefore, that if a man sheds blood his blood shall be shed—is not a moral or a political reason, is not on the level of defending the social order or on the level of right and wrong, because we know that in primitive cultures the taking of human life doesn't have that kind of moral approbrium. It's a ritual concern, a "cultic" concern if we use the terminology of the anthropologist.

The blood of a human being is sacral—sacred. It is God's because it's used in the sacrificial rite. It is only God who owns this blood and only He can shed it. If an animal is killed, it can be killed only in a sacrifice. There was no secular slaughtering done in primitive peoples nor in early Israel. When an animal was killed, it was first of all a sacrifice and the blood belonged to God, and then some of the meat belonged to the man who brought the beast.

We see this in a number of ways and the closer we look at the text the more we see it. But it's striking especially in the fact that if a man is gored to death by a bull, then the bull shall be killed. That's not a moral problem, not a political problem; this is a ritual concern. Where blood has flowed, regardless of the reason, the guilty party's blood must flow.

We sometimes think we have simply risen above this kind of ritual sense of what is proper and improper, what is holy and what is profane. Maybe we have. But if we have it's only because there was something to it. And that valid meaning of ritual has somehow fit into the gospel. The valid meaning of ritual is that man does offend against the divine order of things and something like propitiation or expiation—to use technical terms—something like setting the moral order right again through sacrifice is called for. Why? I can't explain it—speaking as a philosopher, historian of religion, anything else that I'm not—but at least it seems to be the presupposition of Old Testament faith that it is the case, that when you interfere with the order that God has established by taking a life which only God has a right to take, then the order of creation is warped and to set it right calls for a sacrifice, namely, the sacrifice of the life of the murderer. But he is not punished because he has been entitled to punishment. He sacrifices himself because he is interfering with the divine order of things.

This was also the meaning of the holy wars of the Old Testament. They were not wars; they were sacrifices, they were cultic acts, they were ritual. We shouldn't relate them to the problem of whether or not you should have wars.

Well, what does that mean if I'm saying that the Old Testament has something to say to us? How does that relate to what we now do about the death penalty? The statement of the New Testament is that this entire ritual order of sacrifice and expiation was meaningful, was proper, was revealed, was required by God; but Christ has done away with it. His sacrifice of himself at the cross ends all sacrifice and is the end of all ritual. So if we can rise above ritual, it's because that whatever happened in Christ—and this is of course ritual language—has freed us from the older way of dealing with this same problem. We deal with each man as a man, each neighbor as a neighbor in whom God dwells, whom we have to deal with as if Christ were in him.

Limiting of Vengeance

This means the end of dealing with moral offense through expiation or for that matter through ven-

All the sociological and criminological arguments are against the death penalty. It does nothing to decrease the crime rate and it does a lot of things to interfere with the prosecution of justice.

geance. Most of the rest of the death penalty held in the Old Testament was rather vengeance than expiation. When we read that the punishment shall be eye for eye, tooth for tooth, burning for burning, dagger wound for dagger wound—this is not prescribing of vengeance nor is it the ritual that we have just been talking about, but it's a limiting of vengeance—for one eye, no more than one eye. If a man steals you don't cut off his hand, as the Arabs still do. The punishment shall be no greater than the crime.

So from the very start the Mosaic Law was limiting vengeance rather than calling for vengeance. The normal extension of this process is that in Christian times, times when the Christian gospel has an effect on a larger society, the vengeance that is capital punishment—or the expiation that is capital punishment—have come to the end of the recognition we had given them. Therefore we don't simply say: "The Old Testament is one level and that is still right for government; the New Testament is on another level which is right for us." We say: The "validity of Christ's lordship applies in such a way that the Old Testament right in its place, in its time, in the process of God's working with man, is not the standard now not even for government."

These two questions—the Old Testament demand for vengeance or for expiation and the general question of whether or not Christian people can speak to the government—are the only general questions we need to look at by way of introduction. But they are really central in a sense because all of the sociological and criminological arguments are against the death penalty. It has pretty well been demonstrated that it does nothing to decrease the crime rate and it does a lot to interfere with the prosecution of justice. There are long lists of common sense and sociological arguments against the death penalty. So your problem is dealing with the reasons why we have thought in the past that we shouldn't speak on the subject or that God wanted the death penalty.

You say that "an eye for an eye and tooth for tooth" was to limit vengeance. Do you think the Jews would have permitted the violation of one of their members without retaliation?

No, that's just my point. Retaliation is built in, not only to the human nature but also to primitive societies. In fact, the "institution" that carried this out was the *avenger of blood*—that's the way it's sometimes translated. It's actually the same Hebrew word as "redeemer"—the person who sets the moral order right after somebody is offended. It's the responsibility of the avenger of blood, usually the next of kin or the uncle, when there has been a murder, to go out and murder the other man. That was the normal procedure. But this was subject to abuse because, just as it still works in Sicily or in the Appalachians, usually to make one murder right it takes two. So the Mosaic Law was really setting a stake here, limiting it to punishment fitting the crime.

Then over the years there were rabbinical developments, for instance, there was more and more concern for being sure that the punishment wasn't too much and by the time of Jesus most of these penalties were replaced by financial payments for damage, which is a sign of the way in which the prophetic impact upon vengeance is always to limit it; and Jesus just did this to the end. It is a matter of vengeance and not of justice in the sense that the "moral order" calls for another death or another piece of suffering. There is nothing just and nothing moral about that.

Now how was an excess of vengeance handled? Who then administered justice?

Then the other party started. Just like in the Appalachians again. If the correction was greater than the crime then there was more correction which was still greater; a snowballing of corrections—which is precisely what happens in certain societies. These feuds go on for generations. So then the Mosaic Law came along and said, "No, we're going to have judges and the punishment is going to be no more than the offense," this was a terrific wallop in face of this normal drive. There is special significance to the story of Cain's descendants, which is the first tableau we have of what sin means. They built the first cities, made the first metal instruments and the like. . . . The line ends with Lamech who boasted about the fact that he always avenged himself sevenfold. This is the epitome of fallen society. In the New Testament it's precisely this figure, "sevenfold," which comes up in the description of Christian forgiveness. These are the extremes and justice is somewhere in between. There is no pure justice, but there are ways of limiting drives to vengeance and the ritual that motivated the drive to expiation.

If the sociological and empirical evidence is so convincing as you imply, then why is it so hard for us to convince society?

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I would feel that there are two explanations. The one is, in North America, a kind of fundamentalism which misunderstands the Old Testament—and it is especially strong in the West and Middle West—which actually believes that there is some kind of divine imperative for vengeance. And on the other hand there is a deep down emotional feeling that's just the same as in the time of Lamech. And when there has been this kind of offense, "this guy's just got to get it!" It is an emotional, subrational—not irrational—but just a visceral response to an offense against our security to think that the only thing we can do is get that person out of the way.

There is one further reason that we need to have more respect for and that is that there is one point at which the death penalty might have a deterrent effect. That is when somebody who is already in prison for life is trying to escape and shoots his guard because he has nothing more to lose by being caught and everything to gain by getting free. And so prison guards and policemen sometimes press for what they think is the protection of the death penalty. At least one state abolished the death penalty *except* for crimes against prison guards and policemen. Now that's understandable. I wouldn't agree because I don't think evidence proves even there, but at least you understand those people. They have a messy job, given them by society and they feel especially threatened. Anything that reassures them is a help.

I've heard that the justice of God demands that this capital punishment be carried out. Would you say that this doesn't hold because Christ was the final sacrifice?

There are different ways of saying it. We can begin with the history and say "the justice of God" is another word for the ritual need for restoring the order of the universe. But then we also have to believe the New Testament when it says this ritual need has been satisfied. The other more abstractly theological approach would be to say that it is Christ—and no philosophy or no legal order—who defines for us the justice of God. What does the Bible say when it talks about the justice of God? It says He "is faithful and just to *forgive*." Justice isn't a matter of recompense. Human justice is a matter of recompense. But the justice of God is precisely not that. It's a mistranslation, partly. The Greek and Hebrew words which are translated "justice" are more properly translated "righteousness," in the traditional ring that those words have for us. And they don't mean really anything about "eye for eye" or the impartiality or neutrality that we ask of a just man; it's rather faithfulness, reliability, Very close to the word "justice" is "steadfast mercy," another Hebrew term that bears similar meaning.

There wasn't always a need to fulfill this ritual basis of vengeance, was there? It seems to me they also had cities of refuge where the slayer was taken.

Yes, there was this one exception for unintentional killing. There were certain places where a person could be protected from the avenger. But the fact that these certain places were centers of sacrifice where there was a Levite operating, again demonstrates the fact that this too was a ritual matter. The men came in under the ritual protection of the altar and the priests in that place. But there is one qualification that needs to be added. There began then to be consideration for whether the killing was intentional.

How much can we expect the government to provide a society to live up to our expectations?

The issue of the death penalty is an excellent example because it is a point at which the connection is quite clear. Other questions, like whether we tell the government that persecuting minorities or enforcing racial segregation is wrong—in this kind of thing the connection between what we ask of the state and Christian morality is not always quite as clear.

Traditionally we've felt that we were imprisoned between two possibilities: We could either be puritans—using this word with a small "p" for a type—referring to the traditions of the churches which told the world how to operate. You set up a pattern; this is the way it must be in the city of Geneva and the nation of the Netherlands or the province of Cape Cod—and the government's responsibility is to make the whole society live on a Christian standard. This we're convinced is wrong. Wrong, partly because in order to do it you then have to lower the Christian standard, but wrong also because it gives people a misinterpretation of the foundation of Christian behavior. It gives people the idea you behave like a Christian because you have to. This gets people "all screwed up" for generations later.

The other alternative was that we work clearly with a dualism—on one level church ethics, discipleship, nonresistance, forgiving, and on the other level world ethics, eye for eye, tooth for tooth, capital punishment, war—and that there is no way to speak between the two. Traditionally Mennonites have thought you must choose one or the other. And since we can't be puritans then we must pull out of the whole thing.

My conviction is that both of those possibilities are wrong. The New Testament simply says we can speak to the authorities about what it means to be decent, what it means to be human, what it means to be honest, *case by case*. We can never really say what an ideal Kansas government would look like—that's a contradiction in terms, at least in Kansas. It's a contradiction in terms because the only ideal we know is the Kingdom of God. We can't have that where men are in rebellion. But what we can do is tell the statesman what he can do better. And here we can speak to him on any issue if we know enough to be able to be sure that what we're saying is on the subject and that it's a live option. If he's hanging all the criminals, we can say, "Don't do that!" We can even explain it in his language—not only our language. And if he's poisoning the atmosphere with nuclear tests we can say, "Don't do that!" Not because a Christian disciple wouldn't but because an intelligent statesman would not.

So case by case we speak to a definable offense by suggesting to the statesman the way he could be more just, more intelligent. We are under no obligation to have a total pattern for society that would work according to our convictions. That would be the church. We take into account the fact that the state is one of the expressions of unbelief and violence and hatred. We know that God is using that expression of unbelief and violence and hatred to hold things together. At certain points it could be a little less violent; little less unbelieving, little less hateful.

To what extent do you think the government is the arm of God or God ordained?

To what extent? I don't think it's a matter of extent. That is, it isn't that we know that God can use certain things the government does and other things He can't use. So whatever government does God can use it, but that never makes it right. God can use Hitler, God can use Stalin, God can use George Washington, and God can use Assyria. (Isaiah 10 is one of the clearest passages on this sense of how God makes meaningful the brutality of pagan nations.) But that never means that what they are doing is right. If we come at this thing like Puritans we say we must have a proper pattern, and then you measure any government by whether it lives up to the proper pattern. Romans 13 doesn't do that. It doesn't say that because Caesar is a relatively good guy or because the Romans at least had a constitution that therefore the powers that be are ordained of God. No, it just says, "whatever ruler is there, you are to accept and not rebel against him. You're to believe that somehow God uses that pagan ruler in His purposes." So it's not a statement on how good or bad the government is. It is on our attitude toward any government.

This whole Romans 13 passage is sometimes used to preserve a separationist attitude—that things are OK the way they are. Is there some way that this can be a little more constructive?

Romans 13 explains why it's not the Christian's business to attempt to set up a counter-government —to rebel against the state on its own terms and with its own methods. But the broader proclamation that Christ is Lord gives us not only reasons, "not only an excuse, but a mandate" to speak to anything that's wrong with our society saying that it must be better, saying also, "We as Christian disciples, are aiming still higher; but as a statesman you should at least do this much better."

I think one of the best examples is one which was cited once for me by a French friend who was trying to work in Algeria. The French police could stop anybody on the street, without any restrictions, without any kind of a warrant, and subject him to all kinds of physical mistreatment in order to get secrets out of them about what the rebels were doing. Most of the people probably did know something but this is not due process of law and is extremely inhuman and illegal according to any courts including the French. Now he didn't say to the policeman, "How can you do that and be a disciple of Jesus?" The policeman wasn't interested in being a disciple of Jesus. But he said, "How can you do that in the name of liberty, equality, and fraternity?"—which was on the policeman's letterhead, of course, as an agent of the French state.

Now this doesn't mean that liberty, equality, and fraternity are discipleship. They don't even exist, they're mythology. But it means that we speak to the man in terms of the ideals to which he himself commits himself. We say, "At least live up to that. At least be a man. At least be decent." We don't tell him that if he does decide to be a man and be decent that we'll be satisfied. No, we still wish he'd be a disciple. And if he gets as decent as we ask him to be now, we'll find new places where we'll ask him to be still more decent. There is no level of decency with which we would be satisfied in the pagan world. We are always asking for more. And really we're never asking for decency but we're asking for discipleship which is way up there somewhere on the scale of degrees of unselfishness. And yet we have a mandate at every level to tell people that the only way they can move and be human, be moral—is up.

We can look at our own government and say we have certain qualities here that we want to preserve and we can see places where it is not very good, but in communism it is hard to see any good in that. How can we look at this as an arm of God?

Paul's willingness to accept the Roman government had nothing to do with his looking at it and finding some things he could like. It was a government which had crucified Christ and was probably going to crucify him. The very next year, after he wrote they made living torches out of the Christians in Rome. It was nothing to do with our approval of the thing. It's just the way it is and God's using it. God doesn't want us to spend our time getting that dictator out.

Obviously, we have some preferences; although it's only in North America that the difference between communism and what we have looks this important. The common man in Brazil would rather have Khrushchev, from what he knows about Kennedy. Maybe that's because he doesn't know the right things about Kennedy. In any case the difference is not as black and white to most people as it seems to be to us. But even if it were, the responsibility of Christians in the Soviet Union is to pray for their government and be subject to it and do the best they can. And our responsibility to Christians in Soviet Russia is to encourage them to do that and not try to make fifth columnists out of them.

Would you say then that our Mennonite forefathers were wrong when they left Russia and other countries because of the condition of the state?

What I think is clearly wrong is rebellion against the state. I don't think emigration is the same issue. It's still an issue but, of course, some stayed as well. If you say they were running away from military service in Russia in 1870 then that might sound irresponsible. If you say they were going to evangelize the American plains then that sounds good. But if they had risen up and said, "We're going to resist this thing," I wouldn't have seen the grounds for this. And certainly there are some places where the Christian's duty is to stay. I think the Christian's duty in East Germany now is not to emigrate. And those who do are falling down on their responsibility. Not only that but they are getting the gospel mixed up with Western military power.

Peacemakers in Taiwan

Martin Buhr

The first-time visitor to Free China chuckles at the thought of tiny Taiwan devouring the giant mainland. But soon he knows that it is not a pretense. The uniformed soldiers, the screaming jets, the steel and concrete forts are real. Everywhere there is grim purpose.

Taiwan is like a nut in the paws of a nutcracker. In the land area and population Formosa is dwarfed by her tormentor across the straits. Nevertheless, several factors favor the Nationalist Chinese.

Considering themselves wronged, the Chinese are implacable foes. And in their books there is no blacker record than the day democracy was uprooted, causing a battered army to flee for her life. The restless spirit of democracy in exile can know no peace until wrong is righted, until the torch of freedom burns again in every high and low place throughout mainland China.

Newspapers, schools, and recruiting centers reflect the temper of Taiwan. The headlines trumpet glorious victories in future encounters with the Reds. Schoolgirls and boys learn early to act out skits portraying the atrocities suffered on the mainland. Here is visible the growth of a new nationalism. Students do not identify themselves as Taiwanese, Cantonese, Hakka, or aboriginese, but as Chinese. Every morning they all sing the same national anthem, salute the same flag, and speak the same language in the classroom.

Young draftees heading for their military training carry the spirit of the nation. From many railroad stations the boys leave in special cars. Feelings run high, prompted by red ribbons, cheering crowds, stirring drums, deafening firecrackers, and flying flags.

Chains do not shackle the soul of this race. Whether in San Francisco, Vancouver, Hong Kong, Bangkok, Singapore, or Manila, loyal Chinese have China flowing through their veins. Considering then the nature of these people with their centuries of family unity, it is not too strange to think of their going back en masse to the land that spawned them though it be a pilgrimage of broken bodies and spilt blood. Here is a nut that will smash the nutcracker!

Many bloody battles have been fought over Taiwan. The greatest threat to freedom and national safety is from the 800 million Chinese living on the mainland whose shores are a scant 100 miles away. The United States Seventh Fleet patrols the Pacific. Hundreds of years ago a foreign religion came to Taiwan. It taught nonviolence. From India to China came Buddhism. Today there are more Buddhists on little Taiwan than there are in huge India. India is noted for her neutralism and for her pacifism whereas Taiwan bristles with weapons. It seems ironical that Buddhism, which corresponds with India's political views, should be on the decline there while it gains followers in a country committed to battle.

A Buddhist monk takes a sacred vow to preserve life. Strict Buddhists are vegetarians. Monks can be seen at market places buying fish that still show signs of life. They then restore them posthaste to the streams. However, Buddhists are not exempted from the draft. They take military training.

We held a seminar on peace at a mountain retreat. On the grounds military fortifications were being constructed. But religious freedom allowed men of peace to meet and discuss unmolested in the midst of activities by men of war.

Lest one shout hallelujah too soon, there are serious problems. Taiwan is subject to martial law. Security measures curb all forms of anti-government activity. Prisons restrain the citizen suspected of political activity. There are prisoners in the prisons. Occasionally, the government bars foreigners from returning because of suspicious sympathies or careless words.

A preacher refused to obey his draft summons on the ground of biblical principles contrary to killing. A letter to the editor of a newspaper explaining the provisions other countries have made for conscientious objectors did not free the preacher from jail. Where religious people behave with moderation, there is religious freedom. But there is hardly accommodation for an outwardly soft touch such as pacifism. Foreign motion pictures with pacifist themes are rejected by the censorship board.

Living in this part of the world we are faced with the overwhelming task of reconciliation. How are man and man reconciled? How are God and man reconciled? How are God and the communist reconciled when Christianity and communism are opposed? Who will lead?

It must come by the instruction of the Holy Spirit. Christians as obedient disciples cannot do less than follow the commands and precepts of Christ. But as foreigners we cannot press too hard. We need fear no ill for preaching peace beyond expulsion from the country. Others live in the shadow of the gallows. Let rather the Holy Spirit of God choose whom He wills to be a martyr in executing His purposes in the affairs of mortal men.

I believe in peace and think of it as a force that must be harnessed and put to work. And if I should have to give my life for this conviction, that is but little suffering compared to the suffering I would have to endure if I took the life of another. In the question of whether to fight or not to fight, it is a matter of who should die—the man on the enemy side or myself? And so I would choose to die rather than to take his life equally undeserving of death.

NEWS

Protestants View Parochial Schools

A RECENT PROTESTANT study opposes the use of tax funds for religious schools. Such use "undermines our historic ideal of separation of church and state . . . it would also severely damage, if not destroy, our public school system and our educational standards."

Such support would also split society. "It would accelerate the fragmentation of our society and particularly increase religious conflicts."

Roman Catholics have argued for taxes for their parochial schools. These schools, they say, perform a public function. They teach such secular subjects as mathematics, English, and science. They feel that there is no constitutional bar to receiving tax funds "in a degree proportionate to the value of the public function" these schools perform.

There seems to be weight to this argument. The courts, including the United States Supreme Court, have allowed public funds for books and school bus transportation for parochial school children.

However, the court has established specific limits in these cases. The aid went directly to the child or to the parent. No religious organization or school acquired new property because of the state action. None of the books or the buses could be used for the teaching of religion. The state kept complete control of the administration of all state funds.

Also arguing against further use of tax funds is the Catholic philosophy of education. It is similar to that held by other religious groups operating their own schools. All teaching in a parochial school, whatever the subject, should be permeated with a religious viewpoint.

A common complaint from Catholic parents is that they are doubly taxed when they pay for parochial schools while paying taxes for public schools. Says the study, prepared by George LaNoue, a doctoral candidate in political science at Yale University, "Public schools are supported by many taxpayers who do not directly use them, for example, single persons, childless couples, and corporations. Public school taxes are not use tax or substitute tuition payments but are a share in the total community responsibility for education."

Does refusal of tax support infringe on a parent's freedom of religion? No, says LaNoue. Religious liberty in America consists of freedom for people "to achieve their religious goals without help or hindrance from the state.

"The financial sacrifices parents make to send their children to parochial schools are no different from the financial sacrifices other people make to achieve their religious goals."

The LaNoue study was commissioned by the National Council of Churches' Department of Religious Liberty. It has been published in a fifty-six page pamphlet, "Public Funds for Parochial Schools?"

As a solution to the parochial school dilemma LaNoue suggests a "shared time" pattern. Shared time allows students primarily enrolled at parochial schools to take part of their course work in public schools. The parents are already paying equal taxes for these services. Students from public schools could also take courses in religion during school hours but on church property and under church teachers. This would be at the pupil's own expense.

This plan would ease the growing financial burden of supporting church schools. "At long last it would be possible for public and parochial school educators to cooperate in a constitutional way in the primary task of educating our nation's youth while giving religion the place in education it deserves."

WRITER HAS MANY READERS

Margaret A. Epp always knew that she would have to write some day. But she also knew, she says, "with desperate clarity that I never, never could!"

Yet fourteen years ago she decided to become a full-time writer. Since then she has published sixteen books and written a growing number of stories for children and teenagers. She has also written an adult novel about Mennonites in Saskatchewan. The novel is being serialized and may soon be published in book form.

In July she will lecture on fiction writing to a Writers Conference that will be held in Winnipeg.

MENSCHEN
SIND IN
ALLER WELT
VERHUN

GERMAN HUNGER CLOCK Three "Hunger Clocks" were used at the launching of the German Protestant churches' Fourth Bread for the World Campaign. Seen by tens of thousands of passers-by, the clocks, erected in West Berlin, Cologne, and Frankfurt, ticked off the number of people who had starved to death somewhere in the world minute by minute. Martin Niemoller, chairman of the Protestant church in Hesse and Nassau and one of the WCC's six presidents, inaugurated the Hunger Clock in Frankfurt.

Margaret A. Epp lives and works on a farm near Waldheim, Sask.,—the farm on which she was born. A member of the Evangelical Mennonite Brethren Church, she has many readers outside her denomination. These include Baptists, Methodists, Nazarenes, and Lutherans. Many other denominations have used her stories time after time in their publications.

Most of her books—stories for children—have been published by Moody Press, Chicago. Zondervan Publishing House, Grand Rapids, Mich., will soon publish her first major nonfiction piece. It will be a 400-page book on Christian socials.

At the present time she is working on a missionary biography. It will detail the lives of John and Mary Dyck who lost their lives in a plane crash in 1957. This manuscript will be published by the Mennonite Brethren Board of Missions, Hillsboro, Kan.

She received part of her education in Canada, and part in China. For six years she lived in China with her parents. They were serving under the China Mennonite Mission Society. A longer period of service was prevented for reasons of health.

In Canada she attended Bethany Bible Institute, Hepburn, Sask.; Prairie Bible Institute, Three Hills, Alta; and the University of Saskatchewan. She has also taken a correspondence course in writing.

What led her to writing as a career? She lists four things: parents, teachers, a missionary, and an injury.

It was her "parents who read aloud to their family on long northern winter evenings, and who prayed that each child might find the place God intended for him." She is one of eight children.

Of her teachers she says: "A teacher in grade school got me interested in the dictionary! Another aroused my imagination, or rather, channeled it. I was pronounced introvert, painfully bashful, and distrustful of myself and my ability to do anything. This teacher gave me confidence."

Though she once "knew" that she could never write, it was in China that she knew that she would. "A missionary in China gathered all of us MKs [missionary kids] around her once a week for a story hour. That was when I knew that some day I'd write stories for children."

About the fourth factor, she says: "A special injury early in life *shut me up* to writing—in a manner of speaking. Because of it I had to make an all-or-nothing choice when the time came. This threw me into full-time writing fourteen years ago."

Would she advise this course for others? "This is discouraged by most writers and editors, and however slow I'd be to advise anyone else to do what I did, yet for me I believe it was right. To be sure, I felt strongly guided to take this step of faith. And God has been true to His promises."

Margaret Epp will give four lectures on writing fiction at the Mennonite Writers Conference which will be held in Winnipeg, July 14 to 18. Also appearing on the program will be a former missionary to China who was born on the same field where Margaret Epp once lived. Paul H. Bartel, Regina, Sask., dean of Canadian Bible College will speak about missionary literature.

The writers conference is sponsored by a number of Mennonite groups and agencies. These include the General Conference Mennonite Church, Mennonite Brethren Church, Canadian Mennonite Publishing House, and Canadian Mennonite Bible College. The conference will be held on the campus of Canadian Mennonite Bible College, 600 University Blvd., Winnipeg.

Other members of the conference staff include Paul Erb, Scottdale, Pa., former editor of the *Gospel Herald*, who will teach poetry and devotional writing. George Derksen, Winnipeg, and Frank H. Epp, Altona, Man., will give instruction on article and news writing.

Also appearing on the program will be Lloyd Siemens and Rudy H. Wiebe, Winnipeg: and Maynard Shelly, Newton, Kan.

A special feature of the four-day meeting will be the opportunity for writers to have their material evaluated. Afternoon seminar groups will examine manuscripts and offer practical help to writers. These seminars and the conference are open to all writers and those interested in writing regardless of experience.

Persons planning to attend or desiring more information should contact H. T. Klassen, 11 Sterling Avenue 8; or Maynard Shelly, 722 Main Street, Newton, Kan.

FIRE DESTROYS SCHOOL

Fire completely destroyed the main building of Mennonite Collegiate Institute, Gretna, Man., on May 7. Built in 1946, the building was valued at $100,000 and insured for half that amount. Lost in the blaze were the school's records and library.

The school was founded in 1890 by H. H. Ewert. The current principal is P. J. Schaefer.

The Canadian Conference which had been scheduled to meet on the Gretna campus, July 18-23, has been transferred to Altona, Man.

BUDDHA DAY FOR HAWAII

April 8 would be designated as Buddha Day in Hawaii and become a legal state holiday under a bill expected to be approved by the state's House Committee. No opposition was voiced at a public hearing. There are about 100,000 Buddhists in Hawaii. Supporters of the legislation said creation of a Buddha Day would promote world brotherhood, and improve United States relations in the Far East.

MORE VOLUNTEERS NEEDED

In spite of a good response to the appeal for workers in the summer service program, the Mennonite Central Committee needs people for its ministry and in the units at Nashville and Atlanta.

In Nashville, where workers have opportunity to serve in a tutorial program with elementary children, four certified teachers are requested. Both men and women are also needed in Atlanta, to work in Bible schools, recreational activities with children and teenagers, and in club programs. These opportunities present themselves to persons intensely concerned with the challenge of interracial reconciliation. Recent developments in the South, while creating new pressures, also increase the need for a positive Christian witness. Volunteers for work in Atlanta and Nashville should be twenty years or older.

As service to migrants is expanding, additional personnel are required for the migrant program. Added to the units in New York who are working with Negro migrants from the South is a unit which has been newly opened this summer at Hoopeston, Ill., to serve migrants coming from the Rio Grande Valley in Texas. Men and several married couples are urgently requested to consider the possibilities available in the migrant program in New York and Illinois.

Since all the projects begin in mid-June (with the exception of the New York migrant ministry which begins at the end of June) applicants should respond immediately, in order to be incorporated into this summer's program. Where mail service is more than one day, a phone call would be in order.

The workcamp which is planned for August 3-24, 1963, at Brook Lane Farm Hospital, is also open for additional applicants. This program consists of work, study, worship and recreation and is tailored to attract persons interested in the general field of social work.

For participation in either the summer service projects or the August workcamp, apply to Claude Boyer, Summer Service Office, MCC, Akron, Pa. Deadline for workcamp application has been set as June 15.

INCREASED MEDICAL SUPPLIES

Although a number of doctors serving under the Mennonite Central Committee are in areas where the local government is responsible for supplying medicines and equipment, many of the clinics lack even the most essential equipment and are always short of medicines. In an effort to provide at least the basic equipment, contacts are being made with dealers in used equipment and hospitals that are converting to modern facilities or discontinuing. Letters have been written to 400 Mennonite physicians in the United States to request that they share any information they may have on the availability of used equipment.

The MCC also receives help from agencies such as Inter-church Medical Assistance (IMA), Christian Medical Society (CMA), and Medical and Surgical Relief Committee (MSRC). After becoming an IMA member, MCC requested each of its doctors to submit a list of needs for his practice and to indicate the amounts of each item he could use in one year. IMA offers a purchasing service for items not obtainable donated or in sufficient qualities to supply all the requests. Two percent of the donations go to the MCC. This percentage is based on the scope of medical work it does.

A handling charge of four cents per pound for items received from IMA has been paid for by the "Dimes for Medicine" project. This project is a Sunday school and youth group activity which consists of saving dimes and turning in the proceeds to MCC.

Medical supplies have been shipped to Java, Timor, Halmahera, Haiti, Vietnam, Bolivia, Taiwan, Algeria, and the Leprosy Mission in Paraguay. A shipment to India is also planned.

LAY MISSION OPENINGS

Americans go abroad for many reasons. Some are missionaries sent by the church. Others go for business and the government. Some are teachers. Others are engineers, electrical workers, radio operators, librarians, nurses, or translators.

These people too can be missionaries. Their Christian witness on the job and outside of working hours can preach the gospel. It is no easy task, because living in a foreign country is difficult. Terms of service may be short. The number of jobs available are not as plentiful as sometimes thought.

Information on the types and sources of foreign employment have recently been published. Openings in both the United States and Canada are listed. This item also gives suggestions on how to witness overseas. Persons interested should send ten cents for "Vocational Witness Overseas" to Inter-Varsity Christian Fellowship, Missionary Department, 1519 Astor St., Chicago 10.

WORDS AND DEEDS

The *seven presidents of the World Council of Churches* in a declaration for Pentecost: "There is much hopeful talk at present of Christian unity, and what was once the pursuit of the few has become the search of all. But unity *in the Holy Spirit* will undoubtedly demand sacrifices, as we venture into new paths chosen not by us but by Him."

A Danish film to be released in fall treats the "shameful methods" used by the Jehovah's Witnesses. Says the producer, Paul Vedel, "The hammer will fall hard on the heads of the leaders, but to a great extent they deserve it. They are responsible for seducing hundreds of thousands of people into a base and irreligious system."

CHURCH RECORD

CALENDAR

Conferences

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Nov. 1-5—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Canadian

June 13, 14—Spring Missions Conference, Canadian Mennonite Bible College, Winnipeg, Man.

June 16—Commencement, Canadian Mennonite Bible College, Winnipeg, Man.

June 30—Staff reunion at Mennonite Youth Farm, Rosthern, Sask.

Central

June 22-23—Central District Men's Retreat, Camp Friedenswald, Cassopolis, Mich.

Eastern

June 23—Dedication Service, First Church, Philadelphia, Pa.

Northern

June 30-July 3—Youth Conference, Salem Church, Munich, N. D.

Western

Aug. 2 — Commencement, Bethel Hospital School of Nursing, Newton, Kan.

WORKERS

Alden Bohn, Route 4, Elkhart, Ind., was elected president of the Association of Mennonite Social Workers on May 4. Other officers are Curtis Janzen, Chicago, and Ada Shaum, Indianapolis.

Mr. and Mrs. Paul Entz, Emmaus Church, Whitewater, Kan., will soon leave for Ethiopia for service under the Sudan Interior Mission.

Orlando Wiebe, Donnellson, Iowa, has been appointed to the staff of Tabor College to teach in the Bible department. He is pastor of the Zion Mennonite Church in Donnellson and is a candidate for the Ph.D. at the University of Iowa.

Norma Nickel, Alexanderwohl Church, Goessel, Kan., will teach in the Hopi Mission School in Oraibi, Ariz., beginning this fall. A member of the Voluntary Service unit, she will go to Oraibi in late summer.

Rebecca Nickel, Newton, Kan., returns to migrant work this summer, following a year of furlough. She has been in migrant work in Arizona since 1951.

Menno Wiebe, Clearbrook, B.C., has accepted a call to become executive secretary of the Board of Missions of the Canadian Conference to begin in June 1964. Currently he is a student at Mennonite Seminary.

DEATHS

Abe H. Bestvater, Alexanderwohl, Church, Goessel, Kan., born May 1, 1876, in South Russia and died April 30. His wife and ten children survive.

Henry Buhler, Alexanderwohl Church, Goessel, Kan., born June 24, 1884, died April 24. Four sons and five daughters survive.

Andrew L. Deckert, Bethel Church, Marion, S. D., born March 11, 1878, and died May 8.

Henry William Dyck, Menno Church, Ritzville, Wash., born Oct. 9, 1903, and died Apr. 22. He is survived by his wife.

Henry J. D. Janzen, First Church, Shafter, Calif., born in 1888, died May 5. Surviving are his wife, six sons, and one daughter.

Mrs. P. P. Quiring, Alexanderwohl Church, Goessel, Kan., born Aug. 16, 1882, and died April 25. Surviving are six children.

Mrs. H. U. Schmidt, Alexanderwohl Church, Goessel, Kan., died April 25, 1963. Surviving are two daughters.

Jake Schritter, First Church, Aberdeen, Idaho, born Sept. 6, 1911, and died April 24. His wife, two sons, and two daughters survive.

J. E. Hartzler, Goshen, Ind., was born Feb. 2, 1879 at Ligonier, Ind., and died May 24 at Lancaster, Pa. He taught Bible at Goshen College and at Bethel College, North Newton, Kan. He was president of Goshen College, 1903-18; Bethel College, 1920-21; Witmarsum Theological Seminary, Bluffton, Ohio, 1921-31. He became professor of philosophy and ethics at Hartford (Conn.) Theological Seminary in 1936.

Christian C. Kaufman, First Church of Christian, Moundridge, Kan., born Dec. 6, 1879, died May 21.

Peter C. Hiebert, Hillsboro, Kan., born April 7, 1878, and died May 27. He was the first chairman of the Mennonite Central Committee serving from 1920 to 1953. In 1922 he served as a relief worker in the Ukraine. He served Tabor College from 1908 to 1933. From 1926 to 1957 he was chairman of the Mennonite Brethren Conference Welfare Board. He was a member of the Hillsboro Mennonite Brethren Church.

MINISTERS

Henry V. Friesen, Mt. Lake, Minn., became the assistant pastor of Bethel Church, Mt. Lake, in December. He is a native of Saskatchewan and has served as an assistant at St. Catharines, Ont., and Beatrice, Neb.

Chryston Harms, Warroad, Minn., became the pastor of the Woodland Church, Warroad, in January. He is a native of Oklahoma, and has

J. E. Hartzler, Peter C. Hiebert (Deaths); Norma Nickel, Rebecca Nickel, Menno Wiebe (Workers).

served churches in Council Bluffs, Iowa, and Shattuck, Okla.

David Whitermore, Lansdale, Pa., has been called to serve the Grace Church, Lansdale. He had been serving as interim pastor.

Willis Thiessen, Ebenezer Church, Gotebo, Okla., was ordained a minister on May 19. Thiessen is serving as pastor of Ebenezer Church and preparing for missionary aviation service.

WORK OPPORTUNITIES

At least seven teachers are needed for the Congo right away. According to *Congo Contact,* published by the Congo Inland Mission at Elkhart, Ind., many teachers have left to take more lucrative positions in the new provincial governments. Congolese state school inspectors have warned that the missions schools will be closed unless qualified teachers are found. About 150 students will have to forego a high school education in a Christian school unless teachers become available soon. The CIM field committee is asking for seven people to teach pedagogy, mathematics, and science on a secondary school level.

BAPTISMS

Lehigh (Kan.) Church, on June 2: Patty Sue Birkle, Rosalie Frances Epp, Mrs. Nancy Hiebert, Connie Marie Jantz, Iris Fern Ratzlaff, Jolene Carol Schmidt, Dennis Wade Duerksen, and David Allen Goertz.

New Hopedale Church, Meno, Okla., on May 26: Kay Buller, Sharon Jantzen, Verna Eck, Mrs. Roland Koehn.

Salem Church, Freeman, S.D., on May 19: Belva Graber, June Graber, Wayne Penner, Marlys Preheim, Randall Preheim, Maureen Senner, Lee Ann Unruh, Carolyn Waltner.

Salem Church, Munich, N.D., on May 26: Evonne Dick, Darol Hoffman, Shirley Hoffman, Diana Hoffman, Melroy Schultz, Harvey Janzen, Larry Dick, Lorraine Schultz.

Walton (Kan.) Church on Mar. 24: Mary Sue Hiebert, Linda Lou Friezen.

Bethel Church, Mt. Lake, Minn., on May 26: Lynn Buller, Elaine Fast, Margaret Franz, Paul Fuller, Sawai Gadroen, Kathy Gaeddert, Joyce Goertzen, Steve Gruhlke, Alfrieda Gunter, Bobby Hiebert, Janlee Loewen, Dorothy Nickel, Charles Lehman, Barbara Pankratz, LaVerne Pankratz, Richard Peters, Kay Quiring, Mary Ann Quiring, Roger Rahn, JoAnn Rahn, Glema Regehr, Marianna Schultz, Jerilyn Wieler, Richard Wiens, Victor Klassen and John Strenge.

Emmaus Church, Whitewater, Kan., on June 2: Cheryl Claassen, Carolyn Busenitz, Gwendolyn Claassen, Joann Harder, Martha Thiessen, Blanche Esau, Elwyn Busenitz, Alan Klaassen, Marlin Thiessen, Donald Wiens.

LETTERS

PRAYER FOR THE SOUTH

Dear Editor: Thank you for your recent editorial on "Billy and Birmingham," as I might call it [May 21]. Mr. Graham has fled his native Southland and its problems; in so doing, he has abdicated his share in the glory that belongs to those, both colored and white, who have remained in the South and have resolutely faced the problems of the area and its people, bearing each other's burdens and looking forward rather than backward. It belongs to such men as Dr. Martin Luther King, Jr., who, like Moses of old, accepted the reproach of his people, suffered with them and is leading them to freedom. It belongs in no less measure to the many unsung white ministers who are leading their congregations to open doors and open hearts. Many of these have paid a high price for their faith and courage. It will belong to the congregations of God's people of all skin colors who will be found equal to the tasks and efforts needed. Because of these who stayed, America will yet be spared the dreadful dregs of Divine judgment foreseen by Abraham Lincoln in his Second Inaugural Address ninety-eight years ago.

It is to these men and women of the South who have remained and witnessed that the future of their region belongs, rather than those who left or those who preached hate. As Mennonites we know that no group strongly committed to tradition, such as we or the white South, moves forward into new conditions without resistance. We also know that when the steps of courage are finally taken, there is a great quickening of new life, as the coming of spring after a long hard winter. This must be our prayer for the South. *Victor A Dirks,* 12800 *Dupont Ave., S., Savage, Minn.*

DRAFT AND LOVE

To the Editor: Perhaps because of mail's travel, this letter may be inappropriate. I have enjoyed recently the discussions about the 1-W. I was so glad for Nelson's alerting letter. I feel sorry for those readers who choose to generalize from his comments about the whole program; I sensed that even he did not do this. Now the April 2 issue reaches us and hallelujah for Metzler's splendid editorial raising questions about the motivation of response of the 1-W!

As a non-participant with the draft law, I recall raising these questions with persons back in 1948 upon the renewal of peace time conscription, and the soon-to-be 1-W program. The issue of reason for response to government by individuals, and, the issues of conscription as an unchristian act in addition to militarism itself.

In these fifteen years, as a family man, still approached by the draft board, I've known those longings of one in prison, the pangs of the alley beatings, and the coldness of the Mennonite shunning. But we continue to pay the price with a joy and a freedom. We sense that freedom from those fears which bind persons caught in the tragic militaristic hysteria, and the blanket-government-obedience concept. We sense a joy that enables us to give in Christian love before, during, after, and despite the draft call or the law—not because of fear of what will happen if we don't, but in confidence in what will happen when we do. Because we have been loved and given to, there wells up within that innate desire to share. *Eldon Bargen, Cachipay, Cund., Colombia*

I Came -- You May Too

Anna Marie Peterson

I LEFT THE LIFE I had always known—a small protestant farming community. I transplanted my home to the city.

Instead of corn and bean fields I see a skyline of tall buildings; instead of farm noises I hear city traffic, sirens, and children's voices as they play on the city sidewalks.

Instead of living where the radius of a community is miles it is measured in blocks; instead of living in a community of predominantly one skin color it is various shades.

Instead of a family of one skin color I live in an integrated household of fourteen. (Mennonite House in Atlanta is an MCC unit house.)

Instead of allowing only a few minutes to drive four miles to work one allows time for a dozen traffic lights and heavy lanes of traffic; instead of seeing friends to wave at one usually sees only strangers.

Instead of being accepted as a family in any church or eating establishment we can easily be turned away; instead of people's heads being turned to us because of possible acquaintance they stare with disbelief.

Instead of teaching in a small farming community I teach children who have never seen a corn stalk, cow, or big; instead of consciously teaching subject matter I also unconsciously teach brotherhood (the children are classified Negro, I am white).

I left the life I had always known!

I am no exception. Today hundreds of Mennonite young people wonder where they shall go after graduation and hundreds of young people reach the conclusion their best opportunities are in the city. I did!

I live in a beautiful city. Magnolia blossoms burst forth in springtime; tall columns on homes show history in its glory.

I live in a progressive city. Large buildings continue to rise; expressways continue to be built; the population continues to grow. I live in a city of improvement. A senate seat is filled by the first Negro since 1907; eating in the restaurants of large department stores where one trades is now permissible.

I live in a city of action. A sign, "Don't buy here, unequal opportunity," and a boycott is almost one hundred percent effective; a mayor is elected and there is equal representation on all city commissions.

But strange to say:

I live in an ugly city. Slums stretch their area to many blocks; many children can only play on bare playgrounds.

I live in a backward city. The color of skin many times determines the availability of a job; illiterates number in the thousands.

I live in a city of segregation (although not as segregated as it once was). Living areas are distinctly defined; many churches and eating establishments still close their doors.

I live in a city of action. Our integrated family hears remarks of hate; a Negro living area comes too close to a white area and streets become walls.

Yet I live in a place which is more than all this. I live where one must stand up for his beliefs in Christ and His way; where one is forced to think beyond emotion; where one can witness history each day. I live on a frontier . . . one the world watches!

I searched for a city—one in which I could become involved in the real issues of life (not only to give but to grow). Thought, study, and prayer led me to Atlanta, Georgia.

One doesn't come to a city unprepared, alone, and not knowing which way to turn.

When coming to a city one packs his Christian values and principles, brings them along, and unpacks them. He comes with a purpose and he comes prepared to find himself in the church fellowship.

I left the life I had always known. You may too.

Some of Anna Marie's students at play. Lisa (top right) will go to Trinity School, a Presbyterian private school, next fall. She is the first Negro child to be accepted by the school.

For a vacation that is fun and worthwhile too

Go to a Retreat

CANADIAN RETREATS

Alberta

July 14-18
Teens Camp
Camp Valaqua, Alberta
July 19-21
Youth Retreat
Camp Valaqua, Alberta

Manitoba

June 28-July 2
Manitoba Youth Retreat
Assiniboine Mennonite Mission Camp, Headingly, Manitoba

Saskatchewan

July 12-14
Senior Youth Retreat
Elim Gospel Beach, Swift Current, Saskatchewan

UNITED STATES RETREATS

California

August 23-30
Young People's Retreat
Lake Sequoia, California

Idaho

July 13-18
Young People's Retreat
Palisades Church Camp, Palisades, Idaho

Kansas

July 29-August 4
Senior High Retreat (grade 9 completed)
Camp Mennoscah, Murdock, Kansas
July 29-August 4
Senior High City Camp (grade 11 or 12 completed)
Kansas City Church, 3950 Rainbow, Kansas City, Kansas

Michigan

August 5-11
Teenage Retreat (grades 10, 11, 12, and 1963 graduates)
Camp Friedenswald, Cassopolis, Michigan
July 29-August 4
Boys Canoe Trip (grades 10, 11, 12)
Camp Friedenswald, Cassopolis, Michigan
August 5-11
Girls Canoe Trip (grades 10, 11, 12)
Camp Friedenswald, Cassopolis, Michigan
August 12-18
Co-Ed Canoe Trip (high school graduates and over)
Camp Friedenswald, Cassopolis, Michigan

Missouri

July 9-14
Youth Retreat
Camp Redbud, Lake of the Ozarks State Park, Kaiser, Missouri

Oklahoma

June 24-28
High School Indian Retreat
Oklahoma Retreat Grounds, Hydro, Oklahoma
July 20-21
College Age Youth Retreat
Oklahoma Retreat Grounds, Hydro, Oklahoma
July 22-26
High School Youth Retreat
Oklahoma Retreat Grounds, Hydro, Oklahoma

Oregon

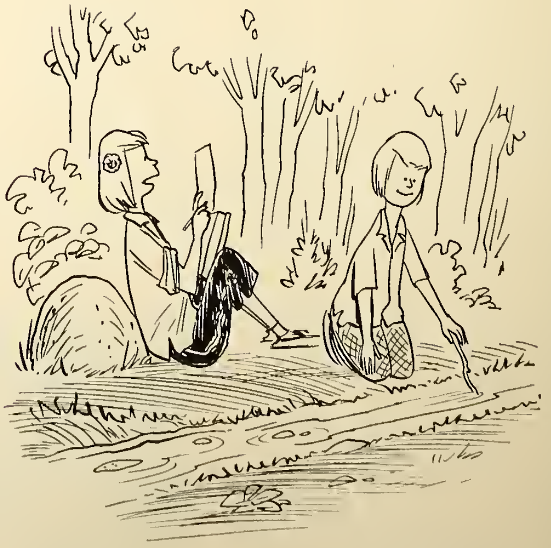
Plans for a fall or winter retreat incomplete

Pennsylvania

June 30-July 6
Young People's Retreat (grade 10 and above)
Camp Men-O-Lan, Quakertown, Pennsylvania

Washington

August 12-17
Teenage Retreat
Camp Gilead, Monroe, Washington



"I'm writing home to tell my mother about how the boy's camp is separated from our camp by a raging stream!"

Charles M. Schulz. © 1963, by Warner Press, Inc.

Youth News

Eastern District weekend volunteers at Brook Lane Farm.

Eastern District Project

Even though it was not Arbor Day, tree planting was in order for a group of young people participating in a weekend work project at Brook Lane Farm Hospital. Eighteen young people representing five churches in the Eastern District Conference reported for work on Saturday, April 27. The group arrived at Brook Lane the previous evening and spent the time then in fellowship activities. The emphasis of this project centered around work, education and fellowship.

The weekend volunteers had opportunity to learn how Brook Lane Farm Hospital carries on its program of treatment and prevention of emotional and mental illness. They talked with staff personnel about mental health; took part in the Sunday worship services in the hospital chapel and found recreation and fellowship with members of the hospital community. Their work detail consisted of transplanting some 140 evergreen trees to their permanent setting.

Myths and Facts on Married Life

1. *Opposites Attract.* Instead, individuals marry persons like themselves or their fathers or mothers.
2. *There is only one person predestined as a mate.* The truth: any well-adjusted person could probably marry another well-adjusted person.
3. *Love is all that matters.* There are a great many other factors.
4. *Marriage is taken lightly today.* High school student surveys show 90 per cent think marriage should last a lifetime.
5. *Marriage solves personal problems.* No, it very rarely does. It brings its own special problems.
6. *In a Christian home there is no conflict.* Conflict is inevitable in any marriage.
7. *I'm not marrying her family, I'm marrying her.* But, younger marriages mean more dependence on parents and in-laws.
8. *A good sex life means a happy marriage.* No—some couples had satisfying adjustment up to the time of divorce.
9. *More marriages are breaking up in America than ever before.* The rate, rather, hit a peak in 1946; it is now decreasing.
10. *It takes a baby to cement a marriage.* Babies are hard on a marriage, cutting down the time for husband-wife companionship— *Dr. Evelyn Millis Duvall*

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COVER

This is not death row, but it is a prison. It is a part of our society. Says John Howard Yoder: "The broader proclamation that Christ is Lord . . . gives us a mandate to speak to anything that's wrong with our society saying that it must be better."

CONTRIBUTORS

John Howard Yoder, 347 W. Cleveland, Elkhart, Ind., works for the Board of Missions and Charities and lectures at Associated Mennonite Biblical Seminaries. The discussion on capital punishment took place Feb. 8.

Martin Buhr, New Bothwell, Man., is serving in Taiwan under Missions-Pax. His overseas address is P.O. Box 508, Taipei.

Anna Marie Peterson, Rural Route 5, Box 197, Mount Pleasant, Iowa, is the service chairman of the Young People's Union. She spent the past year in Atlanta, Ga., teaching Negro kindergartners.

Paul F. Barkman, Taylor University, Upland, Ind., teaches psychology. His editorial appeared first in the Grace Children's Home (Henderson, Neb.) Messenger.

CREDITS

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Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

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EDITORIAL

by Paul F. Barkman

A great deal is being said about the fast pace of modern life, and the effect it has upon the physical and emotional health of our times. It would be well to take another look at the so-called "killing pace" to see if it has been correctly understood. Let me suggest that a fast pace of living may not be our real problem, but the sort of inner compulsion which drives us to that pace. The swift runner who wins the race feels that his fast pace makes him a stronger person each time he engages in it. There is also some truth to the statement that "hard work never killed anybody." If these are true, then why should a hard, fast pace be so bad? Perhaps there is a deeper problem, indeed.

There are, in fact several deeper problems. Among these is that our times offer so much that no person can do or enjoy it all. Unfortunately there are some of us who are not mature enough to be happy with what we have. We must always have something we don't have. Since there is so much more nowadays to be had, that means there is so much more now that makes us unhappy. In other words, many of us lack the maturity to appreciate what we have, so we will kill ourselves running after the things we don't have. It isn't the pace, it's the desire.

Also, there is too often a lack of maturity to easy, "No." With so many things which this or that person can ask of us we do not have a good enough sense of values to sort the really necessary things from the merely good things. Therefore we overload ourselves and do nothing well. This too is a lack of maturity.

There are people who have not yet discovered that life never offers complete and lasting satisfaction. For instance, even the meal leaves us satisfied for only a few hours. These people go on a hopeless chase for some condition in which every worry, concern, fear, pain, care, and desire will be completely taken care of. They do not find it, and in their disappointment and ignorance they keep working harder, and accumulating more of those things that cannot satisfy, in the hope that some day they will. This, too, is childishness. Earth is not heaven, and we should grow up to realize it.

Perhaps underneath it all is a basic human need to feel satisfied with one's self. We want to feel worthy and successful. We want not only to be able to say, "I did well," but "I am good." The trouble is that we try by external activities to gain inner goodness—and it doesn't work. Even Christians are materialistic enough to think—or perhaps they are not thinking—that they gain happiness by working harder. We keep trying until we fall from physical and emotional exhaustion.

Let's face the truth. We are not good and cannot make ourselves good. God can and will forgive and accept us. When a man can stop and look into the face of God and know that his bad, ineffective self is good enough for God to love, then what else is there that is really worth rushing around for? It may be that for such a person there won't be a "killing pace" any more, or it may be that the pace just won't kill.

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THE MENNONITE

78: 25 JUNE 18, 1963

An imaginary account of what a father learned about camping.

no bugler, no camp?

C. F. Messinger

My son, George, has just signed up for junior high camp this summer. He had such a good time last season that he could hardly wait until the application forms were available for this year's big adventure.

I was rocked back on my heels a little when George returned from Hemlock Cove last July. What he related was a far cry from what I was expecting. I guess I was wanting him to relive exactly the experiences I had at church camp back in the thirties. I had been expecting to receive and admire that indescribable craft article which would eventually find its way into my lower desk drawer or his mother's sewing basket. I was prepared to put my hand on his shoulder and listen to a play-by-play description of how his team won the all-camp softball league title. I was ready to hear how the daily tent inspection wound up in a tight contest and how the campers resorted to all kinds of devices to get the director to award them the top honors for the day.

I don't know why I had expected camping to be the same. Everything else has changed in the last twenty-five years.

When we greeted our camper on the closing day last summer and failed to hear a report on any of the above, I thought how dull camp had become. But, judging from George's enthusiasm, I couldn't safely conclude that camping had just degenerated over the years.

Since he ignored my queries about time-honored activities like softball and daily inspection, I decided to question him about the instructional part of the program. After all, this was a church camp, and certainly classes must have occupied a major part of the time! I pressed George further and learned that there were no classes, no all-camp hymn sings, no all-camp vespers, and no weeping girls at a last-night fagot service. In total confusion, I stumbled into the car with the last of George's wet clothes, snatched from the line, and asked myself, "What *did* happen?"

The next few weeks at home proved a genuine education for George's mother and me. Yes, things had happened to church camping. Thank goodness they had! In my middle-aged way, I may be nostalgic for some things, but three years on our Christian education committee have taught me how hanging on to the past can make for dead church teaching in the present. My long-past "glorious" memories of camp don't dull my eyes to the values of what camp planners are doing nowadays.

One of the first things I learned was that Hemlock Cove was organized in a completely different way. I had fully expected George to show me a mimeographed bulletin setting forth the daily schedule. When I questioned my son about this, he told me that his "explorer group" planned the program. This was a switch. It sounded like *dis*organization! Imagine twelve, thirteen, and fourteen-year-olds planning what they would do.

To my mind, this seemed like giving entirely too much freedom to young adolescents! I could envision only a kind of teen-age anarchy—gum-chewing campers lolling on the grass, hunched over comic books, fishing, wrestling, listening to rock-and-roll on their transistor radios. But, no. My camper-son informed me differently. The explorer group (I had not yet learned what kind of assault force this unit was!) sat down with the counselors. They talked over why they had come to camp and some of the things they had been looking forward to doing during the ten-day stay. That was the beginning of their planning.

Evidently this planning was successful. The group set forth a rather ambitious program of activities. Not one of them seemed to take it as an opportunity for a pure lark or a general bugging around. The group set some time aside each day to do some work with their Bibles. Here I thought I spotted the influence of the counselors, although I couldn't find any earmarks of coercion. George called this period Bible exploration. It seemed to me to be more of a wrestling with questions and problems the campers had on their minds. The questions were not the easiest in the world. They delved into such things as: What is man? What do I want to do with my life? Why be a Christian?

This explorer group was still a puzzle to me. When I pursued the matter, I realized that the whole layout of the camp would have looked strange to me if I'd taken time to survey it. An explorer group was made up of five boys, five girls, a man counselor, and a woman counselor. Here was the organization around which everything at camp revolved. Each group had a camp site of its own. The boys' tents and the girls' tents were in the same cluster. No longer was there a boys' campus and a girls' campus separated by a fifty-acre meadow.

I had expected George would be in several different groups. There would be a group with which he lived, an athletic team, a study group, and perhaps another group with which he ate. But, no, the explorer group was all these groups rolled into one!

One of our reasons for sending George to camp was parental concern—or is it anxiety?—that he get to know other young people. I wondered if being in a small group wouldn't be a handicap there. Then I found out that it was considered important for the counselors to know a few campers to a depth where they could be of some help to them. It didn't take too much readjustment of my traditional thinking to see that this was better than having counselors deal with a larger number of young people superficially. It worked out the same way in the campers' relationships with one another. In the explorer group, my son learned to know and more fully appreciate a few other junior highs. I found that this really meant a great deal to him; it gave him a better understanding of and a greater concern and consideration for other people.

Having been a Sunday school teacher myself, I was interested in the way the Bible exploration was handled. If it wasn't a class, what was it? It developed that the group spent some time each day in search and study, but it wasn't always the same hour. Initial discussion may have begun during the morning, and the group may have returned to it at different times during the day. Much depended upon what else the group had planned. Some members did independent study and research and reported back to the group. Role-playing, drama, and reading were used. Discussions were often at the group camp-fire circle. Sometimes they were held along the trail or, on rainy days, in the activity shelter. Generally, the discussion of the day turned up as the theme of conversations just before retiring.

Next I started exploring what had happened to worship. When I asked our camper who served as the vesper speaker, he informed me that there was no vesper speaker. He quickly explained that he felt it was better for his group to provide for its own worship. As I was trying to adjust my thinking to this new idea, George explained that the explorer group decided that worship was necessary to their daily life. They talked it over, did some study about it, and planned worships for themselves. They used various approaches and held their worship in different settings. Only once during the ten days did the entire camp come together for a service of worship, and then the explorer groups did the planning through their representatives. About the camping part of the program, I found that George's group did things at camp that seem much more interesting than the activities we had when I attended junior high camp. He did not seem to miss the emphasis on competitive sports, inspections, stunt nights. "After all," George said, "we play plenty of softball at home, and besides, it isn't every day that we can climb a mountain or broil chicken in the coals!" Outdoor cookery, hiking, canoeing, swimming, and camping out provide plenty of opportunity for adventure and the learning of new skills.

My research with George added up to the fact that this was a real camp, not just a church conference held out of doors. And it was real living together, not just an extended Sunday evening fellowship meeting. With this, I was willing to wrap it up and let it go at that.

But, later, at a church meeting I talked to one of George's counselors and learned that I knew only half the story. The people who planned that camp had deeper motives in mind, which I had been able to see only dimly in George's reports. For example, as this counselor saw it, an overnight campout gave young adolescents just the kind of situation they needed in which to assume responsibility. They worked shoulder to shoulder in essential activities. The entire group was responsible for all their gear, food, and shelter. If the stew was burned or spilled, no one could run to the supermarket for more. If a storm arose, they had to depend upon their own shelters. The main camp was too far away for a night hike in the rain. These fundamental life experiences gave the campers numerous situations in which they had to examine their daily actions in terms of their Christian faith and beliefs. Some of them—for the first time—began to realize what it meant to be *the church* for seven days a week—morning, afternoon, and night.

Well, I learned that a camp could be a church camp without a routine of chapel services, classes, and campers carrying Bibles wherever they go. The fact is that Hemlock Cove probably contributed more to George's Christian education than if there had been only formal classes. Not that formal classes are all wrong; they do have their place. My new view of camp has convinced me that it does not seem the place to line young people up in a row and conduct a lecture.

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas.**

I found that George's leaders were interested more in the way the campers interpreted the Christian faith in terms of daily living than they were in mere knowledge or factual learning. Learning at Hemlock Cove took place around the clock. All activities seemed to assume some importance in the learning experience. Not that every activity was planned in some artificial way to produce an experience that would make the camper a better Christian, but every activity did fit into a pattern that gave each camper a chance to work with others in new and different situations.

I still don't exactly know where the counselors got their basic directions. Certainly there must have been some course outline or book! George says that his leaders never used any course manual, but that the campers were directed to many books in the library in camp. I think that I am not too old to learn, so I want to investigate this a little further. Who knows, I might teach Sunday church school again, or even become a camp leader.

As my son gradually unwound and told us about his first junior high church camp experience, we began to develop a new appreciation for the men and women of our church who volunteer a week or ten days of their summer. This time is in addition to several days' training at the camp site and an ambitious reading program. It certainly must take a lot of patience. Not only patience, it must take a lot of know-how, dedication, and understanding. It is difficult for me to imagine myself, perfectionist that I am, allowing campers to make errors and produce imperfect results, and then sit down and evaluate what they did. It takes understanding and insight to focus attention on the process and the learnings that take place en route. But that is where the importance lies rather than in the finished project. Maybe I should try the counselor's way here at home sometime.

George has just returned from mailing his application. Last week he checked his camping gear and sewed the tear on his sleeping bag without a word from either of us. Soon he will be counting the days until he leaves for another ten days of adventure at Hemlock Cove.

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LETTER FROM JAIL

Martin Luther King, Jr.

Birmingham churchmen said that demonstrations for racial justice were unwise and untimely.

NON-VIOLENT DIRECT ACTION seeks to create such a crisis and establish such a creative tension that a community which has consistently refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored.

We concur with you in your call for negotiation. Too long has our beloved Southland been bogged in the tragic attempt to live in monologue rather than dialogue.

We have not made a single gain in civil rights without determined legal and non-violent pressure. . . . We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed.

Frankly, I have never engaged in a direct action movement that was "well timed," according to the timetable of those who have suffered unduly from the disease of segregation. For years now I have heard the word "wait." It rings in the ears of every Negro with a piercing familiarity. It has been a tranquilizing thalidomide, relieving the emotional stress for a moment only to give birth to an ill-formed infant of frustration.

When you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, brutalize, and even kill your black brothers with impunity; when you see the vast majority of your twenty million brothers smothering in the midst of an affluent society —then you will understand why we find it diffiicult to wait. I hope, sirs, you can understand our legitimate and unavoidable impatience.

NEWS

Northern District Strengthens Its Union

From February 5 to 7 the Northern District ministers met at Butterfield, Minn. Thirty-seven from five states took part. They studied fifty pages of papers on the subject of Christian witnessing. During the three day period the group took a bus trip to visit Faith Church in Minneapolis. This is a new congregation sponsored by the Northern District.

The conference produced exuberance and a feeling of unity. Abraham Friesen, pastor of Zion Church, Bridgewater, S. D., commented on this experience. He said, "This reflected a growing interest in the fellowship and working unity of the conference."

For the Northern District unity is both an achievement and a need. Says Paul Isaak, "It seems to me that we are getting to the place where we are better able to communicate our differences of opinion which are evident in our Northern District churches. The area of communication is perhaps more evident on the ministerial level." Isaak is assistant pastor at Henderson, Neb., and peace committee secretary.

Divisions in the district have often occurred over matters of education. J. Herbert Fretz, formerly of Salem Church, Freeman, S. D., saw the need to increase "communication between Bible institute supporters and college-seminary supporters." Related to this, he felt was the need to see the relative "merits of conference-supported missions versus independent missions, and the related issue of denominationalism versus ecumenicity." Fretz left the district earlier this month to take up a pastorate in the Central District. He had been a member of the committee on the ministry.

John Gaeddert, pastor of the Bethesda Church, Henderson, was also encouraged by the "willingness to talk midst differing opinions." He did feel, however, that the district needed to "strengthen our conference loyalties."

Isaak added a specific area in which more unity should be attained. He said the district needed to "find ways of bringing the young people of the district closer together in fellowship."

Young people were the concern of a number of other men. Said Vernon Buller, Omaha, Neb., a member of the business committee, "I feel that more could be done to recruit young people for the Christian service ministries, particularly for the pastorate and missions. I think that a greater attempt should be made to foster a spirit of fellowship and unity on a spiritual basis rather than attempting this through more organization and greater conference control."

But in the discussions with district officers, rural-urban strategy loomed largest. This has been true in all other areas of the church.

Generally there was appreciation for what has been done. Here the two most recent ventures have been churches established in Sioux Falls, S. D., and Minneapolis. But there was concern for an overall strategy. There was a special plea for the waning rural church.

Said Buller, "It is encouraging to note that the Northern District is maintaining a strong interest in missions. The attitude of the conference toward the need for city churches is also commendable."

Willard Wiebe, Mt. Lake, Minn., found special encouragement in this latter fact. "It seems to me that our district shows increasing interest in our responsibility toward the Christian witness in the city. This is doubly significant in light of the fact that a high percentage of our churches are rural—and small." Wiebe is pastor of the First Church and chairman of the district's committee on the ministry.

The interest in city churches has increased giving to the district's budget. Abraham Friesen, secretary of the missions committee noted, "Home missions outreach by our district has been very encouraging to the committee in that the churches have prayed and given in a most kind and abundant way to the work."

E. A. Albrecht, Bloomfield, Mont., saw a need to increase this support. "One of the encouraging developments is that the conference has expressed a deep concern for these people moving to the cities, and not only expressed a concern, but has enlarged the home mission budget and established two city churches. The home missions committee has made other surveys and I believe if there is to be growth and expansion in the Mennonite Church, we will need to put more and more effort into this phase of conference work." Albrecht is pastor of the Bethlehem Church, and secretary of the ministry committee.

But city work is a two way street.

This is the way John Gaeddert saw it. He felt a need to "acquaint ourselves with and recognize our urbanization movement and find ways to strengthen the dwindling, small rural churches." It was as necessary to do this as to "move with those who find their way into the cities."

Wiebe summed up what several others had mentioned. "We are now involved deeply in two significant projects—Sioux Falls and Minneapolis. The long pull is still ahead. We need to see these through, and already other similar challenges await us in other cities of our area. Something that is less dramatic, but just as difficult, is our need to share the problems facing some of our smaller, struggling, and isolated communities."

Achievements noted by others included stewardship and enlargement of the conference's retreat grounds.

Bruno Penner, Glendive, Mont., the district's president praised the conference for "the good financial support of the district program with its $22,105 budget. I think more churches are giving toward the total budget." Penner is pastor of the First Church of Glendive.

Herbert M. Dalke, Marion, S. D., saw progress in the district's camping program. He reported, "Last year the conference authorized the purchase of twelve additional adjoining acres at Swan Lake Retreat Grounds, Viborg, S. D. The retreat committee has made good progress in its work." Dalke is pastor of the Bethesda Church, and secretary of the education committee.

Among other needs expressed was a concern for help for ministers and more light on social problems. Paul F. Goossen, the district's vice-president said he would like to see "a seminar which will be informative and teaching in nature as a short refresher course for the ministers." Goossen is pastor of the Hutterthal Church, Carpenter, S. D., which will be host for the Northern District Conference when it meets June 20 to 23.

William G. Unrau, Freeman, saw the need for study as one including all members. "Somehow we need to become more concerned about taking a stand on some of the great social issues. Race and peace are the only social issues this district has taken a stand on. Perhaps before we can take a stand we need to study, discuss, and understand more." Unrau is pastor of the Bethany Church and chairman of the peace committee.

Both Goossen and Unrau called for action beyond study. Goossen saw a need to "develop a greater interest in being witnesses here at home in home mission projects and in home communities."

Said Unrau, "We do too much theorizing instead of getting involved in meaningful service. All we can do at conference is to report on our seeming aloofness. I myself share the blame in the committee that I serve."

Theme of the annual conference will be "Call and Recruitment of Christian Workers." Special speakers include George Groening, Winnipeg, Man.; Andrew R. Shelly, and Verney Unruh, Newton, Kan.

AFRICA CHURCHES UNITE For the first time Africa's Christians—twenty percent of the population—have a continent-wide organization, the All Africa Conference of Churches. The first meeting of delegates from forty countries took place in Uganda in April. One report called for the "africanization" of the church. This includes indigenous music and forms of piety. The 420 delegates worked in small study groups. In this group in the first row are: Pastor E. Mallo, Reformed Church, Cameroun, the co-chairman of the conference, and Archbishop Petros, Ethiopian Orthodox Church.

ONTARIO PEACE RETREAT

Seventy representatives from eight Mennonite and Amish groups met in May for a Peace Retreat at Paris, Ontario. Frank Epp, editor of the *Canadian Mennonite,* was guest speaker. Bible studies were led by David Janzen, E. J. Swalm, and Orlando Gingerich. In a letter sent to the congregations the representatives said they "felt a deep concern that Christian pacifism must be reemphasized amongst us if we as God's people are to be true to the light which the Spirit has seen fit to give us, and to fulfill the historic role that we as a people must fulfill if we are to be true to this light."

The participants "agreed that nonresistance is not to be understood merely as a teaching against war, or participation of Christians in the national armed services in wartime. It is much more a way of life, which, stated positively must issue forth in a loving relationship in everyday affairs; whether in the home, the neighborhood, the shop or office."

WORKERS NEEDED IN ARIZONA

A nursing supervisor, a coach, and elementary and secondary school teachers are needed by Indian American schools in Arizona. A number of Mennonites employed by the government in Arizona, are giving time away from their jobs to help in the General Conference missions at Oraibi and Moencopi.

Gerald Yost is a medical doctor in Tuba City and finds a way to help

Indian Christians by serving as co-treasurer of the church with an Indian Christian, thus helping the Indian church to learn to take care of its affairs. William Regehr teaches science in seventh and eighth grades in the Oraibi public school. Helen Penner is a teacher and librarian in Tuba City. Vern Preheim, associate executive secretary of the Board of Christian Service, returning from exploring service opportunities, expressed enthusiasm over the contributions these people are making to the work of the church in Arizona.

There are currently a number of openings in government schools and hospitals for Indian Americans. Persons interested in serving Indians should complete Form 57, which can be obtained from a post office. Nurses should write to the Tuba City Hospital. Applications for teaching in Hopi government schools should be sent to U.S. Department of the Interior, Bureau of Indian Affairs, Box 7007, Phoenix, Ariz. For teaching in public school on the Navajo Reservation, applications should be sent to State Department of Public Instruction, 165 Capitol Building, Phoenix, Ariz.

JAVA RESTAURANTS

Church-sponsored "restaurants" help to feed the poor in Indonesia. The "restaurants" (*warung pertolongan geredja*) are really just bamboo shacks where a rice mixture is served on banana leaves by members of the Javanese Mennonite Church. About 27 *warung* are now in operation.

Sponsored by service committees in the Muria area of the church, this interesting development was initiated at a meeting in October, 1962, in which the churches voted in favor of organizing a deacons committee to take care of the needs of the poor. By January 1962 local committees had been formed in practically all the churches and started as their initial task, milk distribution to pregnant women and all children under six years of age.

The restaurant idea is a new form of feeding station which eliminates the problem, sometimes encountered in foreign food distribution, of food supplies going into illegal channels. The food is consumed on the spot by the hungry.

The food served is a mixture of rice supplied by German and American Mennonites, and multipurpose food topped with some beans and canned meat for the price of five rupiah or less and gratis to all who cannot pay, regardless of religion.

Because the mixture is new and unusual, some doubted an enthusiastic consumption of the foodstuffs. However, it has been remarkably successful. Writes Dr. Marthe Ropp: "It is going over with a minimum amount of complications. Perhaps one reason is the Indonesian name we have given is (*Makanan Penuh Faeday*) which made sense to the people because they connected it with vitamins, which everyone is very conscious of here. It was made clear that these aid restaurants were more interested in putting out healthy, nourishing food than very tasty food. If taste were emphasized there would be more coming who may not need the assistance so much."

A fitting way to feed the hungry in the local situation, it has been financially workable too, in spite of the very high food transportation costs. Because the restaurants operate at a loss the churches have been asked to contribute. The only paid help are the cooks, and they are usually very needy people, often widows, who get their meals at the restaurant. Serving is done by local church members voluntarily.

The Javanese Church has been aware of the possibilities given her to channel the help given by churches abroad to the needy people around here. There is already concern and signs that it should not only be a channel, but that even in their poverty, there can be an active sharing of goods. In some churches each woman, in preparing rice to cook for her family, puts aside a spoonful which will be brought to the church on Sunday and later used in the restaurants.

"Some fear that the project is dangerous, suggesting that it stifles the initiative of the people. Yet, it is not this small amount of help which will strangle initiative. The causes of underdevelopment and economic troubles lie much deeper and have to be managed on a national and international level," reports Dr. Ropp.

Though the local church fed 26,000 a month, they could feed more if supplies were available. The rice supply is quickly exhausted, and inevitable floods are impending with the threat of more hunger.

The economical situation in Indonesia is bad and has been getting increasingly worse. There is a very thin layer of very rich people but millions lack the necessary daily food. Though always acute, the food situation becomes tragic during drought or flooding. In early 1962 hunger edema struck the area.

DUTCH HELP OBJECTORS

The Netherlands has 125 war objectors working in alternative service. Most of these have been helped by the Dutch Peace Bureau. This group is the work of the Dutch Mennonite Peace Group and the Dutch Fellowship of Reconciliation.

During 1962 the bureau helped 221 young men with their military service problems. The religious membership of these men indicates an opposition to war in a wide range of churches. The Reformed Church is ahead of the Mennonite with fifty-six as against twenty-six. Other religions included: Christian Reformed, Baptist, Remonstrant, Lutheran, Roman Catholic, Full Evangelical, Salvation Army, Church of the Believers, Pentecostal, and Buddhist. Seventy-eight had no church affiliation.

The Dutch Mennonite Peace Group has 557 members. It publishes a monthly newsletter and sponsors special meetings. Two recent meetings discussed "Reality and Christianity" and "Peace and the Ballot Box."

The Dutch Peace Bureau is similar to the National Service Board for Religious Objectors which is supported in part by Mennonites in the United Sates.

CONGO NEEDS BOOKS

The people in Congo want more books than Christian bookstores can supply. Stores may go out of business, not because they have no customers, but because they have no stock.

Archie Graber, Mennonite missionary has completed a large bookstore in Bakwanga. He is fearful that he will not be able to keep it stocked.

Al Scougal is in charge of the central depot for Librairie Protestant du Kasai in Luluabourg. He supplies eighteen bookstores and sixteen colporteurs with books in Tshiluba (the preferred language in central Congo) and French. He finds it all but impossible to keep enough books on his shelf.

In April the group sold over 23,000 pieces of Christian literature. In one city a large number of government and civic leaders bought French Bibles at two local bookstores. This had a noticeable effect on church attendance, inquiries on religion, and membership in catechism classes.

Levi Keidel says that it is difficult for bookstores to get material in adequate volume. "The problem is aggravated by inadequate production facilities." He indicates that a Presbyterian print shop has two dozen books to print. It will not be able to begin until it gets new equipment later this year. Keidel, as director of literature distribution in central Congo, has six Tshiluba manuscripts waiting to be processed. Robert Bontrager, working with LECO Press, an interdenominational publisher in Leopoldville, reports thirty titles waiting to be printed.

Says Keidel, "I estimate that the present volume of buying will deplete our existing stocks in the foreseeable future. It will threaten our entire distribution network with breakdown, unless we shortly get production wheels rolling that will put freshly-printed stock onto our shelves."

MENNO-HEIM: SYMBOL OF HOPE Nine years before the erection of the Berlin "wall," the Internationales Mennonitisches Hilfswerk (IMH) purchased a building for the Mennonites of Berlin. This home, called Menno-Heim, is now used as a church building and also for various social activities. Here East German children are seen playing in back of the building during summer Bible school in 1960. With the division of the city of Berlin came also the division of the Mennonite congregation. Contact continues from Menno-Heim, despite the physical barriers. Food and clothing parcels, religious radio programs, and personal correspondence provide means of communication. IMH is a combined effort of German Mennonites, Dutch Mennonites, and MCC.

OKLAHOMA CHURCHES MEET

The future direction of the Indian American work was the topic of discussion at a meeting in Canton, Okla., on May 11. Fifteen Indian church leaders, eight missionaries, and two representatives of the Board of Missions attended — Andrew R. Shelly, executive secretary; and Malcolm Wenger, Indian American representative. One Indian leader expressed the general feeling of the meeting when he said, "We should not give up." Shelly reports that the Indian congregations are taking over more and more responsibility for the work.

CATHOLICS NEED FREEDOM

The Roman Catholic Church lags behind Protestant theology. The Catholic press is boring. Veneration of Mary has been exaggerated by Catholics in the last century.

These startling statements and many others continue to come from Hans Küng, Swiss-born Catholic theologian. Currently visiting in the United States, he is dean of the University of Tübingen in Germany. His addresses to large audiences are giving Protestants and Catholics alike a new insight into the nature of the Roman Catholicism. The above statements were made to an audience in Collegeville, Minn.

The Catholic Church lags behind Protestant theology in many fields because of "a lack of freedom." The fields of theology he was thinking of include exegesis, history of dogma, and comparative religion.

He found freedom lacking in many areas. "If the Catholic press is often more boring and less honest than the secular press, this is usually not due to lack of imagination or integrity in Catholic editors, but again to lack of freedom.

"The more the Catholic Church makes freedom a reality within her —freedom of thought, of speech, of writing, and of action — the more this freedom . . . will represent an advance toward the Christians separated from her."

Replying to questions from the audience, he made these comments:

On Mariology: Mary, as the mother of Jesus, has an important place in the church, but veneration of her has been exaggerated in the past century, "The Son is infinitely more important than the mother."

On relation of Scripture and tradition: "The church has always to see what God is saying through Scripture. Often canon law has been more important than the (Gospel).

On reforms needed in liturgy: It is a "scandal" that the words of the consecration of the mass are not said aloud and so that they are understandable to everyone.

MEXICANS BUILD CHURCH

Mennonites in Mexico have laid the foundation for a church and school building. Primarily a church building, but also a school, it will be one and one-half miles from Cuauhtemoc in Chihuahua. Members pledged $1,000 for the building fund, total of which is to be $4,000. General Conference workers in Mexico have asked the Board of Missions for a loan to help the new congregation. The church is to accommodate all Mennonites in the area.

CHURCH RECORD

CALENDAR

Conferences

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Nov. 1-5—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Canadian

June 30—Staff reunion at Mennonite Youth Farm, Rosthern, Sask.

Central

June 22-23—Central District Men's Retreat, Camp Friedenswald, Cassopolis, Mich.

Eastern

June 23—Dedication Service, First Church, Philadelphia, Pa.

June 28-30—Fiftieth anniversary celebration, Napier Church, Manns Choice, Pa., Andrew Shelly and Willard Claassen speakers.

Northern

June 30-July 3—Youth Conference, Salem Church, Munich, N. D.

Western

Aug. 2 — Commencement, Bethel Hospital School of Nursing, Newton, Kan.

MINISTERS

David F. Friesen and *Albert Schmidt*, Altona, Man., were elected ministers of the Altona Bergthaler Church on May 8.

Reuben Siemens, Rosthern, Sask., becomes the pastor of the New Westminster (B.C.) Church on Sept. 1. He has served churches at Ransom, Kan.; Pierceland, Sask.; and Etna Green, Ind.

WORKERS

J. J. Enz, professor of Old Testament and Hebrew at Mennonite Biblical Seminary, has been awarded a grant to study in Israel this summer as a part of his sabbatical leave from the seminary. He will attend the Hebrew Union College Biblical and Archaelogical School in Jerusalem from June 28 to Aug. 26.

Dick Neufeld, has resigned his teaching position at Seven Persons, Alta., to become the principal of Menno Bible Institute in Didsbury, Alta.

MARRIAGES

Wayne Bergen and *Barbara Joan Schmidt*, both of Faith Church, Newton, Kan., on May 3.

Adeline Jean Hiebert, Lehigh (Kan.) Church, to *Charles Eugene Mills*, Faith Temple, Wichita, Kan., on June 2.

Bill E. Joe Jantzen, New Hopedale Church, Meno, Okla., and *Joan Dee Ferris*, First Baptist Church, Pond Creek, Okla., on May 4.

Ronald Koehn, New Hopedale Church, Meno, Okla., and *Lois Wedel*, Ringwood, Okla., March 10.

Glenda Riggenbach, First Church, Wadsworth, Ohio, to *Neal Howell*, Church of God, Smithville, Ohio.

Gerald Tschiegg, Ebenezer Church, Bluffton, Ohio, to *Leta Flood*, Immanuel Baptist Church, Wilmington, Del., on May 13.

Elvina Buller, Bethel Church, Mt. Lake, Minn., to *Dennis J. Harder*, First Church, Mt. Lake, Minn., on March 23.

Jerri Kaufman, Emmaus Church, Whitewater, Kan., to *Dwight Kruse*, Marion, Kan., on April 12.

Jocelyn Neufeld, Bethel Church, Mt. Lake, Minn., to *Wayne Palmer*, on Apr. 6.

Glennice Pankratz, Bethel Church, Mt. Lake, Minn., to *Richard Hoek*, on May 4.

Margaret Sawatzky, Bethel Church, Mt. Lake, Minn., to *Abraham Harder*, First Church, Mt. Lake, Minn., on May 18.

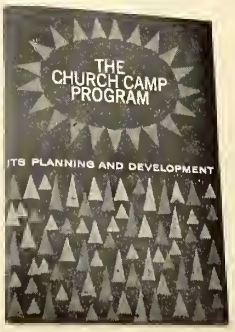
Orvin Voth, Hoffnungsau Church, Inman, Kan., and *Janet Klassen*, First Church, Hillsboro, Kan., on May 31.

Norma Wienss, First Church, Beatrice, Neb., to *Willard Friesen*, First Church, Hutchinson, Kan., on May 5.

Virgiele Hiebert, First Church, Hillsboro, Kan., to *Johnnie Edward Siles* on April 6.

Celia Ann Cox, Methodist Church, Wellington, Kan., to *Glen M. Goering*, Eden Church, Moundridge, Kan., June 2.

The Church
Camp Program



In camp young people find Christ and His way of life. Camp leaders need this help to train workers and plan a program. *By Betty van der Smissen.* $1.50

at Mennonite Bookstores

Berne, Indiana   Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

GIFTS

Sixteen oil paintings by Marie Birkholz - Bestvater, formerly of Eastern Germany, now of Buenos Aires, Argentina, have been acquired for the permanent art collection of Bethel College. They are a gift of H. E. Suderman and sons, Carl and John, of Newton. The artist grew up on a Mennonite estate in West Prussia. While in West Prussia it became her ambition to portray the cultural history of the Mennonites along the Vistula River. She succeeded in portraying the history of the region on canvasses from the days of the Ice Age to the time when the Red Army swept through the territory. She and her husband escaped with their lives and the most important canvasses as they fled with thousands of refugees.

School Desks from Wichita, Kan., have been received in Filadelfia, Paraguay. Mennonite Central Committee purchased the used desks at very low rates from Kansas schools. The desks were dismembered for shipping. A total of 810 desks were collected. To date only half have been sent. They are badly needed by schools in the colonies.

Two and one-half tons of fertilizer from the Anderson Clayton Company of Mexico have been given to the service unit at Cuauhtemoc, Mexico. Valued at $280, the fertilizer will be used on the experimental plots at Cuauhtemoc.

NEW ADDRESSES

British Columbia

Jacob H. Ens, Box 17, East Kelowna

Waldo Klassen, 758 Reeder Rd., Richmond

Art Kropp, South Bank

Frank Sawatzky, 27790 River Rd., RR 6, Langley

California

Clara Bates, 317 Du Four St., Santa Cruz

Kenneth L. Deckert, 1515 Marburg Way F11, San Jose 33

Henry Derksen, 9817 B. San Gabriel, South Gate

Daniel L. Lehman, 7764 Nelson Lane, Citrus Heights

Mrs. Gus Mueller, 4414 W. Kamm Ave., Caruthers

Rupert Penner, 10309 Aldrich, Whittier

Marlo Reimer, 14641 Mountain Spring, Hacienda Heights

Margaret Koehn Revell, 2040 Verano St., Sacramento 18

Ray Suter, 12549 Old River School Rd., Downey

Colorado

Henry Buhler, Route 1, Box 81, Loma

Hugo Hildebrand, 6244 W. 62 Ave., Arvada

Willis Nickel, 561 S. Forest, Denver

Paul R. Winkelmann, 114 Cornell (Widefield), Boulder

Kansas

Esther Mae Andres, 201 E. First St., Newton

Gladwin Bartel, 824 W. 8 St., Newton

Dr. Emil L. Goering, 12 Prairie Dunes Dr., Hutchinson

Arlan Kaufman, 914 State Ave., Kansas City

George Kaufman, 7424 State Line, Shawnee Mission

Glendon J. Klaassen, ℅ Dan D. Kaufman, Peabody

Lyle J. Smith, 729 S. Clay, Liberal

LeRoy Unruh, 8607 W. 69 St., Merriam

Dorothy Xouris, 1337 Fairmount, Wichita

DEATHS

Leonard H. Bartel, First Church, Mt. Lake, Minn., born March 2, 1903, and died May 7. His wife, one son and one daughter survive.

Neil Beachy, Goshen, Ind., was killed in an auto accident May 18. He was the director of field research for Mennonite Mutual Aid. Surviving are his wife and six children.

Ben F. Decker, New Hopedale Church, Meno, Okla., born in Osterog, Poland, on Sept. 14, 1869, and died March 2. One daughter and three sons survive.

Elmer R. Flickner, First Church, Pretty Prairie, Kan., born June 21, 1919, and died May 14. Survivors include his wife, a son, and a daughter.

Peter Nusbaum, Ebenezer Church Pandora, Ohio, born Oct. 5, 1872, and died May 7.

Mrs. Eva Kasper Schroeder, Lehigh (Kan.) Church, born Sept. 25, 1879, and died May 14. Three children survive.

Emma V. Stutzman, Calvary Church, Barlow, Ore., born Oct. 19, 1883, and died May 15.

David B. Unruh, New Hopedale Church, Meno, Okla., born Feb. 11, 1877, and died Feb. 16. Three sons and two daughters survive.

Mrs. Emerson Unruh, New Hopedale Church, Meno, Okla., born Jan. 29, 1897, and died April 11. Two daughters survive.

BAPTISMS

First Church, Hutchinson, Kan., on June 2: Mrs. Erwin Schrag, Jr. Charles Dyson, Perry Ensz, Kenneth McMillen.

First Church, McPherson, Kan., on June 2: Carol Ann Kaufman, Peter Kaufman, Donna Sue Kaufman, Michael Ross Krehbiel, Merle Allen Lawler, Mary Kathleen Kaufman, Jeanette Rae Stucky, Peggy Lou Stucky, Sandra Stucky, Toby John Stucky, Beulah Diane Reichert, Karen Ann Goering.

First Church, Nappanee, Ind., on June 2: Stephanie Clouse, Kathye Cripe, Becky Guard, Bryan Guard, Marla Mullett, Charles Hochstetler, Tim Osborne, Sam Schmucker, Karen Strauss, Jane Stump, Jim Stump.

First, Newton, Kan., on May 19: Carol Buller, Barbara Epp, Norma Hiebert, Sherrill Koehn, Janene Reimer, Sandra Schmidt, Kay Smith, Connie Unruh, Robert Anderson, John Bachman, Dickie Ediger, James Enz, Kenneth Fast, Dickie Goertzen, Allen Jantz, Gerhard Neufeld, Donald Ratzloff, Kenneth Regier, Vyron Schmidt, Douglas Smith, Robert Sperling, Donald Warkentin.

J. J. Enz (Workers).

First Church, Pretty Prairie, Kan., on June 9: Donna Jean Soft, Bernice Jo Graber, Alice Faire Graber, Randy Bruce Graber, Jerry Lee Stucky, Gary Lee Graber, Gerald Wayne Stucky.

First Church, Reedley, Calif., on June 2: Ty J. Bartel, Dean H. Bergthold, Donna J. Butts, Cornelius Dick, Chris Dick, Sharon Darlene Dick, Gayle Fisher, Jeffrey K. Flaming, Sandra J. Goertzen, Janet Harder, Larry Harder, Karen Elaine Hinz, Mark V. Janzen, Myrna D. Klingenberg, Lois J. Preheim, Clare Ann Ruth, Dale W. Schmidt, Galen R. Schmidt.

Goessel (Kan.) Church on June 2: Darrel Dirksen, Jerry Schmidt.

Gospel Church, Mt. Lake, Minn., on May 26: Rachel Dick, Arlene Friesen, Carolyn Rahn, Darryl Regehr.

Lorraine Ave. Church, Wichita, Kan., on June 2: Sharon Decker, Helen Foster, John Gaeddert, Carol Franz, Anita Mitzner, Michael Reimer, Kathryn Richert, Jim Schmidt, Gregory Stucky.

Rosthern United Church Rosthern, Saskatchewan, on June 2: Dorothea Elaine Dyck, Ruth Marie Dyck, Willard James Dyck, Mervin Frank Dyck, Freda Mary Epp, Mary Elias, Henry Ens, Dawn Marie Friesen, Carol Anne Friesen, Hilda Elsie Fast, Erieka Goertzen, Agnes Anne Heese, Peter W. Hamm, Henry Hiebert, Mary Margaret Hiebert, Larry David Krahn, Rudy Dick Krahn, Catherine Loepky, Harvey Edward Martens, Henry James Neudorf, Mary Lou Neuman, Lloyd Neufeld, Marvin George Neufeld, Mary Louise Penner, Joylyn Penner, Eleanor Helen Schapansky, Allan Wiens, Arley Allan Wieler, Elvira Louise Zacharias.

Springstein (Man.) Church on June 2: Irmgard Dyck, Victor Dyck, Hedy Epp, Leonard Epp, Linda Epp, Esther Schlichting, Paul Unrau.

Swiss Church, Alsen, N. D., on May 5: Douglas Dean Klein.

Upper Milford Church, Zionsville, Pa., on June 2: Bruce Mohr, Larry Mohr, Sylvia Mohr.

West Zion Church, Moundridge, Kan., on June 2: Steven M. Koehn, Douglas Huxman, Joel Krehbiel, Karen Krehbiel, John B. Huxman, Donna Raye Thomas, Phyllis Ann Unruh, Kathy Louise Regier, David Wedel.

Zion Church, Elbing, Kan., on June 2: Duane Buller.

First Church, Phoenix, Ariz., on May 19: Sandra Sue Stucky, Mary Beth Taylor.

Tabor Church, Newton, Kan., on June 2: Bonnie Frey, Marcia Klassen, Geneva Schmidt, Kathy Schmidt, Merrell Schmidt, Janet Thiesen, Richard Voth, and Max Wiens.

Bethesda Church, Marion, S. D., on May 26: Bonnie Ford, Janice Kehn, Judith Hofer, Bonnie Schmidt.

Vancouver Mission Church, B. C., on May 26: Myrna Regier and Jacob Wiebe.

LETTERS

YOUTH WORK IN GERMANY

We are sending our church paper to a few church workers in Europe. One of them responds with a report and a concern.

Dear Editor: I feel worse and worse getting all *The Mennonites* and not writing to you a thank you. But now when I got a plan to get all the letters done I should write, I am also ready to say 'thank you' to you. If there is some possibility to know the author of sending me *The Mennonite,* I should like to know it.

But for you some more of the situation in our youth work in Germany, especially in North Germany. The Mennonites here live in a diaspora situation, a situation which is killing much of the life and efforts we try to keep on. Some of our youth living far away from the next Mennonite congregation have only two times in the year an opportunity to visit camps: in the summer and around Christmas and Easter. During the year most of them join in some work in other youth-groups and churches. There are also youth groups in our churches at least in the bigger congregations, but mostly just of a preserving kind as the state churches are, keeping young people from forgetting everything about the church and their faith. . . . But it is good that the social is not everything, for God and His acts are greater and if we ask for it we will get it. But you probably cannot imagine what a young Christian is without a congregation, a steady group, and without a good Christian training on Bible and faith which is adequate to his mental training and schooling.

The life in our youth work is very dry, seems sometimes to die, but if we think it over it really had to come. The work was built up by MCC workers and it was a good work, but when the spine is withdrawn the body is paralyzed. It was not quite so bad when MCC moved out of the work here, but if you have no example for what you want to do, you take the nearest one and that is the example of the state church — the pastor's church — and that does not work with untrained leaders.

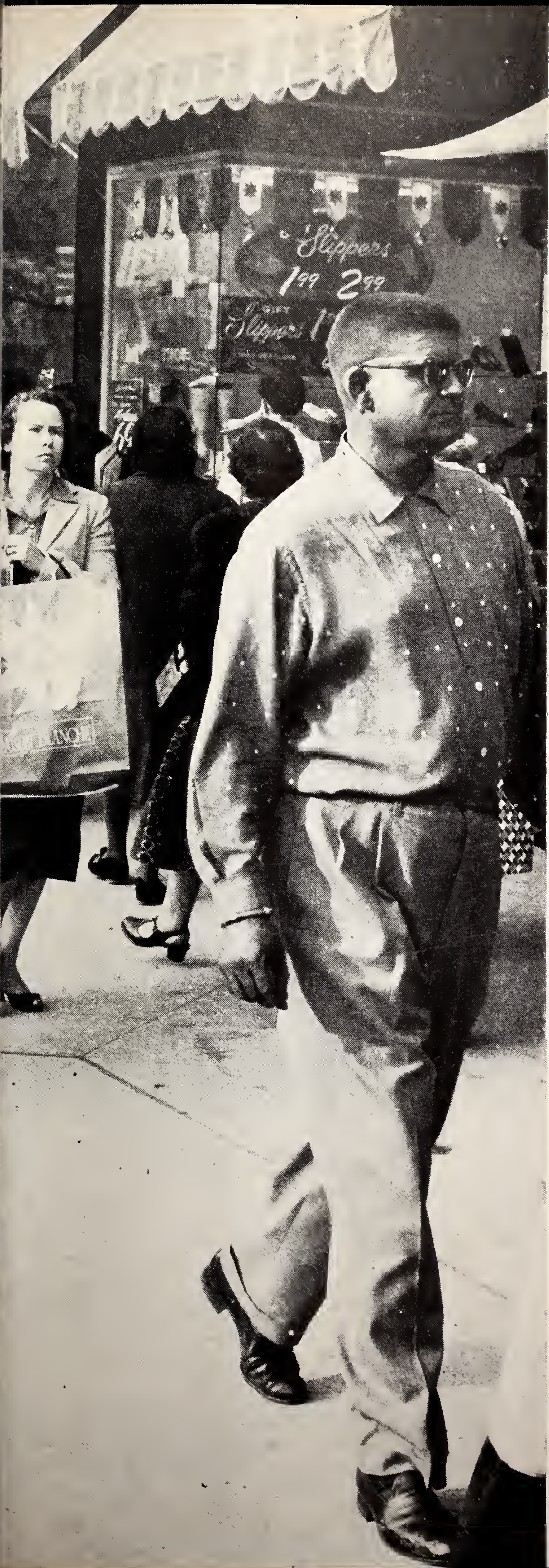
But now instead of all hindrances there is some real good ground for hope; more and more young people of our area go as trainees to America and when they come back often go to the European Mennonite Bible School in Basel, Switzerland. There are more and more individuals uphappy with the situation and attitude of our congregations. That is a ground which gives the possibility to start some work.

In the Hamburg area we have some special problem: that is the meeting is socials grounded on romantic feelings which come from singing a special type of songs, mostly of a good quality folks-tunes out of all countries to texts which praise nature, virtue, heroes, things out of fairy tales or myths like ghosts, great trees, old houses. In the whole following existential philosophy, finding existentials of man which are equal in all men. Therefore not needing the binding power of Jesus Christ in the congregation they build up a group that has Christian and nonchristian members. Slowly there comes the knowledge to some that this will kill the Christian faith, but this summer we have to expect again some weekend outings which will have this spirit. It is hard to fight against it, for it needs to open the eye of the neighbor, that is a difficult job. But I have much hope in our Lord Jesus Christ. *Lothar Fromm, Graudenzer Weg 10, 2 Hamburg 43, Germany.*

NOAH'S CURSE

Dear Editor: It puzzles me when one of the contributors to *The Mennonite* believes that according to the Bible there is supposed to be a curse on the Negroes [Letters, June 4]. It wasn't God who cursed Canaan. It was Noah after he came out of his drunken stupor. God says, "The fathers shall not be put to death for the children, nor shall the children be put to death for the fathers; every man shall be put to death for his own sin." Deuteronomy 23:16, and in Jeremiach 31:30 is the same idea. "But every one shall die for his own sin; each man who eats sour grapes, his teeth shall be set on edge." How can we possibly believe that through all these centuries up to the present day, the Negroes should suffer because of an indecency committed by their forefather Canaan. And I don't believe we can accuse God of anything like that either.

But even if the Negroes were under a curse, that would be no reason why Jesus could not be born of them. Didn't Jesus become a curse for us? Galatians 3:13. You see that is quite scriptural. To be born of a race that is under a curse would be very symbolical then. *Marie J. Regier, Whitewater, Kan.*



The only thing John Howard Griffin changed was the color of his skin.

YOUTH

A true story that will disturb you reported by Paul V. Coates

he broke the color barrier

MALE, WHITE, AMERICAN. Age 40. Born, Dallas, Texas. College graduate. Married. Three children. Talks with slight Southern drawl.

These are the statistics that describe John Howard Griffin.

And with them, as his lot, his heritage, he became a successful citizen of the United States. He was a respected man of comfortable means.

Then, last fall, he changed one of his vital statistics.

He became a Negro.

Through pills, ultravioletray treatments, and dyes, he changed the color of his skin. That's all he changed.

Next, leaving his wife and three children at home in Mansfield, Texas, he walked into the streets of New Orleans to begin a bizarre new life.

As a Southerner, an author with a probing mind, and an individual of keen sensibilities, he wanted to sort the fact from the fiction about the Southern Negro and his plight.

He wanted answers — both economical and psychological—that no white man ever found, because no white man can really know what it means to be a Negro.

In six weeks of traveling through

John Howard Griffin: White

the South—working as a shoeshine boy, menial laborer, earning an average of $1.50 a day, being refused job after job for which he was qualified—he visited the business districts, the slums, the backwoods country.

And he got his answers.

Some were stark and immediate. The restrictions. The fears. The white man's "hate stare." The animal fight for survival.

In his first twenty-four hours he learned that basic human needs can become daily crises for the Southern Negro, unless he plots his every move in advance—when to "keep moving," to sit, to smile; where to get his next drink of water, his next mouthful of food.

Other realizations came more subtly, more slowly.

The existence of a protective Negro "underground," similar to that which the Jews built up two and a half decades ago in Nazi Germany. The new and powerful economic purge of the Southern Negro.

John Howard Griffin's skin once again is white, but as he recounted his story to me recently, I got the feeling that he could never again look upon the insane bigotry of the South with white man's eyes.

"When I undertook the project," he said, "I made myself one promise—to report the truth whether it showed either or both races in a bad light.

"I feel I can do it, but there were times during my experience when I wonder whether some of the emotional experiences I had could ever fall into proper perspective in my mind."

Griffin prepared for his masquerade with the help of a New Orleans skin doctor. In an accelerated treatment program of seven days, he was given pills which darken the skin pigmentation (a medication, incidentally, which can have harmful effects on the kidneys) and ultraviolet ray baths. His head was shaved to a burr beforehand, and final touches were made with a vegetable dye.

"The transformation was horrifying," he said. "I was inside the flesh of a stranger—and not a very pretty one at that. A fierce-looking, bald-headed Negro."

He had walked into the small rented room where the treatments were given as a rather distinguished looking first-class citizen of the South. At midnight of the seventh day, he made his exit out the back door, with the feelings of loneliness and fear his black shadow already.

He caught a bus—careful to take a seat near the rear, even though the buses in New Orleans aren't segregated—to the Negro section of town and registered at a Negro hotel.

The next morning he caught another bus downtown. On it, he got his first lesson on how to behave as a Southern Negro.

As the bus filled up approaching town, a few whites were standing in the aisle but the seat next to him remained vacant.

He nodded to a woman in her forties who was standing next to it, as if to offer her the seat.

She gave him what he came to know as the "hate stare." "What," she demanded loudly, "are you looking at me like that for?"

"I'm sorry," he said, "I'm not from here."

She turned, commented to a stranger, "They're getting sassier every day," and launched into an easily audible discourse about "uppity niggers."

Arriving at the French Quarter, he returned to a shoeshine stand which, as a white man, he had visited a few times before in his preliminary reconnaissance of New Orleans.

The stand's proprietor did not recognize him, and after a brief conversation, Griffin the Negro had his first job: bootlack.

In New Orleans, he applied for a variety of jobs, but was hired for none, except those of common laborer, in spite of the fact that he went for his interviews in suit, white shirt, and tie.

He learned that the markets were good about giving the colored folk catfish heads to eat and that green bananas, taken from markets' garbage cans, would ripen in a few days if wrapped in newspapers.

On the sidewalk near the shoeshine stand, he cooked over a small stove and ate coon, turnips, rice, and other delicacies with his coworkers.

This was one of the privileges which the people of New Orleans extended to their second-class citizens.

After a week there, living and eating off the streets, Griffin decided to explore the meaning of his new life in the grim country where they lynched Mack Parker. He bought a bus ticket to Mississippi.

It was then that the full, brutal impact of being a Deep-South Negro hit him after an incredible experience.

His bus made a "comfort" stop some miles from his destination, Hattiesburg. The white passengers filed off. Griffin followed, but at the bus door, the driver blocked him with his arm.

"Where do you think you're goin', boy?" the driver demanded.

"Wanted to get off and go to the bathroom," Griffin replied.

"Your ticket's straight through to Hattiesburg. Don't say nothing on it about you getting off this bus before then." The driver pointed a commanding finger to the rear of the bus, where the rest of the Negro passengers had remained seated.

"Now you get back there and don't move till we get to Hattiesburg. I can't be bothered rounding up you people when we're ready to go."

John Howard Griffin had been frightened as a Negro trying to exist in the relatively cosmopolitan city of New Orleans. But now he was a Negro in the backwoods of Mississippi. And suddenly, he felt the terror of what that meant.

Arriving in Hattiesburg, he found real reason for his terror. Off the bus less than five minutes, he was a target of jeers and rotten fruit tossed by a carload of teen-age first-class citizens.

It was this incident that won him his introduction to the state's Negro "underground." A local Negro, spotting him as a newcomer, took him aside.

He outlined some of the "rules" by which a Negro lives in the state where the mob got Mack Parker. Two were:

—Don't ever look at a white woman. Turn your head. Look down at the ground.

—If white boys holler at you, just keep walking. Don't let them stop you and start asking questions.

The punishment, if you make yourself obvious in any way, could be disfigurement, jail, or death—depending on the whimseys of those whom your presence offended.

With no overture for assistance by Griffin, the stranger gave him an address of a man who specialized in helping new Negroes slip into the city. From that man, he was directed to another and another, until he found himself in a Negro drugstore on Mobile Street.

The druggist addressed him by name and shuttled him a few blocks farther, where lodging in a room over a Negro bar was awaiting him.

As he sat in the frightening loneliness of his room, he could hear the lost voices in the bar below improvising a ballad:

"Poor Mack Parker . . . his body in the creek."

From Hattiesburg, traveling by bus and hitchhiking, Griffin roamed back to Louisiana, again into southern Mississippi and through Alabama and Georgia.

He began filling notebooks.

He wrote: "The Southern white sees the Negro not as good or bad, intelligent or stupid, but only as black."

He wrote: "I have looked diligently for all aspects of 'inferiority' among the Negro and I have not found them."

The hardest blow to Griffin's sensitivities came in the backwoods of Alabama, when a Negro factory worker gave him a ride, sensed his loneliness, and insisted that he rest the night in his shack by the swamps.

Sharing the two-room shack were the factory worker's wife and six children. They were decent, intelligent, hard-working, clean, churchgoing, highly moral people.

The children magnificently loved and magnificently behaved.

Swamp alligators outside their front door were well fed, but the family was near starvation.

[Griffin pointed out to me that alligator tails would have made a delicious supplement to the family's diet, but the state—in its open-face effort to starve out or subjugate the Negro—has made killing alligators an offense carrying a $100 fine.]

The supper which the family shared with Griffin consisted entirely of a pot of boiled yellow beans.

Afterward, Griffin removed a Milky Way bar from his jacket to offer as his contribution. It was sliced—a piece for everybody, and the children were ecstatic over the treat.

That's when Griffin had to excuse himself and go outside to cry.

He had mentioned to one of the little girls that he had a daughter just her age and that today was her birthday.

"Will she have a piece of a Milky Way?" the girl asked. "Will she have a party like we did?"

The drama of Griffin's life as a Southern Negro lasted from the moment he walked out of his rented room in New Orleans at midnight to the day, six weeks later, when he stopped taking his pigment-darkening pills and pulled out of the South.

In a series of articles in *Sepia*, Negro news-picture magazine, he personally recounts the loneliness, the pity, the utter despair, flecked with hope.

But he says he will never forget the Southern Negro's passive dignity, the incongruous forgiving pity which the Negro secretly lavishes on the bigoted Southern white who tortures him economically, socially, and personally.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

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COVER
"Tree" by Odilon Redlon, courtesy of Museum of Fine Arts, Boston.

CONTRIBUTORS
C. F. Messinger is secretary for junior high work and camping for the United Presbyterian Church in the USA, Witherspoon Building, Philadelphia 7, Pa.

Martin Luther King, Jr. is associate pastor of a Baptist church in Atlanta.

Paul Coates is a reporter for the Los Angeles Mirror News.

Karl A. Olsson is president of North Park College and Theological Seminary, Foster and Kedzie, Chicago 25. He writes weekly for the Evangelical Covenant Church's Covenant Companion. His statement on alcohol was published there on April 5.

CREDITS
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EDITORIAL

by Karl A. Olsson

Now and then in our official responsibilities we are called upon to attend dinners which have been preceded by cocktail hours. In American society cocktails have become a depressurization technique. Over the fumes of innumerable martinis hostilities evaporate, tensions relax, and insecurities are overcome. As a no-cocktail and hence unfumed man, I have a chance to observe my friends in the early or late stages of this anesthesia. I am supposed to do this compassionately and even cheerfully. They do not insist that I join them, but they don't want me to spoil their fun. They want the right to deteriorate to any level of incoherence without strictures from me. As they become soggier, I am supposed to stand around looking animated and involved and perhaps a little envious. It makes me mad.

I know that it is now considered bad taste even in Christian circles to say anything about this. Christianity, we are told, is not moralistic. Jesus drank wine with His disciples. Paul prescribed it for Timothy's jittery stomach. Saint Benedict permitted his monks to have a small quanity of wine daily. Luther was fond of beer. Karl Barth was recently photographed with a wine bottle. C. S. Lewis drinks the cup that cheers—in moderation. And a popular college president recently told a conference of Christian chaplains that the way to involve themselves redemptively with students was to join them in a tankard at the local pub.

I know all this. Moreover, since I was very young, I have been given all the arguments about the innocent German with his foaming stein and the innocent Italian with his glass of blood-red vintage against the backdrop of loaded grape trellises and barefoot girls. I have been lectured *ad nauseam* about the difference between abstinence and moderation. With great patience and gentleness some of my Christian brethren have tried to convince me that if Jesus were on earth, He would have a martini before dinner.

I am not interested in arguing. I am just getting tired. I am tired of going to a party with intelligent people and having them fade away before my eyes. I am tired of chemical loquacity, and chemical lust. I am tired of telling a charming but half-loaded woman that I am not John L. Lewis or Sid Caesar. I am tired of the half-focused eyes of the half-inebriated and the fruity flush and the bandaged tongue. I am tired of seeing adults face the unbearable confusion of the time with an induced confusion. I saw semi-intoxicated American officers in World War II make bad decisions because their average-to-good brains were varnished with alcohol. They were like surgeons before surgery anaesthetizing themselves rather than the patient.

But perhaps the things that wearies me most of all is what might be called the gospel of the bottle. People who drink inevitably talk about it and witness to it like a religious experience. There is a *koinonia* which springs up around the glass; there is a leer of belongingness and a culture of secrecy. Wrapped and hidden bottles are smuggled like contraband into restaurants and planes and sporting events. There is a sacral language, "Do you have *it*?" "Did you bring *it*?" "What did you pay for *it*?" or "Hey, Joe, where did you hide the rest of *it*?"

It is sobering to realize that Islam, which almost swept Christianity from the face of Europe, was an abstinent people. From pragmatic, if not from Christian premises, it is safe to conclude that it will be the same again. The beatitude may well be re-written, "Blessed are the sober, for they shall inherit the earth."

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

:26 JUNE 26, 1963

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lonely man

LISTEN HERE, LONELY MAN

Stay 'way,
Lonely man.
Stay 'way
From my insides.
Makin, me lost
And hurtin' me so.

I'm runnin' fast,
Lonely man,
So's the thump, thump
Of my poundin' feet
Drowns out your
Rotten silence.

I'm singin' loud,
Lonely Man.
Hear my cryin' song
Sayin' "No room here
For Lonely Man."

MARION CLARK DANNERT

Time Is Not on Our Side

Cecil Northcott

THE WORLD IS MOVING fast. Drastic action is demanded from the Christian church.

If Christianity could begin its mission in the world again with a clear map of the world before it, free of institutions, inherited ideas, and the clutter of corners that we all like to defend, it would no doubt do many things differently.

Fortunately we are the heirs to an inheritance. Two thousand years of Christian expansion lie behind us. The story of those years is filled with glory and misery, nobility and shame. We cannot wipe the slate clean. We have an inheritance to be reckoned with, and a number of dilemmas which condition our thinking and planning.

The East in the West

The first of those dilemmas is that Christianity—a religion born in the east—has its main sphere of power in the west. There are many historical reasons for this. Some of them are associated with that remarkable man, the Apostle Paul, his Roman citizenship and his activity in Europe. He looked westward rather than eastward.

Another reason was the presence in the pathway of an expanding Christianity of Islam, a foe which is as mighty and unconquered as ever it was. Islam turned the flanks of the Christian faith away from the east toward the west, and helped to confirm it in its task of Christianizing Europe.

Then came the New World, and a whole hemisphere for Christianity to occupy. But again it was a western world based roughly on the same laws, customs, and beliefs as the old west in Europe. Christianity moved in to conquer it and to enthrone western man in his most powerful citadel of all—the United States of America.

Christian power still lies predominantly in the western world. Even though Europe is no longer the strongest powerhouse of the Christian faith, its customs, laws, convictions, and traditions are Christian in origin. Even though the great Christian heritage of Europe appears to be a wasting asset, nevertheless Europe is not wholly pagan nor has it been conquered by communism or moved into the orbit of Islam.

We can still speak of a Christian west, although for over forty years Russia in Europe has been actively propagating a teaching which denies the basic tenets of the Christian faith. It has now moved its authority into part of Germany, a onetime stronghold of the Reformation churches. It has control of the Eastern European countries, and counts adherents by the million in France and Italy.

In the last fifty years the United States has moved into world Christian leadership. It is predominant in numbers and its ability to provide liberally in money. But it leads because of the quality and devotion of the Christian faith it has nurtured in the life of its churches. No longer is it dependent in scholarship on the output of the universities and colleges of Europe and Britain. The United States has taken a lead which has shifted the center of the Christian enterprise from Europe to its own continent.

The weakening of one part of the west, and the strengthening of another have gone on at various speeds. Another parallel, and even more rapid, movement has been proceeding in Asia and Africa. An older missionary generation could do missionary work without hesitancy knowing that the west was in every way superior. It held the keys to the Christian way of life. No longer is that a clear commission.

The West in the East

Since the end of World War II the balance of cultural and political power between the nations of Europe and America and those of the rest of the world has changed profoundly and finally. New nations—India, Ceylon, Burma, Indonesia, Malaya, Ghana, Nigeria, Congo—have been born. They are sensitively attached to their own cultures, traditions, and religions. This wave of nationalism has swept through Asia and Africa with irresistible power. In doing so it has helped to change the face of the Christian mission.

The Christian dilemma is a deep one. How to offer the gospel from a still powerful western base, and yet not offend the nationhood of the new peoples? How to provide men and money for the churches of Asia and Africa and yet not suggest in any way that they are dependent on this provision? How to live as Christians in the lands of the east, yet not be considered as only belonging to the west, and speaking and thinking in western terms?

It is easy enough to say, "Let's abandon all the old forms of the missionary enterprise, all that we've inherited, and start afresh."

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The church everywhere is living in a swiftly moving era. Man's life is bewildering in its complexity. Political, economic and social changes are profound.

You cannot start afresh in the expansion of Christianity. You make a move from where you are. The western man is inclined to make short cuts, to reduce his losses and generally appear as businesslike as possible. But in dealing with the Christian church, such methods don't work. Patience is called for, and time is needed.

But it is just here that urgency enters in. The church everywhere is living in a swiftly moving era in which man's equipment for life is bewildering in its complexity. Political, economic, and social changes are immense and profound. The church is caught in this web of wonder and dilemma. Time is not on our side. The danger is that the forces of political and economic change will sweep past the forces of religion and leave small pockets of Christian believers sleepily remote and indifferent to the revolution round them.

Fresh Start

Those who argue for "fresh starts" for missions are usually those venturous missions which move with vigor into "the regions beyond." They look for fresh fields for evangelism untrammeled by the machinery of the settled church. Their emphasis on evangelism and conversion is clear-cut and attractive. It stimulates the provision of ample resources from supporting churches in the western world, particularly in the United States. It often looks as if this is the authentic missionary drive and propulsion, patterned on the familiar lines of a previous century and fulfilling the urgency of the gospel. Here is a challenge to meet in the name of Christ. The more arduous and remote the area of service, the more fascinating it appears.

Two things must be said about this striking eruption of missionary evangelism. The supply of regions beyond is not limitless in this world of a contracted geography. The second fact is that the free-lance missions tend to ignore the necessity of the church and its primary place in the preaching of the gospel. In their eagerness to witness to the power of Christ they overlook the long haul that is needed to bring a believing community into responsible membership and implant in them the sense of mission.

These free-lance mission enterprises have taught the churches some useful lessons. One is the lesson of mobility and new experimental methods. They have answered calls of service with the aid of modern equipment in transport and building. They have moved, often dramatically, into the lives of simple people with medical and welfare aid demonstrating that the Christian succor can meet human needs. They have used radio as an evangelistic weapon far more effectively than the orthodox Christian mission organization. Their imaginative use of literature and languages has shown that the block in the use of these instruments can be broken through.

But this very activity, dedicated and admirable in many ways, is only further evidence of western power in missions and in the Christian faith at a time when Christianity in Asia and Africa needs strengthening by more subtle means. Direct action looks decisive and needful. But is it the best way of helping to develop the life of the church when nationalistic independence, a growing sense of responsibility, and a healthy freedom from western aid and direction provide signs of a genuine churchmanship in Asia and Africa?

What is needed is a fresh focus for the whole missionary enterprise which will make it as compelling in its realism and as demanding in its responses as missions were in the last century. Here again is a dilemma. We cannot repeat history. It never is the same. The mandate of missions is founded on the eternal gospel, but in the application and proclamation of the gospel we learn from time and circumstance.

Three aspects of this attempt to have a fresh look at the church's mission ought to be emphasized.

Partners, Not Puppets

Missions means partnership. The last hundred years have seen the birth of scores of new churches in all parts of the world. The World Council of Churches counts 178 of them in its membership. They vary in size and resources. Those in Asia and Africa live within civilizations whose culture is non-Christian. As minorities they are open to many pressures and inequalities. But if the total mission of the church is to have a fresh focus, they must come within the partnership of all the churches.

There are dilemmas in the practical working of this partnership. Nearly every church in Asia and Africa looks to some church mission organization in the west as "parent" or "promoter." It is still partly dependent on it for money. Mission boards have handed over property, channeled finances directly to the church and not to the mission, and given complete freedom to deal with the money. In spite of these attempts, the air of dependency has not been dispelled.

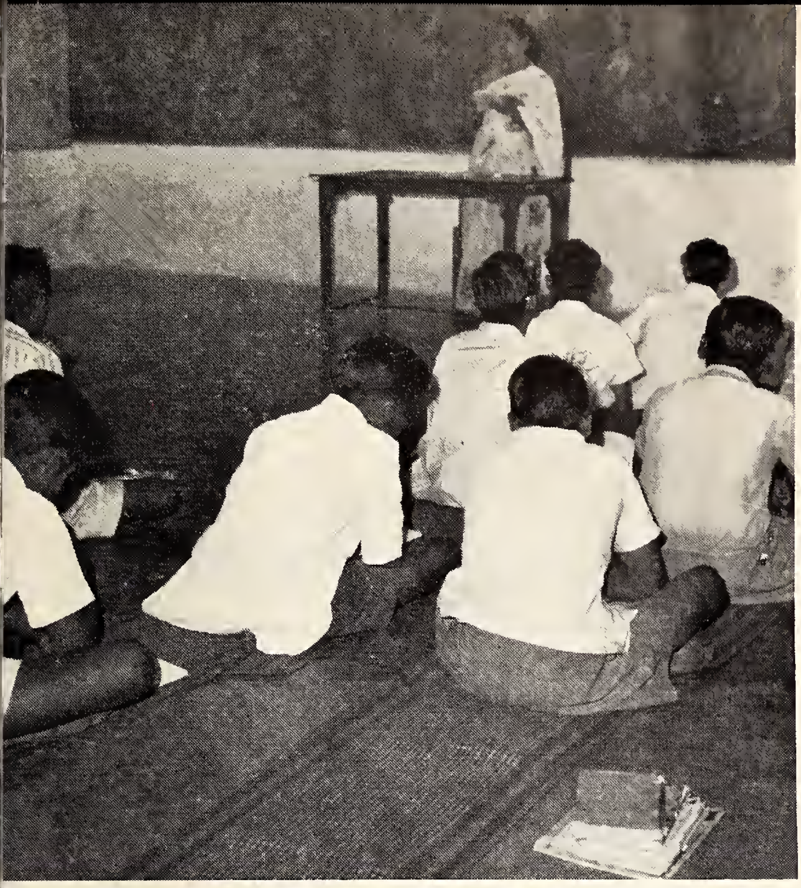
On their side the western churches see these resources as part of their expression of mission. They would be poorer in spirit themselves if they did not give them. The giving is a necessary discipline and education for the west.

A healthy partnership must, however, provide activity for all the partners. At this point the dilemma is most acute for the younger churches. How do they express their partnership in mission? Their resources are small in man power and money, but somehow they must take part in the mission which is outside their own immediate life. In a few cases they have already begun to do so. The opportunities for this must be widened in order to provide an outlet for their own urge to share in the mission of the whole church. They must experience the inside problems of "Christian management" when it is faced with the personal and financial issues associated with the establishment of a partnership.

A healthy partnership would also move away from the too ready acquiescence of dependence on the Christian west which is noticeable in some parts of Asia and Africa. The long tradition of receiving aid from the powerful west, and being dependent on it dies hard. The church's partnership must be seen to be equitable with giving and receiving going on through all its branches, a process which has barely started and which will be one of the marks of the missionary enterprise through the next century.

Mobility, Not Stations

Missions means mobility. Another mark of the future will be in



A church school in India: Nearly every church in Asia and Africa looks to the west for help. The air of dependency has not been dispelled.

the mobility of missions. The chief word associated with missions of the past century has been the word "station." It suggests a stationary object, a settled community, a person resident and immovable. Perhaps the words "mission station" will pass away entirely from the church's vocabulary as the person called missionary is integrated within the life of the church, and the arrangements made for him in his place of residence give place to a new view of his activities.

But it is not only a new view of "the missionary" that is needed. Movement, invention, and initiative are central to the church's existence. So much of the vitality of the present missionary organization appears to be exhausted in maintaining itself just where it is.

The church is living in a day of movement of more profound significance than at any time in its history. Yet it appears unable to release within its own life fresh powers to keep up with those changes and above all to direct and mold them for good.

In the west the church's mobility in the past led to its acknowledged leadership in education, welfare, human care, and an immense range of concerns which placed its fellowship first amongst the fellowships of the human race. That same sort of mobility is needed in the "mission of the church" today, particularly in the lands where Christianity is only beginning. It must be in the van of social progress, of educational ventures, of concerns for human need; and above all its own fellowship must appear to have that extra quality of depth and dedication that will attract men to it.

Mobility also means a readiness to surrender some activities because they do not belong inevitably to the life of the church. Because of their very pioneering spirit, missions of the past were compelled to do many of the things that the modern state now does for the people. This may mean a surrender of many favorite and precious undertakings which have developed a life of their own and in doing so have attracted support from the mission supporters of the west.

The discipline of surrender is part of the mobility of a spirit that is demanded of the church today.

Mobility is also concerned with ideas. The churches which have grown up in Asia and Africa during the last one hundred years have naturally copied many of the customs and traditions of the western churches whose children they were. This has led to the planting of the style of worship of western Christianity, imitations in dress, in speech, in literature, in forms of conduct.

It is no criticism of the past to admit that this was inevitable as the imported types of Christianity were the only ones known and readily available to copy. Mobility means an ability to have a fresh look at old institutions and old fashions, and to be ready to question them as to their usefulness now.

Service and Evangelism

Mission means service. Since World War II the whole church has rediscovered itself as an instrument of service. With the aid of communication and transport the church has been able to serve the homeless, the refugee, and the unwanted in a manner unprecedented. This experience has added a new dimension to the conception of the mission of the church which has always been there, but has not always been recognized as part of the missionary activity of the church. The word "evangelism" has dominated the thought of the church in relation to its mission often to the exclusion of the word "service," but the New Testament kept them together and made the two an integral part of the total ministry, and we must avoid separating them.

Evangelism and service march together. The church's deeds of love, which it offers to all mankind in the name of Christ, are fully part of the church's total mission, and any narrowing down of the word mission is surely a misunderstanding of the character of the church as a saving community which is the salt of the earth.

Evangelism and service must be held together in the mission of the church, and must not be regarded as competitors or rivals. They need each other, and are poorer without their close partnership. The church is only at the beginning of a new fruitful era of the close association of evangelism and service.

NEWS

Harding Aided Birmingham Conciliation

Vincent Harding reports below on his participation in the forty day racial struggle in Birmingham in April and July. A more detailed account will appear in our July 9 issue. Harding leads a peace and service project in Atlanta.

Protest demonstration in Birmingham began on Wednesday, April 3. Though we were out of Atlanta at the time, we had been informed of their imminence and significance and had been pondering our possible role in the situation.

On Sunday evening, April 7, we returned to Atlanta in time for my wife, Rosemarie, to attend a baptismal service at Ebenezer Baptist Church, where Martin King, Jr. serves as co-pastor with his father. King had come in from Birmingham for the service, and when it was over he called to Rosemarie over the public address system. When she went to him he urged us to come to Birmingham, primarily to try to help establish some creative communications between the Negro and white leaders of the community. (This kind of encounter between Negroes and whites is one of the primary goals of nonviolent direct action as King interprets it.)

We remained in Atlanta for the next two days, partly to fulfill previous commitments and partly to consider more carefully our calling to Birmingham. In the course of those days several persons in Atlanta and Birmingham urged us to go to the Alabama city.

On Wednesday afternoon, April 10, we drove—with no little fear and trembling—the 165 miles from Atlanta to Birmingham. As is usual in these situations, we were not sure how long we might have to stay. We (Rosemarie, our daughter Rachel, and I) stayed on the campus of Miles College, a Negro school, rather than at the motel which served as headquarters for King and the Birmingham leaders. We wanted to operate as long as possible without being totally identified with them. They understood this. At the outset, however, we needed to spend much of our time simply getting to know some of the local Negro leaders and assessing the direction and depth of the protest movement.

Then, we began to make contact with a variety of white persons. In the course of the next week (April 14-20) we were regularly in conference with white clergymen, lawyers, businessmen, and political leaders. Initially, our main purpose was fourfold: to give them a chance to talk with Negroes, in mutual confrontation; to interpret the mood and requests of Birmingham's Negroes to them; to understand their point of view; and to bring them in direct face to face contact with local and national Negro leaders. All of these were necessary before fruitful negotiations could begin. With the one notable exception of Commissioner Eugene "Bull" Conner we were able to see all the persons we contacted by phone. Sometimes, the fear of reprisal made it necessary for the meetings to be held in secret places.

By Saturday, April 20, it appeared as if the path were open for fruitful conversation between Negroes and whites. Some had already taken place, and more promising ones seemed imminent. Therefore, we felt a little less guilty about leaving Birmingham on Saturday afternoon, April 20, to keep a long standing preaching engagement the next day.

During the days immediately following, other commitments kept us away from Birmingham. Then, news of the impounding of our car by the police sent me back to that city on Thursday morning, April 25. Another commitment in southern Georgia took me away the next afternoon, but I had had some opportunity to work briefly at the problem of creative communications before I left. Things were not moving as speedily as we had hoped. The merchants of the city were rather reticent to move ahead in negotiations without a city government clearly established.

I was ordered to bed by the doctor for a week, April 28 - May 5. On Tuesday, May 7—the day of the most potentially dangerous demonstration—I returned to Birmingham. Negotiations began to move with a greater sense of urgency that day and I was asked to stay and take part. First, though, I had to go out on the streets that afternoon and help stop the battle between the fire hoses and the Negro crowd. I remained in the city until Friday, May 10, participating in negotiations and trying continually to interpret the two groups to each other when negotiations were not in session. The last details of an agreement were ironed out by a small group of us late Thursday and early Friday. Later in the day, May 10, an announcement was made to the press.

Unfortunately, I decided to leave Birmingham on that evening and was not there the next night (May 11-12) when the bombs and the crowd exploded. However, I was in constant contact with Negroes and whites by phone, urging a continued commitment to the agreement. By the grace of God, responsible men on both sides kept their heads, and the agreement was not broken.

TRAINEE LIST GROWS

The European trainee exchange program began with farm boys. Later girls were added. All of them were Mennonites. Now other Protestants, Roman Catholics, Greek Orthodox, and Moslems want to take part.

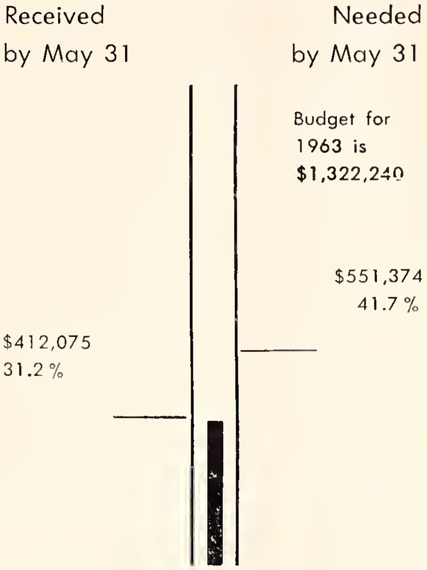
The trainee program brings European young people to North America to live in Mennonite homes for one year. It intends to build contact between European and American Mennonites.

Willliam Keenny, Bluffton, Ohio, met recently with the European Trainee Selection Committee. He says, "We have not stretched ourselves as far as we can go when we take only those who claim to be Christians. We must also decide on applicants who are not Christians. Keeney, who serves the Mennonite Central Committee on special assignment in the Netherlands, says that the committee had sixty-seven applicants this year.

"These persons came largely through our relief programs. They are people who work as interpreters or helpers. They have been loyal in Greece or Algeria."

Other contacts come through workcamps in Europe. But the returned trainees themselves provide the most stimulation. Says Keeney, "Some have found it such a great experience that they share it with whomever they learn to know. They have not only told other Mennonites; they have told all their friends, colleagues, and co-workers."

CONFERENCE TREASURER'S REPORT



Receipts for May followed what now appears to be a well established pattern for 1963. In none of the months thus far have receipts equaled what they were in the corresponding months a year ago. In May, budget receipts for the four boards totaled $76,617. Last year the total amount for May was $80,541. For the five-month period, budget receipts total $412,075 whereas in 1962 the total was $456,488 for the same period. This is indeed a sobering reality, especially when one views the many doors open to our workers. *Wm. L. Friesen, Conference Treasurer*

TONGUE WARNING FROM PIKE

Speaking in tongues has been invading the Episcopal Church. One bishop has taken a stern stand against it. He is James A. Pike, San Francisco. He finds it "dangerous to the peace and unity of the church and a threat to sound doctrine and polity."

Glossolalia is the Greek term for speaking in tongues. It is a kind of religious enthusiasm practiced by Pentecostalists. Pike defined it as an experience in which the subject regards the Holy Spirit as speaking through him words of praise and prayer as he utters expressions in an unknown tongue or in a known language which the subject has not learned."

Recently some twenty Yale students reported experiencing it. Other expressions have turned up in Presbyterian, Lutheran, Methodist, and Baptist groups. According to Pike some persons claim "such beneficial results as physical cures, personal integration, marital reconciliation, the elimination of alcoholic addiction and greater devotion to the work of Christ in the world."

Biblical scholars are puzzled by the phenomena. It appeared in the New Testament. Paul saw fit to limit it.

Pike has asked the pastors under him not to lead or take part in gatherings promoting the speaking in tongues. He said that "at least, glossolalia is a psychological phenomenon which has been known over many, many centuries quite apart from any particular religious orientation; in more extreme forms it is associated with schizophrenia."

GERMANS GO TO RUSSIA

Two German volunteers will help build a school this summer. The school is in Russia. The two Germans are members of the Evangelical Church in Germany. They are taking part in their church's program called the Token of Repentance Action.

Under this project, West German volunteers work abroad as an expression of repentance for the suffering caused by the Nazis in World War II. Over three hundred young men and women have erected eleven tokens of repentance in six different countries — Holland, Norway, England, France, Israel, and Greece. This summer's project in Russia marks the first time any communist country has allowed a repentance action group to work within its borders.

SEMINARY FINANCIAL CRISIS

Mennonite Biblical Seminary is facing its most serious financial crisis since its relocation at Elkhart, Ind., five years ago. Contributions have fallen below operating needs for the last several months. Conditions made it necessary to borrow $5,000. in May to meet monthly obligations.

The school's business committee has issued a special appeal to members of the General Conference for contributions. Decrease in giving is partly due to the completion of the first phase of the seminary's development program. During the early years at Elkhart special efforts were made to develop the camps and retire the building debt.

CHURCH RECORD

CALENDAR

Conferences

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Altona, Manitoba.

Nov. 1-5—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Canadian

June 30—Staff reunion at Mennonite Youth Farm, Rosthern, Sask.

Northern

June 30-July 3—Youth Conference, Salem Church, Munich, N. D.

Western

Aug. 2 — Commencement, Bethel Hospital School of Nursing, Newton, Kan.

WORKERS

Menno and Esther Bergen arrived in Cuauhtemoc, Mexico, the middle of June. This is their second term of service in Cuauhtemoc. They have four children.

Paul and Laverne Boschman arrived in Canada on June 19 for their second furlough. They have served two terms as missionaries in Japan. Paul comes from Petaigan, Sask., and Laverne from Aberdeen, Idaho. They will make their home in Aberdeen, Idaho, during their furlough.

Susan Martens arrived in Eyebrow, Sask., on June 16 for her first furlough. She has been serving as a missionary nurse in Taiwan. She will be itinerating in different churches and also has plans for further study.

Mr. and Mrs. John Preheim, Bethel Church, Inman, Kan., began their 1-W service at the Carter Memorial Hospital in Indianapolis, Ind., on June 17.

MINISTERS

Donavin Diller will become pastor of the First Church, Phoenix, Ariz., on Sept. 1. He has served as interim pastor of First Church, Aberdeen, Idaho, for the past year.

Elmer Ensz has resigned from the Deer Creek (Okla.) Church effective in August. He served the church there for two years.

Norman Schmidt has resigned as pastor of Faith Memorial Church, Filer, Idaho. The resignation takes effect August 31.

A. C. Siebert resigned as pastor of the Saron Church, Orienta, Okla. He will go to Sweet Home, Ore., the end of July where he will serve the Mennonite Community Chapel. Peter Peters was formerly the pastor of the Community Chapel.

Roger Siebert has accepted a call from the Inman (Kan.) Church, and will begin service there on July 14. He is a recent graduate of the Mennonite Biblical Seminary.

Harris Waltner has accepted the pastorate of the Menno Church, Ritzville, Wash. He is the secretary of the General Conference and has served as pastor of the West Zion Church, Moundridge, Kan. for ten years. He will go to Washington the early part of September.

WORK OPPORTUNITIES

A unit leader and matron for the Mennonite House in Atlanta, Ga. are urgently needed there. Also teachers, nurses, recreation supervisors, people to work with Goodwill Industries, etc., are also needed to serve in Atlanta. Contact the Personnel Office, MCC, Akron, Pa.

Short-term doctors are badly needed to serve in the Congo. This is an opportunity for young doctors to quickly get a varied experience and for more experienced doctors to enrich their knowledge of tropical and nutritional ailments. And it is a way to give service in the name of Christ in an area that badly needs it. Contact the Personnel Office, MCC, Akron, Pa.

Teachers are still needed to serve under the Mennonite Central Committee's Teachers Abroad Program in Africa. Applications can still be sent to TAP, MCC, Akron, Pa.

DEATHS

Cornelius L. Ediger, Bergthal Church, Corn, Okla., born May 31, 1900, and died May 18.

Therasia Wedel Ediger (Mrs. Cornelius), Bergthal Church, Corn, Okla., born Dec. 7, 1902, and died May 18. Three children survive.

Gerhard B. Ensz, First Church, Beatrice, Neb., born Dec. 18, 1885, in Russia and died June 1.

Mrs. Helena Friesen, Bethesda Church, Henderson, Neb., born Sept. 29, 1884, and died May 30.

Peter B. Schmidt, Alexanderwohl Church, Goessel, Kan., born May 10, 1894, died June 7. His wife, three sons and two daughters survive.

Peter J. Pankratz, Fullerton, Calif., was born Sept. 24, 1906, and died June 10. From March 1956 to Dec. 1959 he served as a medical missionary in Formosa. He practiced medicine in Mountain Lake, Minn., from 1934 to 1956 and in California after 1960. He was planning to return to his practice in Minnesota when he became ill and died. Formerly a member of the Bethel Church, Mountain Lake, he was at his death a member of the Bethel Church, Santa Fe Springs, Calif. He is survived by his wife, and three daughters.

Menno and Esther Bergen (Workers); Peter J. Pankratz (Deaths); Donavin Diller, Harris Waltner (Ministers).

LETTERS

Cursed and Redeemed

The following letter was written in behalf of the Woodlawn Mennonite Church, 46 and South Woodlawn Ave., Chicago 53, Ill.

Dear Editor: After several members of our congregation came across the letter in the June 4 issue of *The Mennonite* by Mr. Burkholder, a growing concern prompted the members to discuss his views on race at a congregational meeting. Concern was expressed not only because of the views of one man, but because it seems likely that there may be a larger number within our Mennonite Brotherhood who have still not come to understand and accept a Christian attitude toward the Negro.

First of all, the congregation was deeply troubled that he should believe the "present dilemma" of the Negro people to be unchangeable because this is a "part of the fulfillment of God's Word." The first step we wish to encourage on the part of all who are "committed to the infallible Scriptures" is an accurate and careful reading of the Scriptures and then an honest effort to make an unbiased interpretation of the Scriptures in the spirit and light of Christ. Let us not derive comfort from "the Ham story" which continues to be perpetuated as an explanation for the Negro race. The argument goes that God cursed Ham and Ham thus became a slave (black). Surely this explanation for the origin of the Negro must be recognized as myth rather than fact.

In the first place, a careful reading of Genesis 9:18-27 will reveal that Noah placed the curse and not God. Secondly, Noah was awakening from drunkenness and was probably not in a fit condition to be God's spokeman at that moment. Thirdly, the curse was not placed upon Ham but upon Canaan. Fourthly, the passage says nothing whatever about color or race.

Even if it were possible to interpret the Genesis passage as having any reference to a racial group, and even if we accept the curse pronounced as valid, the biblical emphasis is not one of condemning future generations to the suffering of serfdom and injustice because of the sins of the fathers. Whether one considers the new life offered by Christ in the New Testament or the revelation which came to various Old Testament prophets, the biblical emphasis is upon God's constant offer of a *new* life. The prophet Ezekiel asserts: "The soul that sins shall die. The son shall not suffer for the iniquity of the father... the wickedness of the wicked shall be upon himself." The "curse" which the Negro people are still experiencing in our country can certainly not be ascribed to "The Bible which has pronounced a curse." To transfer the cause for injustices and inequal opportunities ("the present dilemma") being experienced by the Negro people all the way back to the days of Noah, would be going far out of our way to avoid what is so clearly a consequence of the sinful pride and disobedience of the Caucasian race, and more specifically the sinful neglect of the Christian Church during the past 400 years and even more the last 100 years.

If we are concerned for "the fulfillment of God's Word" as Mr. Burkholder emphasizes, should we not join together in bringing about the fulfillment of the prayer of our Lord, uttered in the presence of His disciples on the night before He was crucified: "... that they may all be one"?

In a time when even our federal government has acknowledged the *moral* issues involved in the state of inequality that has been allowed to continue between the races, and when the nation is taking genuine steps to correct these injustices, it seems a tragedy that Christians should be even less clear on the moral issues at stake.

Our hearts are heavy when we recognize the ease with which the Christian people of our time have relaxed in the face of unjustice and oppression being suffered by God's children. We are grieved when we see, with what intellectual rationalization men have used the Scriptures to accept and approve of the oppression Christ came to change. Jesus, quoting from the Old Testament, announced the very purpose of His ministry in these words: "The spirit of the Lord is upon me because he has anointed me to preach the Gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty those that are oppressed, to proclaim a year when man may find acceptance with the Lord."

As a congregation we would hope that our brother who "respects" us, might go further and *accept* us. We would dare to hope and to pray that you might see us as we believe God sees us, not as cursed but as redeemed. We believe that the need for redemption from the curses of sin is not our unique need, but that, as the Scriptures remind us, who the descendants of Canaan might be. But whether they be light skinned or dark, whether they be you or us, we believe that they are seen in no different light by the God and Father of us all than any other of His children. For as the Apostle Paul understood, "There is neither Jew nor Greek, there is neither slave nor free... for you are all one in Christ Jesus." ***Mrs. John A. Taylor, Chairman, Woodlawn Mennonite Church, 4625 S. Lake Park Ave., Chicago 53.***

Dear Mr. Shelly: In *Life* magazine, October 1, 1956, Billy Graham pleas for an end to intolerance. With reference to Genesis 9 he writes:

"Let's look at the facts. First of all, Shem, Ham and Japheth were blood brothers, and the Bible says that from these all the earth was peopled. They had the same father and mother, and there was no discrimination among them. Second: God never cursed Canaan. It was Noah. And Noah had been drunk. Third: Most scholars agree that the Canaanites, the descendants of Canaan, were all white tribes, and that the Negro peoples are descended from Canaan's brothers, whom Canaan was to serve. . . ."

The question which comes to me is not concerning racial or tribal origins but rather this: "Why should a moral, righteous God honor a curse pronounced by a man who had just made a drunken spectacle of himself?" During several milleniums, we all have had many ancestors. Perhaps, in a moment of mortification and shattered pride, some ancestor pronounced a curse upon me, passed down from generation to generation.

Mr. Graham continues: "The history of the Hebrew people is marked by repeated commandments concerning the purity of their lives. In every case the standard of separation and segregation was religious, not racial. God's object always was to prevent His people from adopting heathen practices. Jesus put no color bar on the Golden Rule. There is no evidence of discrimination in the early church. James wrote: 'If you commit partiality, you commit sin.' There may be reasons that men give for practicing racial discrimination, but let's not make the mistake of pleading the Bible to defend it." *Mrs. Gilbert H. Suter, Pandora, Ohio*

Activity Suggestions

Many church activities are suspended during the summer months. For many men summer is the busy time; for others it represents the slack period of the year. In any case it is a good time to do some planning for the fall activities.

The following is a suggested guide of activities used by the local men's fellowship of the Brethren Church. These suggestions are equally applicable to local Mennonite Men groups.

1. Assist in morning worship on Laymen's Sunday, October 20, 1963, 2. Hold one inspirational meeting during the year, 3. Sponsor a weekend retreat for all the men or for one or more vocational groups such as farmers, businessmen, wage-and-hour workers, etc., 4. Sponsor a father-son banquet, 5. Hold one Sunday early morning laymen's breakfast with short program, 6. Offer services of men to the pastor and board for one necessary work activity such as painting and repair job, 7. Offer services of men to the pastor and board for one visitation activity, 8. Offer services of men to the pastor and board for one community, Brethren Service, social service, overseas or other activity.

Many additional activities, such as the following, can be carried out by energetic groups: 1. Sponsor picnics, 2. Sponsor family night programs, 3. Offer services in Every Member Canvass, 4. Help in neighborhood resettlement or other activity, 5. Work at district camp, 6. Serve a mother-daughter banquet, 7. Supplement (not procure basic funds) church income through a variety of activities, 8. Establish a series of small fellowship groups for study, prayer and discussion, 9. Call meetings of vocational groups such as meetings to discuss "Serving God Through My Vocation," 10. Hold monthly study groups on the Bible, doctrine, church program, how to serve in our divided world, and many others, 11. Promote the reading of special books for the laity on theology, the church program, and the like. (Develop a "Laymen's Book Club.") *Released by Church of the Brethren General Offices Men's Fellowship Department, 1451 Dundee Avenue, Elgin, Illinois.*

BUDGET REMINDER

In the February 26 and the April 30 issues of *The Mennonite* projects and budget items of General Conference Mennonite Men were described in detail. These items are here listed as a reminder that Mennonite Men have work to do.

Administrative Expense	$1500
Boys League	1500
MDS National Office	4500
Paraguay Indian Resettlement	3000
East Harlem Youth Rehabilitation Program	500
Mexico Public Health Service	2000
Vocational Trainee from Paraguay	1000
Bible and Christian Literature	1000
	$15,000

This budget is to be raised in a three year period. One year of the triennium has almost elapsed which means that one-third of the budget or $5000 should be on hand. So far the $1000 that was budgeted for the vocational Trainee has been disbursed. Heinrich Wiens of Fernheim, Paraguay, is now receiving practical bookkeeping training in a Canadian credit union partially as a result of this Mennonite Men contribution.

In addition there is approximately $2700 available in the treasury at present for the other seven items of the budget. Local and district men's groups need to keep planning and working to meet the goal by '65.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

What Can I Do?

William L. Woodall

THE SHADOWS OF NIGHT were beginning to rise from the shores of the Sea of Galilee and threatened to envelop the surrounding hills. A kind of restlessness stirred the great multitude of people. The Master saw anxiety beginning to creep into the expressions of His disciples. Jesus turned to Philip.

"Where shall we buy bread, that these may eat?" He asked the disciple.

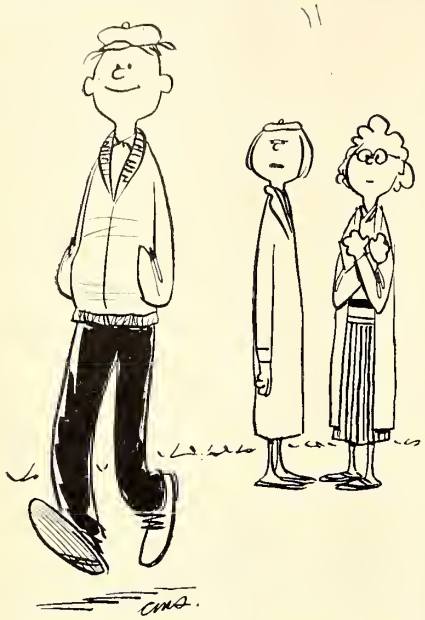
Philip looked at the crowd of people, numbering about five thousand, and replied that even if they had two hundred denarii (about forty dollars) in their treasury, that would not be enough to feed such a crowd even if there was a place where they could buy enough bread.

But the situation was not hopeless. Andrew came to Jesus and announced: "There is a lad here, with five barley loaves, and two small fishes." Jesus and that unnamed lad saved the day. With the boy's five loaves and two fishes, Jesus fed the multitude and had food to spare.

Now, many wise things have been said and written about how Jesus went about making a handful of food stretch so far. But let's look at the story from another angle—that of a small lad who was all but lost in that adult crowd.

We cannot go so far as to say that without this lad the miracle could not have been performed. But we do read that it was this boy's lunch that Jesus used. This boy whom probably no one had even noticed that whole day was the only one from that whole multitude who was prepared to meet an emergency. Whether or not Jesus could have fed the crowd without this lad's help is not so important here as the fact that He didn't. It was the boy's contribution that Jesus turned into a miracle.

Charles M. Schulz, © 1963, by Warner Press, Inc.



"We disagree theologically. . . . He thinks he's perfect, and I think he isn't!"

So often we catch ourselves saying: "What can I do? I'm only a teen-ager in an adult-ruled world. They used to tell me that children should be seen and not heard. What chance have I to do anything for the world?" And it is a good question. What *can* I do?

One thing comes out about the lad with the lunch. He was prepared. Five thousand full-grown men came across the lake unprepared to nourish themselves physically against the pangs of hunger and weakness resulting from hunger. The small lad carried a lunch. And when the time was right, he came forth with his lunch and offered what he had. In the hands of Jesus of Nazareth the "what he had" proved more than enough.

Can't you just imagine him running into the house that night, breathless and excited? He didn't even hear his mother ask him why he was so late. "The Master and I performed a miracle, Mother! Jesus took my lunch and fed five thousand people with it!"

In the eyes of Jesus there are no unimportant people. Each one of us has a place in God's plan. Jesus made it plain to all who followed Him and to those who felt that they were too big to follow Him that all people are important in the sight of God.

He used the example of a poor widow, giving the smallest piece of money her country minted, as one who gave more than those whose contributions made a loud "clink." The man with one talent was not despised by Jesus as He told His famous parable, but the fact that the man failed to use the talent he had was why he drew the condemnation of the Master.

Jesus does not call us to do things that are greater than we are equipped to do. But He does expect that we will do the best with what we have. Jesus does not look upon the size, age, education, bank account, or high position of a person but upon that person's willingness to use what he has or to be used according to his ability.

The lad's mother in the story comes in for a share of the glory, too. She was probably not among those present who came to see and hear Jesus. But she took time out from her homemaking to see that her son had something to hold body and soul together until he returned home. She saw to it that the boy would not be unprepared by an emergency or that he would have to depend upon someone else to take care of him in the emergency. She, too, is unsung and unnamed.

What are we waiting for? The big moment? The right time? The "breaks"? We make the big moment oftentimes. The time is always now. The breaks are what the "crybaby" always claims the other fellow gets.

Was it breaks when James Watt applied the principle of steam pressure to a machine he designed and made that machine run by steam? No, for James used to sit for hours and contemplate the work of steam in his mother's water kettle as it swung over the fire. When the time came, Watt was ready to apply this steam to a useful purpose.

Nor was it luck that Thomas Edison discovered the right combination of things that made up the first light bulb. That great discovery was the result of years of planning and research. To be sure the phonograph was the result of an accident in Edison's workshop, but the great inventor was ready to use what he learned from the mistake of something practical.

Maybe Christopher Columbus was lost when he landed in the New World, thinking he was in India. But the important thing was that he at least planned to make the trip westward—something that no one else in his day was prepared to do.

What can I do? I can prepare myself in the best way I know how to be ready to act or serve when my time comes. That lad had no idea what the day would bring when he started out from home that morning. But he was prepared to do what he knew he would have to do—eat when he became hungry.

We never know when we may be called upon to act in one capacity or other. If you plan to write the great American literary masterpiece someday, don't scorn an assignment to write an announcement for the ice cream social.

Paul advised his friend Timothy, "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity." As Milton said, "They also serve who only stand and wait." Be ready and you "can do."

it's a PROBLEM

Karl Miller and his parents took the chairs offered to them by the high school guidance counselor.

"I'm so happy you found time to come in for a talk, Mr. and Mrs. Miller. Karl tells me you have been very busy at the store this past month."

"We surely have, Mr. Wilson. Spring is the busiest season for seed and fertilizer men. We've been wanting to talk with you about Karl's college education, however."

"Actually we are wondering how we can finance Karl's four years in college," Mrs. Miller added. "We want the best for Karl, Barbara Sue, and Jimmy, but frankly college costs are pretty staggering when you read about them."

"I'm going to try for a summer job. But that won't take care of everything," put in Karl.

Mr. Wilson leaned back in his chair. "What you are really asking me is how much should we help our children financially in obtaining their college education, is it not?"

The first reaction to this situation is that the Millers are showing good judgment in making the financing of Karl's education a matter of family concern. Karl will understand and appreciate the investment his family is making in an education. This knowledge should provide him with adequate motivation to spend his time wisely in college.

The second reaction is that the Millers are getting a late start on solving a long-range problem. If Karl will enter college in the fall, time is short to do anything constructive about Karl's finances. Thus, I would advise them to plan for Barbara and Jimmy today.

Mrs. Miller feels that college costs are staggering. When viewed from the perspective of spending four years on hot dogs and hamburgers in order to pay the bills, it may well be. But one has to look upon it as a lifetime investment. It may cost as much as three automobiles, but it has a high rate of return on the initial investment. Furthermore, it does not depreciate but rather appreciates with age. Karl can work on the campus and earn as much as one fifth of the cost. During the summer many fellows earn one half of the annual cost. By his own industriousness he might cut the total cost to the price of only one automobile.

With student loans, jobs and grants-in-aid available, there is no reason why the Millers cannot work out a reasonable financial schedule. The College Scholarship Service (CSS) asks that the parents file a Parent's Confidential Statement. Through a formula devised from experience they try to determine how much the family should pay toward the education of the student. Included also are summer earnings of the student.

With this statement available the college has a base upon which to grant financial aid because it has a fair estimate of need. From scholarships, grants-in-aid, work grants and loan funds, the college can attempt to meet the financial need of the applicant.

CSS is based on the theory that whatever limited financial aid a college possesses should be distributed according to need to those students who have the academic potential to succeed in college, but who lack adequate finances. The family does what it can; the student helps with summer earnings and the college gives what it can to those whose need is greatest.

There are commercial plans which the Millers might investigate for the younger children. Many banks and insurance companies have monthly payment plans.

Aside from getting a late start, the Millers are approaching the situation wisely. More people should take advantage of the experience and training of secondary-school counselors. *John H. Purves, Admissions Counselor, Bluffton College, Bluffton, Ohio.*

The Miller problem is one that confronts all of us with average children. If parents feel that they had it too rough getting an education and bitter feelings resulted they will want to spare their child or children that phase of experience. If, however, parents feel quite at home with their struggles of getting an education they will want to help as much as possible and yet not stifle their child's ingenuity.

Most of us appreciate the things we've earned more than what was given to us. Whatever sacrifices which are to be made might have to be made jointly by the family. It is not a matter of "What I can get?" but "What have I to share?" It might mean additional hours for father, a part time job for mother, savings by the other children, part time and summer work by the student, or possibly loans—private or governmental—by the student.

The end result must not only provide units of credit and quality of grades for the student but a positive and enriching experience for all involved. *George Dick, pastor of Bethel Church, Winton, Calif., and father of eight children.*

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COVER
Loneliness is both external and internal. The outer loneliness can be photographed. The other is more real.

CONTRIBUTORS
Marion Clark Dannert, 322 East 14 St., New York, served for a year in Friends Neighborhood Group, an American Friends Service Committee project in East Harlem. She wrote this poem to describe a mood on the street in which she lived during that time. The poem was first published in El Barrio Echo, a newspaper published by the project group.

Cecil Northcott is editorial secretary for Lutterworth Press, 4 Bouverie St., London, E. C. 4, England. His article was published first in the British Weekly.

William L. Woodall, 119 Chestnut Street, Leetonia, Ohio, is pastor of the First Presbyterian Church in Leetonia.

CREDITS
Cover, "Wall Street, Sunday Afternoon," from the Kodak High School Photo Awards; 422, Leslie Siemens, Wallowitch; 423 Muriel Thiessen; 423, 425, 427, Willard Claassen.

COMMENT
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Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

EDITORIAL

"That's the third time I passed him, and he hasn't waved to me. I think he's mad at me." All this happened on a busy street. The parties were in automobiles. One went north at thirty miles per hour. The other went south at thirty miles an hour. So the speed at passing was sixty miles an hour. While this is not fast enough to break the sound barrier, it is a reason for failing to see someone else sitting behind a dark windshield. Especially if the person is wrapped up in his own thoughts, as most of us too often are.

"He's mad at me." This is a self-centered judgment. I judge another person by myself. I think he is always thinking about me just as I'm always thinking about me. But it isn't so. He is thinking about himself. He scarcely knows I exist. He never thinks about me unless I stand in front of him. And then he only thinks about me in terms of himself.

But I blunder on. I live as though the world revolves around me. I think that I can judge. As a man, I think I can understand how a woman feels. As a Mennonite, I think I know how Catholics feel. As an American, I think I know how Russians feel. But these are always measured by my own feelings. I seldom think it necessary to check. "Are you mad at me?" I don't need any other evidence. I have made up my own mind. (And it makes a mighty small package.)

"He's plotting against me." This is down the road from "He's mad at me." It is too far down. Henry Ford once believed that the Jews were conspiring to take over the business world. There was no truth in it at all. It turned out later that the conspiracy was in Henry's mind. But he spent plenty of money in Europe and America fighting something that was only three inches from his eyebrows.

"He's plotting against me." I'm all wrapped up in my little fears. I organize my fears into great marching armies. The socialists, the communists, the modernists are at the door, the window, and the chimney. I know because I have looked into myself and I know it is so. But is it? If I can't tell how someone in the car passing me feels how can I tell what someone else wants to do? If what he knows about me is as skimpy as what I know about him, he doesn't know much. Frankly, I don't believe that there are great world conspiracies trying to engulf all of us. Henry Ford was wrong. Most other people who follow this train of thinking have been wrong.

Senator Richard Russell of Georgia says integration is a socialist-communist plot. It is interesting, isn't it? Where I should see God, I see the devil. It says a lot more about me than I know about myself.

"He's plotting against me." Who? The conference, the church, the school, the government, our relatives? These are self-centered judgments. I came across a secret, that I'll share with you. I'm not that important that anyone would want to plot against me. Those guys I am talking about are too concerned about themselves to waste time on me. Believe it.

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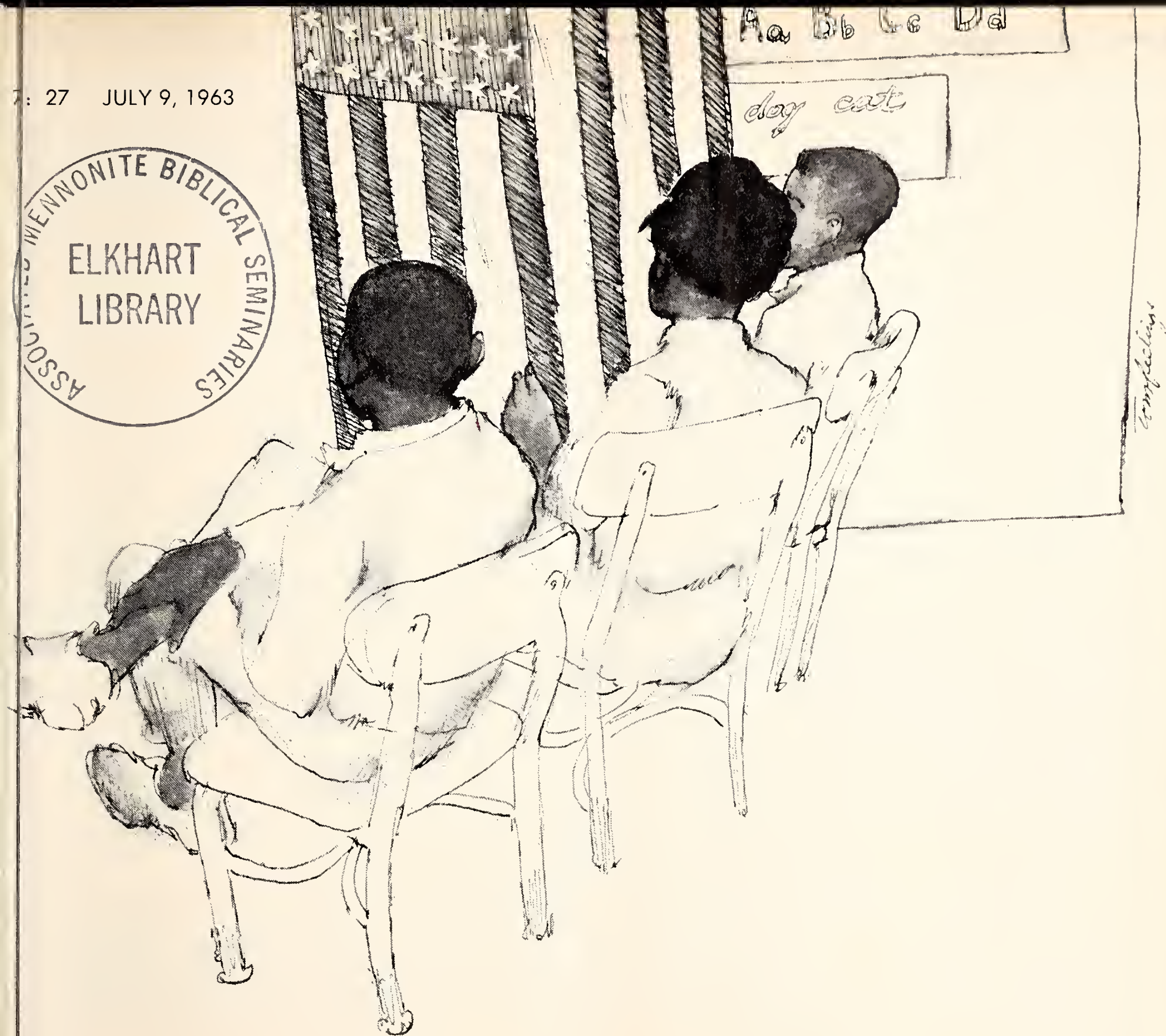
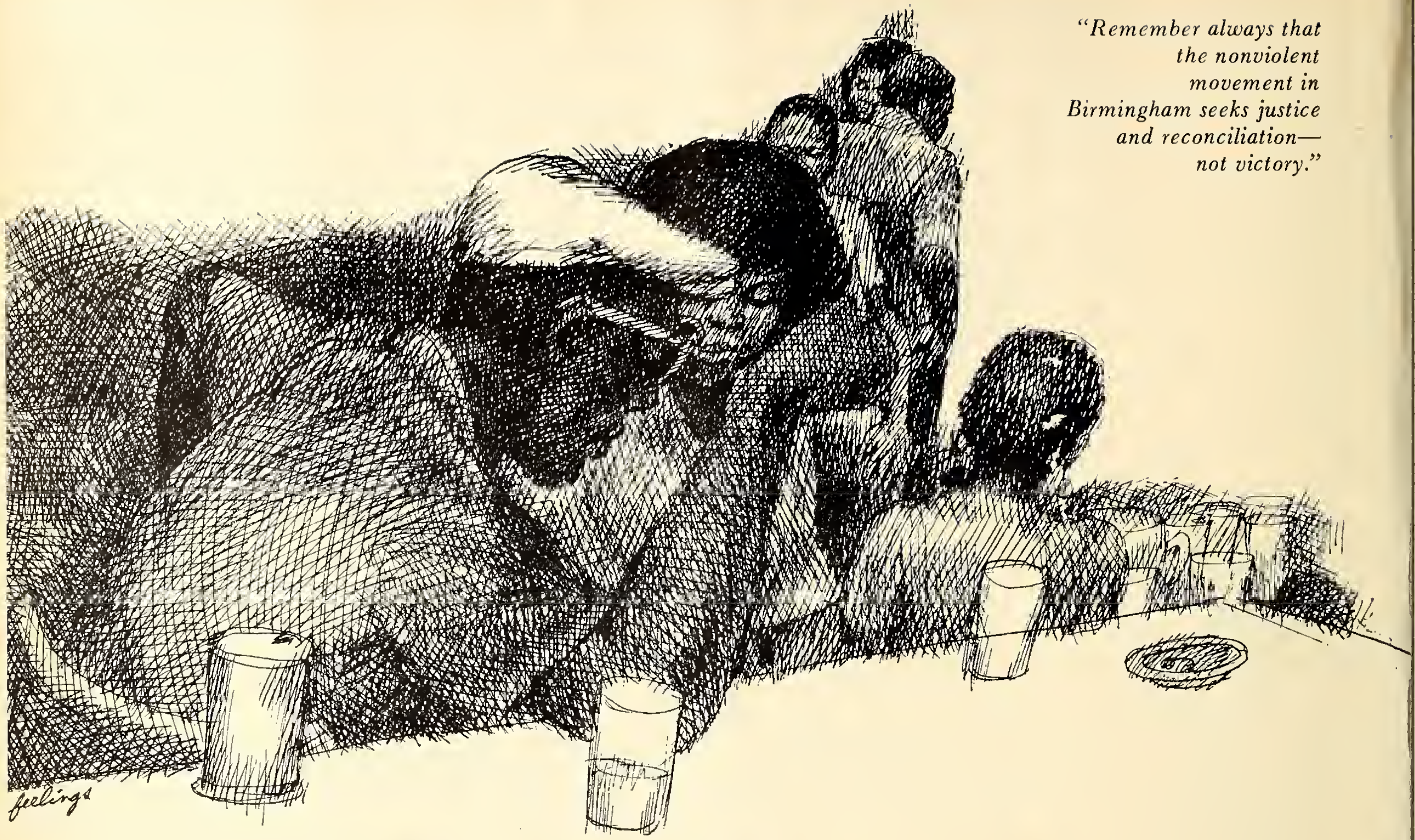


OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE



"Remember always that the nonviolent movement in Birmingham seeks justice and reconciliation—not victory."

first steps in Birmingham

For the first few hours of Sunday, May 12, it appeared that everything gained in Birmingham was lost. As the bombs exploded and flames burst out in a half dozen places, the angry crowd of Negroes that surged against the police, the firemen, and even their own leaders, seemed to be a frightful repetition in reverse of that other May Sunday in 1961 when the Freedom Riders were savagely attacked and beaten by a white mob in front of the city's Trailway bus station. Certainly it looked as if the new desegregation agreement between the Negroes and the white business-industrial leaders had been wrecked.

However, after the first shock of the bombings was over, several of the Negro negotiators were saying "This won't destroy the agreements; this kind of thing didn't come from the men we were dealing with." Among those whose confidence had not been broken was A.D. King, brother of "the leader," whose own house had been the first to be bombed.

A new conviction had been born among them—a conviction that neither Commissioner of Public Safety "Bull" Conner, the Klan, nor any persons of savage, racist mentality could ultimately prevail among the white citizens of Birmingham. This conviction was far more important than the failure to control the retaliatory violence of the Negro crowd (that crowd had too many vivid memories of harassment, brutality, and injustice to be contained).

That conviction has not yet been destroyed. It was the result of long days and nights of painful, growing, understanding between Negroes and whites—the kind of deepening communication that many other communities (Albany, Georgia, for instance) had never really known, the kind of encounter that is necessary before men can become more than stereotyped shadows to each other.

I was present on April 15 when the

Vincent Harding gives the behind-the-scenes story of a city's search for racial peace in a report reprinted from *Reporter*. Illustrations by Tom Feelings.

first effective contact between the Negroes and whites was made. As a lay minister I had already served as a mediator in Albany, and I was called to Birmingham to act again as a bridge between Negroes and whites.

This was not the first attempt at negotiations. Meetings were held between white businessmen and Negroes as far back as September last year, after the leader of the Alabama Christian Movement for Human Rights, Fred Shuttlesworth, had announced the imminence of protest demonstrations against the city's rigid patterns of segregation. The focus of the announced demonstration was to be the lunch counters and other customer facilities in the downtown stores, along with discriminatory employment policies. Though the merchants were afraid to challenge Connor and the city ordinances by acting openly for desegregation, they did agree at least to take down the *Colored* and *White* signs over their rest rooms and water fountains as a trial step.

Almost immediately building inspectors were on the scene, threatening to close several stores for alleged code infractions. They forced one proprietor to make $9,000 worth of repairs on his elevator system. At the same time a steady stream of charge-account cancellations began. This assault caused most of these harassed merchants to lose whatever of their courage remained, and a series of misunderstandings led to the breakdown of the first attempt at communication between the activist Negro leaders and the whites.

Some of the Negroes were frankly discouraged by the fact that the businessmen had not been willing to stand beside them for what they knew was right. Some white business leaders, on the other hand, were hopeful that the upcoming referendum to change the city government might prove helpful. The referendum was to decide on the replacing of the three commissioner system by a city council of nine members and a mayor. The aim was to get rid of Commissioner Connor and enlarge the number of responsible representatives. For twenty-five years, Birmingham had been, as one white business put it, a "leader-less city." In this vacuum of responsible leadership, Connor has been exercising an amazing power, based mainly on fear.

But the November referendum did not bring an immediate victory. The city voted to dismiss the commissioners, but Connor did not give up. He ran for mayor under the new system, and though defeated by Albert Boutwell after a runoff election April 2, he refused to give up office and filed suit (along with the other commissioners) to maintain his position until the original term expires in 1965. The state supreme court did not decide the matter until May 23, when it ruled Boutwell in.

Since the first announcement of protest action in September, Shuttlesworth had been urged by white moderates to hold off demonstrations for one reason or another. First it was the attempt at negotiations that failed; then the referendum; then the municipal elections. Each time, the nervously intense but popular leader had informed his friend, Martin Luther King, Jr., whom he had invited to Birmingham, that it would be advisable to put off his visit. Privately, both men put their hope in negotiations, since they had every reason to believe that protest marches in Birmingham—no matter how orderly—would lead to violence.

The uneasy waiting period stretched for months. Negros supported the new form of city government in November and gave the majority of their meager 9,500 votes (there are 145,000 Negroes in the city) to Boutwell in April. Nevertheless, many saw the new mayor as only a refined version of an outright segregationist, and several of his campaign statements seemed to support this image. It seemed clear that voting for him would not be enough. The Negroes finally decided to hold the long deferred demonstration.

To the criticism of "untimeliness" (which came from Negroes as well as whites), the leaders gave several telling answers. In the first place, they said, there will always be people ready to call "untimely" any public protest against segregation. Second, there was no available evidence that the Boutwell government would move at a pace that would satisfy the rising expectations of the long-suffering Negro population. Third, in focusing their attention on the merchants and businessmen, they could directly ask for the specific improvements these people could make on their own. Moreover, they had seen how negotiations unaccompanied by demonstrations had bogged down last fall. Finally, the Easter season seemed a good time for two important reasons. One was that a Negro boycott would be most effective in this crucial buying period. The other —intensely important for some of the

Negro leaders—was the religious significance of Easter. (It was not by accident that Martin Luther King and Ralph Abernathy went to jail on Good Friday.)

The demonstrations began April 3 with picketing and sit-ins. Most of the picketers were arrested. Some of the sit-ins at lunch counters were allowed to stay without being served, and without being arrested. To the astonishment of both Negroes and whites, there was no violence as the first days passed. Indeed, even the police—with a long record of documented brutality—seemed to be making conscious efforts at restraint. (For instance, when the crowds gathered, instead of the old refrain, "O.K., you niggers, get back!," it was often, "Will you people please move along?" A small but significant change in Birmingham.)

"I'm So Glad You Came"

Moreover, there were even white persons in the community who seemed to support the cause for which the Negroes were acting. Several called the motel which served as headquarters to offer their moral support, and more than once sit-in demonstrators caught a warm smile. One white lady went so far as to whisper, "Please stay, don't go away." On the street a police lieutenant shared a sandwich with a protestant leader, and refused to move away when Connor saw them. On the first Sunday that Negroes visited white congregations some were actually welcomed, and told more than once, "I'm so glad you came." These were small signs, but they were eagerly received, and many Negroes began to wonder if the climate of the city had begun to change.

At the outset of the demonstrations it was not easy to find whites of stature and influence who were eager to discuss the city's difficulties. Many I approached said they would not talk with "outsiders." Others claimed they would not talk while demonstrations were going on. Some were simply afraid.

After the demonstrations on Good Friday, however, when King and Abernathy were jailed, several groups of white and Negro ministers began meeting. Often these encounters—so rare before—were painful, but they were never without profit. In one, a leading white minister, who may have spoken for his fellow clergymen, said, "The time has come, and I'm ready now to commit myself to work to find a solution. What can I do?"

Finally, through the help of a white member of the Alabama Council of Human Relations, contact was made with one of the city's young professional men who turned out to be all-important. He had the ear and the confidence of both business leaders and the city administration-elect. Late on April 15, the night after Easter, he met in a minister's home with one of King's coworkers, the Council's representative, and my wife and me. The movement toward real negotiations now began. King's aide found almost immediately that the young man's concern was not limited to ending the demonstrations but with working out just and meaningful solutions. Moreover, he was well trained, like many of the protest leaders, and personal bonds began to be developed. If credit for bringing about a settlement in Birmingham ever were to go to any one person, it should be to this native Southerner. (At this time, he is better left unidentified.)

For the next two weeks semi-secret meetings were called, usually early in the morning or late at night. They were held in churches, homes, deserted office buildings; and in their course a network of relationships began to build up. Meanwhile, mayor-elect Boutwell made several cautious but effective public statements which seemed to indicate his own personal willingness to work for just solutions after assuming office. However, he was advised not to say anything that would possibly prejudice the Alabama supreme court against him, for no one engaged in negotiations cared even to think about what would happen if the Boutwell government were not sustained. Yet the merchants were hesitant to move without broader support from the business community or from an established city government. Real efforts were made, therefore, to provide this necessary backing.

At this point—the beginning of May—several things happened on the streets of Birmingham that more than likely had a marked effect on the negotiations. With close to a thousand persons having been arrested, the protest leaders found that a new group of demonstrators was urging itself upon them. At the outset of the public protests, no one younger than fourteen had been allowed to participate in activities that might lead to jail. Each day their insistence upon not being spared that risk became increasingly forceful and moving. Thus, when the decision was finally made to use them, it was almost unnecessary to pass out the leaflets that read: "Go to jail to free your parents, your teachers, and yourself." The students responded by the hundreds and then by the thousands. On Thursday, May 2, they began to march.

With the inflexibility that is so often seen in a dying system, the Connor forces went so far as to bring both dogs and fire hoses against the students, some of whom were not yet in their teens. They took the youngsters off to jail. In Birmingham many white parents shuddered to think of children facing this ordeal. Throughout the nation, and the world, the picture of a police dog jumping at a defenseless boy brought immeasurable sympathy. The pressure for change mounted.

The dogs and fire hoses convinced some that Birmingham could change without violence. Others concluded that certain forces in the city and the rest of Alabama—especially in the statehouse in Montgomery—wanted to force the Negroes into violence and give Governor George Wallace an excuse to move in with state troopers and even the National Guard. Consequently, the demonstrators were again rehearsed in their version of the Ten Commandments. "Refrain from the violence of fist, tongue, or heart. . . . Observe with both friend and foe the ordinary rules of courtesy. . . . Remember always that the nonviolent movement in Birmingham seeks justice and reconciliation—not victory." To make obedience easier for some of the hot headed, the demonstration leaders confiscated their knives before they left the churches.

Despite the temperate reaction to the hoses and dogs, the merchants still balked. Moreover, when Burke Marshall, Robert Kennedy's assistant for civil rights, arrived shortly thereafter, on May 4, he encountered a number of whites who said they preferred martial law to making concessions to the Negroes. Marshall realized that there was a determination among the Negro leaders to persevere until their relatively minor demands were met. He met at once with several business and industrial leaders, while higher members of the Kennedy administration made important

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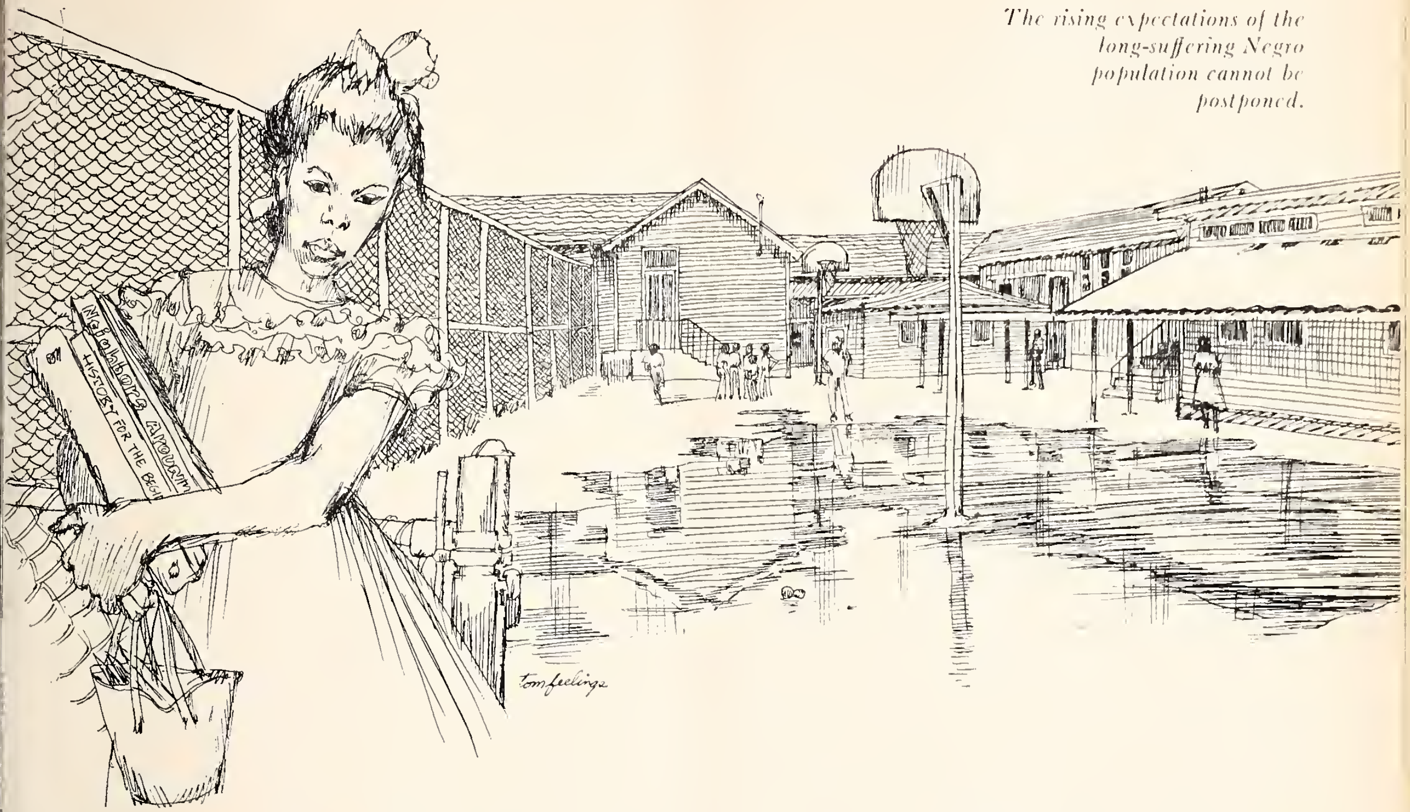


The rising expectations of the long-suffering Negro population cannot be postponed.

contacts both inside and outside the city.

On Tuesday morning, May 7, Marshall urged the merchants, and other businessmen as well, to meet the demands of the Negroes. There was still hesitancy, and several thought the National Guard should be brought in to stop all protest activity.

However, on that Tuesday, the demonstrations reached an intensity they had not known before. A larger number of students responded than had been expected. Thousands were on hand, and not all were subject to the control of demonstration leaders. They broke through the barricades the city police had erected and ran into the downtown area. Some who were under control marched into several downtown stores, and in one—owned by the most recalcitrant merchant—they sat on the floor and sang freedom songs. Meanwhile, the police and firemen had begun to use their hoses even more indiscriminately and the crowds of onlookers received the same treatment as the students. Some in the crowd fought back with bricks and bottles. Tempers were rising in the area around the motel—an area not famous for its amenability to the discipline of nonviolence—and only the constant urgings of Negro leaders finally convinced the crowd to disperse. Many walked off with their soaking clothes steaming under the afternoon sun. For some of the students it was obviously fun to be doused—from a distance — in Birmingham's eighty-seven degree temperature. Indeed, they shouted to the firemen: "We'll be back tomorrow, with soap." Until May 12, this was as close to real violence as the demonstrations would come.

An Accord with Conscience

Against this background, a meeting of whites was held that afternoon. It was due, in part, to the effectiveness of Burke Marshall and the power he represented; in part to the thousands of running, singing students; and in part to the firm determination of more than fifty Birmingham whites to finally begin dealing in all seriousness with the problem. None of these three elements can be neglected in understanding the gathering.

Among the whites were men of high influence in Birmingham, and as a group they came as close to representing the economic power structure as any group could. Included were merchants, industrialists, corporation and bank presidents, prominent insurance and real-estate men. Also present was mayor-elect Boutwell and several persons high in his administration.

While there was a sense of urgency about the session, there was also a certain sense of self-satisfaction, for these men had finally decided to stand together in defiance of the racist sentiment that had so long ruled the city. Together, they represented—by their own estimate—more than eighty percent of the hiring power of the Birmingham area. They proceeded to offer a timetable for store desegregation and a plan for extensive upgrading and reform in hiring practices. Just as important, they decided to name a committee headed by a real-estate man, Sidney Smyer, that would take public responsibility for any agreement reached. When a standing vote on this action was called for, there was a unanimous favorable response. They felt that they had accomplished something—and they had. Late that afternoon they made contact with the chairman of the Negro negotiating team and asked for a meeting that night. They wanted no wasted motion now, and hoped for a settlement by the next day.

Shortly before 8 p.m., the committee appointed by the business-industrial leaders and the Negro negotiators gathered in the downtown offices of one of the city's leading insurance brokers. Burke Marshall and Joe Dolon of the Justice Department were present. Again, "Negro leadership is now largely determined by the willingness of a man to suffer for the people."

someone close to Boutwell was present. As bank presidents, insurance executives, lawyers and clergymen sat there in the room, it seemed sad that men with so many interests in common should have needed a crisis to bring them together. However, the important thing was that they had come. Within a few hours, the two basic items, desegregation and employment, were tentatively accepted by the Negro negotiators. (They would present them to their steering committee the next morning.) The meeting broke up with the hope that Birmingham had begun a new day. The Negroes sensed that they were dealing with men who would not back down on their word.

Nevertheless, some difficult terrain yet remained to be covered, and a subcommittee (which included Marshall) left the dark office building and went to the residence of a Negro for further work. A key problem was wording the agreement for public consumption. It narrowed down to this: How could a settlement be announced in terms specific enough for the Negroes to know that their demands were being fairly met, and yet vague enough so that white leaders would not be subject to attacks and their stores not subject to demonstration from the other side? Especially difficult here was the problem of protecting influential persons until the Alabama supreme court's decision concerning the new government had been reached. As one Negro leader put it, "I know that these men are individuals of good will and real stature and will keep their promises, but how can I pass on this assurance to the people without revealing exact names and promises?" Another pressing matter was the fate of the demonstrators still in jail. The Negroes said they could accept no settlement that did not somehow deal with this—even if charges were not dropped. As much as $200,000 would be needed for bail unless some way could be found to have them released on their own signature. This latter solution seemed unlikely, for Bull Connor still had control over the operation of the city jail. Finally, there was the question being asked by hundreds of anxious parents: will my child be readmitted to school? It was after two a.m. when the group finally dispersed, believing that they were on the way for some solutions on these last problems.

The following day, Wednesday, May 8, the Negro negotiating committee presented its report to the steering committee, and the larger group was satisfied with the results. They voted almost unanimously to accept the terms that had been offered. King, Abernathy, and Shuttlesworth announced to the press their satisfaction with the progress of negotiations, and said there would be no "massive demonstrations" that day. Later, a difference of opinion momentarily arose whether or not there should be a small demonstration but a call from the Attorney General's office in Washington came in, and all demonstrations, massive or otherwise, were called off for the day. (One of the national Negro leaders in Birmingham said several times during these hours that he was sadly convinced that the Justice Department and the Attorney General's office were far more concerned with ending demonstrations than in working toward a real solution in Birmingham.)

However, that Wednesday afternoon an unexpected setback came when King and Abernathy and several others who had marched on Good Friday were placed under $2,500 bond each for parading without a permit. They chose to go to jail rather than pay the excessive amount. Some immediately interpreted the sentence and high bond as a betrayal, and one of the local Negro leaders actually told the press that demonstrations would likely begin again. Those who had worked for long hours with the white negotiators, however, counseled watchful waiting: it was simply another attempt to embarrass the whole negotiation process, they said. They reached Marshall and some of the key white residents and arranged a meeting for the next morning. King and Abernathy's bonds were paid in the meantime, without their knowledge, by a wealthy Negro businessman who later said he thought the moment was too crucial for both of them to be in jail.

At the next meeting, the negotiators discussed the most vexing problem remaining—the hundreds of Negroes still in jail. Despite the "betrayal" the day before, the tension was relaxed enough for one of the Negro representatives to say that he knew a certain Republican named Rockefeller who might be interested in putting up the necessary bail money. Another said that President Kennedy had encountered no difficulty in raising ransom money for Cuban prisoners, and should therefore be able to ransom the Birmingham prisoners without batting an eyelash. By noontime that day it was clear that the money would be available, and almost $200,000 was actually in Birmingham late that afternoon. No one seemed to know exactly where it came from, even though the word "unions" was mentioned several times. It was later affirmed that the United Auto Workers had contributed part of it.

An Amazing Leap

Late Thursday night, May 9, I worked with one Negro and one white lawyer and a representative of King's on the wording of the four-point agreement to be given to the press. The next morning the prisoners began to be released, even before the last negotiating session. The phrasing of the agreement was settled, and firm assurances were given that the school children would be readmitted on Monday. Early that afternoon, the final press conference was held, and Fred Shuttlesworth announced: "The city of Birmingham has reached an accord with its conscience." Before scores of cameras, Martin King was so moved that he said: "Birmingham now stands on the threshold of becoming a great, enlightened symbol, shedding the radiance of its example throughout the entire nation."

Even before the final agreement had been announced, both city governments disavowed any participation in negotiations (as was expected), and less than thirty-six hours later the bombs exploded; but neither King nor Shuttlesworth took back their words, nor did the spokesman for the white negotiators. On both sides there appeared to be a determination to hold fast to the confidence they had gained in each other.

Basically, this is a confidence not only in each other but in the possibilities of Birmingham, for neither King nor Shuttlesworth was dealing in pure rhetoric when they made their climactic statements to the press. They are actually convinced, despite the tentative nature of the agreements, that Birmingham now has the potential to pass even Atlanta in the realm of just and humane race relations—an amazing leap, but not impossible. If we can get through this difficult testing period, the two men say, win a favorable state supreme court decision, and begin the first token steps of desegregation, then the city is at least on its way.

I share this hopefulness for several reasons.

The very confidence that the Negro leaders have in the good faith of the white negotiators is in itself heartening. (Of course, one of these leaders quietly revealed the fact that his confidence was greatly bolstered by the presence of Burke Marshall at all of the final stages of negotiations) They will be less tempted to stage impulsive demonstrations, even when sorely tried by situations like the May 12 bombings or the Connor-appointed school board's action in expelling or suspending 1,081 students. Moreover, I, too, felt that the men who represented the white business and industrial leaders were men of good will, men who had been certainly affected by the demonstrations, but also men who were doing more than merely trying to stop marches. They were concerned with setting right at least some of the inequities of the system in which they too were trapped.

The respect and trust was not one-sided, though. It grew among the whites in painful, sometimes clumsy motions. At first they wanted to be the ones to decide who would and who would not be accepted as a Negro leader, but soon found they had to take seriously the young minister who explained that "Negro leadership is now largely determined by the willingness of a man to suffer for the people." They had to learn to deal with activists and "jailbirds," as well as Negro businessmen and educators, and among them all they found men who cared deeply about the city of Birmingham, men who sought the things that made for its peace. Now that these white and black men know each other (even to sharing private, unlisted phone numbers in some cases), there is far less danger of a breakdown in communications than ever before.

The broad base of the white leaders represented in the agreement is, I think, unique in the South and holds excellent possibilities for future action. Representing eighty percent of the hiring power, they are in a position to deliver on their promises in the economic field; if they stand together they cannot be made to back down on the desegregation promises. In Albany, Georgia, the white community was able to hide behind the city commissioners, who in turn hid behind the police chief, and the Negroes have not yet been able to penetrate to the core of the white populace. But in Birmingham, there was no government to hide behind, and the economic and civic leaders were simply forced to move forward. A better time for the demonstrations could not have been chosen.

The key figure among the Negroes of Birmingham is Fred Shuttlesworth. Not everyone is happy about that fact, but it is a fact, and no estimate of future possibilities can be made without taking him into consideration. While he has often defied predictability, his power to move the broad base of the Negro population is undisputed. Forty-eight hours after the bombings Shuttlesworth was able to say that there would be no demonstrations until the period designated for desegregation had been given a fair chance. He prides himself on his ability to keep his word. It is worth noting that on May 14, when he called for the removal of state troopers from Birmingham, Shuttlesworth said: ". . . we want the city police, whom we respect, to take charge." When the battle-scarred Fred Shuttlesworth can say this about the city police, there is reason to believe a change is afoot.

Though nothing definite can be stated at this time, I have firm reason to believe that the Boutwell administration will not oppose the agreement that has been made. They recognize the fact that Birmingham can never solve its economic and political problems (and they are legion) without first dealing with the issue of racial justice. If they are established in office, the city will not go backward from its present moment of expectation.

But, this general hopefulness must be tempered by several disturbing possibilities. One of them may lurk within the business-industrial group itself, for these men could conceivably interpret the present agreement as the farthest they could possibly go, and would stop after these limited goals were reached. Such an attitude would eventually lead them again into open conflict with the expectations of the city's Negro population, expectations which are forever speeding out beyond moderate white action. Such a conflict might set back the progress in Birmingham. Though this possibility must always be faced, I think the men involved have learned too much and have gone too far to be caught in such a backwash. Indeed, the gains they have made in a city like Birmingham can be measured by the fact that they were finally willing to reveal their names four days after the bombings. During those weeks I saw their fears and now count this open identification as a sign of their determination to move forward.

A major source of possible frustration, of course, is Governor Wallace. This avowed segregationist might be determined to maintain his foothold in Birmingham through the occupation by state troopers. (It was one of these men who cracked the butt of his carbine against a woman's head on May 12 because she walked in the wrong direction, looking for her children.)

Finally, I have been aware of a possibly disturbing factor in the presence of some of the national reporters who remain in Birmingham. There is almost a sense of disappointment present among some of them—disappointment that there is no more copy-producing excitement. As a result, there is a tendency to try to generate excitement by probing among the white and Negro leaders for areas of disagreement. If this were pressed long enough, a series of ill-considered statements could lead to unnecessary difficulties.

Nevertheless, in spite of these real possibilities, I share the conviction of the scores who have said, "Whatever happens from here on, Birmingham will never be the same again." Even though it may be long deferred, a change lies ahead. Indeed, it has already begun within the minds of men—black and white.

"He gave his life to the church. He was never in the bleachers." C. J. Dyck and Harold S. Bender at work for the Institute of Mennonite Studies.

the words of his life

July 19 will be the sixty-sixth anniversary of the birth of Harold S. Bender, a man who left a large spiritual legacy to the Mennonite church.

I FIRST MET Harold Bender eighteen years ago. At that time I was a guest in his home for two weeks. This was to be the first of many encounters with him.

To many of us he was more than a friend and co-worker. Though he had only two daughters by blood relationship he had many sons in the spirit and the mind. Where these sons from time to time could not follow him in his position they were nevertheless, even in their protest, indebted to him. Frequently they made such protest in his terms, on ground he had prepared, and issues he himself had raised. He was a scholar, a statesman of the church, and a humble believer.

As a scholar he wrote numerous books. At the time of his death in 1962, he was working on two more, a history of American Mennonitism and a comprehensive history of Anabaptism. The latter was to be his *magnum opus*. From his books and innumerable journal articles we know his vision for the Anabaptist-Mennonites.

But his uniqueness as a scholar goes much further. I consider the historical library he built, the encyclopedia he produced as editor-in-chief, and the bibliographies he initiated as his most significant scholarly legacy. One of these bibliographies has just been printed and the other is in preparation. In these, the library, and the encyclopedia, he has made it possible for us to stand upon his shoulders, to continue where he left off. To write a good book is a great achievement, but to make it possible for hundreds of good books to be written is far greater. No book on Anabaptism will be written for years to come without being indebted to him.

He was also a statesman of the church. To endure as many committee meetings as he did, and to remain creative in them is, I think, a sign of love for the church. He seems to have been secretary of most of these committees. All concerned had learned to respect his ability to penetrate to the heart of a matter and to grasp intuitively the sense of the meeting. He was concerned for the total Mennonite church throughout the world. He knew most Mennonite leaders at home and abroad from Russia to Paraguay to Altona.

One of his greatest satisfactions was the overwhelming response to the Seventh Mennonite World Conference. When he referred to this on numerous occasions after the conference, I was reminded of the words of Simeon (Luke 2:29) when he said "Now lettest thou thy servant depart in peace." In sharing his vision for the world Mennonite brotherhood he said that if it was a sin to love the brotherhood, he stood guilty. Sometimes his love and zeal for the church led to tension and misunderstanding, but he loved the church, the body of Christ. Those who would be critics must cross this threshold first! He gave his life to the church. He was never in the bleachers.

But above all he was a humble believer. He had a simple faith. Listen to the recording of his prayer with which he closed the Mennonite World Conference in Kitchener last summer. Read his keynote address to this same conference on "Who Is the Lord."

The spirit in which he carried his final illness was another illustration of this faith. Some gave him up at the first mention of the diagnosis. They considered him unrealistic for continuing to make plans for future activities. But the medical report indicates that the malignancy had indeed been brought under control. I became discouraged and a little angry with those who waited for him to give up in despair. He needed no one to tell him how sick he was. It was his faith which kept him optimistic.

In a discussion he said, "Yes, I've made a good many mistakes in my life." But by faith he was assured of the grace of forgiveness, and so could carry on. This, it seems to me, is the function of faith.

This is not an analysis of his life and thought. We will spend many years discovering the scope of his legacy to the Mennonite church. What I have said is simply to provide the context for a question I have asked myself. What has he, by his life and work, been saying to us about the nature of our own life and work? His life said many things to me which he never put in words.

He said, "A right relationship

Cornelius J. Dyck

with God leads to happiness and freedom." How concerned he was about the necessity of conversion for true happiness and discipleship. You can see this in his biography of Menno Simons. With our central loyalties clear and strong, he is saying to us, we cannot but be happy and free.

He was a happy man in the deepest sense of the word. He was a man at peace. He knew how to enjoy the good things of life. He told me with delight about the evening of chamber music a wealthy friend in Heilbroon had arranged for him last summer. I often marvelled at the amount of ice cream or rolls and coffee he enjoyed. Last summer he tried in vain to introduce me to the Waterloo County dish of roasted pigtails with sauerkraut. He was happy.

He was also free, that is, he was not dependent upon the passing fancies of others nor frustrated by any fear of the consequences of action that seemed right to him. By freedom I mean the ability to give oneself completely to the work of the moment without undue pressures robbing us of our efficiency. In this freedom, rooted in the faith he held and the gifts God had given him lay, I think, the secret of his tremendous capacity for work. Into his sixty-five years he packed several lifetimes of achievement by being free to establish his priorities and setting out to meet them. A right relationship with God leads to happiness and freedom.

He seems also to be saying to us, "When God gives you a vision, pursue it," Some people considered him intractable. He had a strong will. Yet no one was more ready to pursue a new road than he, once he became convinced that it led to good ends, in practical affairs and in theology. It took a persistent vision to keep the idea of a Mennonite World Conference alive almost single-handedly for many years. Persistent vision was required to launch and edit a scholarly journal for over thirty years, to establish a seminary and promote an associated seminaries program, and to prepare bibliographies. When he became convinced that a man needed help he spared no effort to give it. No detail was too small to pursue if it furthered the fruition of his vision.

So he is telling us to dream dreams and to pursue them in spite of opposition and loneliness; to let our convictions be dynamic and strong. There are many ways to achieve a goal if the goal is clear and if we persist.

And then, "Be willing to sacrifice." While I do not have specific information, I do not think that Harold Bender ever had much money. He lived simply. He said that he should get less salary as he grew older in order that younger faculty members with families could receive more. If a brother could not come to World Conference for financial reasons, he helped him. When the Institute of Mennonite Studies budget was depleted he wrote a check. Though he was president, he paid his own way to the World Conference at Kitchener. In our day of materialism this is a language people understand.

But even more than money, he is telling us that the servant of God must be ready to sacrifice in other areas: the luxury of a regular schedule and pre-determined hours at home, the quasi-luxury of a planned vacation once a year, the tranquility of the scholars desk unhampered by the seemingly mudane demands of administrative duties.

In a visit with him two weeks before his death I became aware of the tension he experienced all his life between giving himself to his family and giving himself to the call of duty. Every minister and public servant knows this tension. Through him, it raises for me the question of what Jesus meant in Matthew 10:37 when He said that he who loves father or mother, son or daughter more than He is not worthy of me. What does it mean to be willing to sacrifice, in relation to the duties to our family? What, in this case, as in financial stewardship, are the requirements of discipleship?

And finally, "Love the brethren." Harold Bender loved the church. It is impossible to really love a *group* of people if we cannot love them *individually*. In his World Conference prayer he said "And we would not finish our thanksgiving without thanking Thee for all the brethren, and how much they mean to us. . . . We thank Thee for the brethren; increase our love for the brethren, and for the brotherhood."

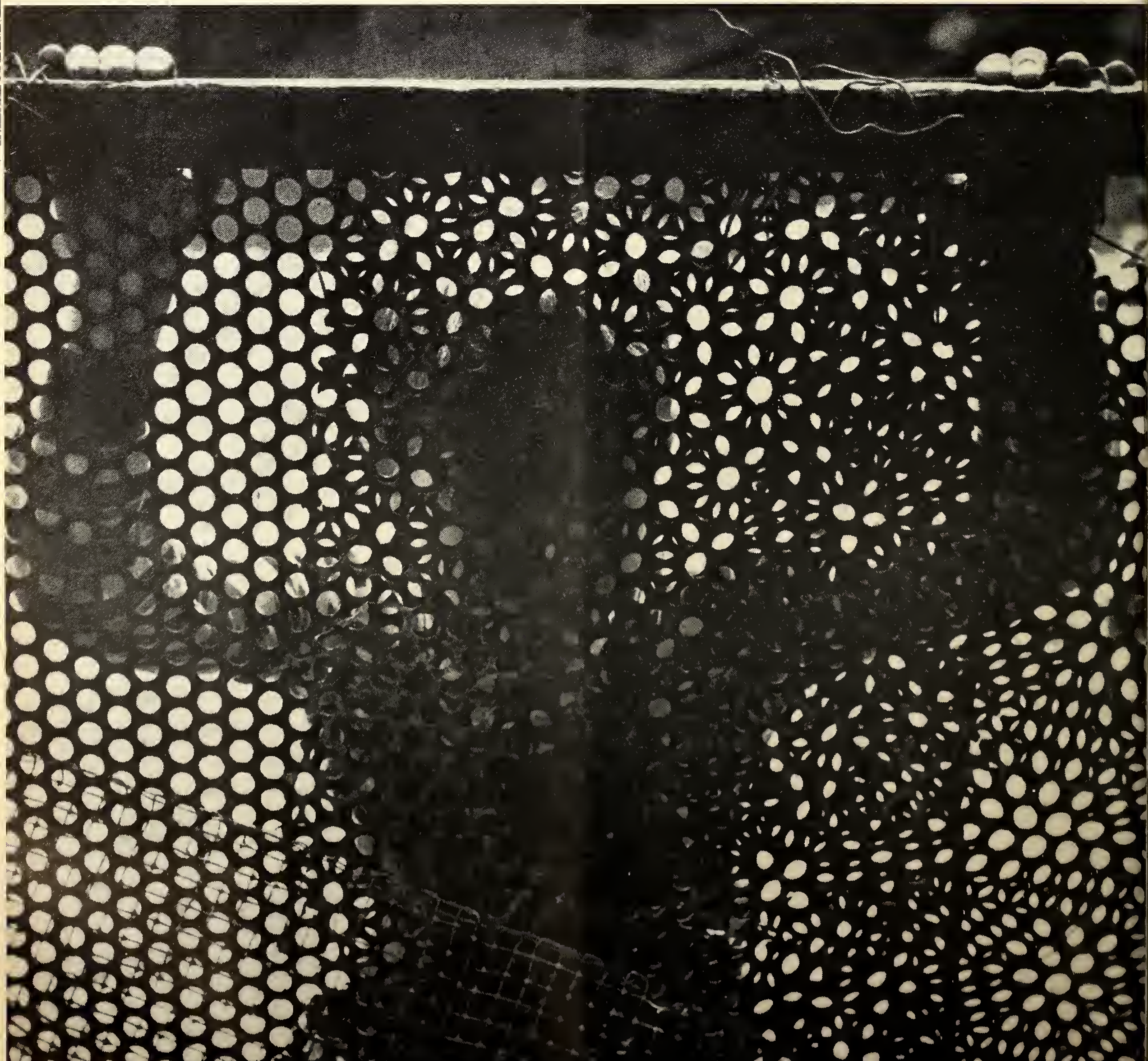
We know that he exerted great influence wherever he went. People loved him and listened to him. How did this come about? Was it conferred upon him administratively? No, he won it for himself, to the glory of God, by what he was! When he came for supper to the Peter Dyck home in Frankfurt, he brought for Mrs. Dyck, though he had a thousand things to think about, a bouquet of roses. When his minister was ill he came to him with the words, "Who visits the pastor when he is sick?" To love the church without loving and giving oneself to individuals in the church is to love an abstraction, an ideal. It is impossible to love a group of people if we cannot love them individually. He is saying to us, I think we cannot serve the brotherhood unless we love the brethren, not sentimentally but in a sacrificial, self-giving way, in things great and small.

May we learn increasingly to understand what we are saying to each other verbally and in non-verbal forms in our relationships. Next to God, we are each other's greatest resource for the successful living of the life that is ours to live.

BROKEN WALLS

Safe and protected by walls
That took much time and effort to build—
And to make strong.
I had completely surrounded
Myself
With these walls to hide behind.
And when people on the outside would cry—
"Where are you?"
"Let me in"
I would not answer
But
Would build my walls higher and stronger
Lest they might find me.

One day I found myself
Discontented—
With an overwhelming desire
To escape—
To be free.
I was growing tired of my small world.
Surely
There must be more to living than this!
Finally I ventured to take a brief glimpse at
Myself.
I couldn't see too clearly—
I needed light—it was too dark.
And air—



Doris Brinker

I felt as if I were being smothered.
Indeed
I was being suffocated
by my own walls . . .
by my own self.
OH—I had many questions and doubts
About making any holes in my walls.
They were my protection
And if I were to destroy them
I would be as a man
Standing in an open field
For all who cared to see
With nothing for a shield.
Is it worth it?
Is the price too great?
What difference would this mean for my life?
Is it really that important?
To each question
Came
Another question—
Did I really want to know myself?
But
Most of all
Am I willing to let others know the real me?

I soon discovered that once I began
Questioning
I could not be satisfied
Without
Exploring more and more.
At first
It was only in the
Safety
Of my own closet
That I dared to peek at
Myself.

This is a very painful struggle,
To bring yourself
To stand before the mirror of
Your own image
And be able to open your
Eyes
And look at yourself as you are.
How many times I
Stood
Before my mirror and could not
Make myself respond to the
Command
To open my eyes and to look—
I was too afraid.
And in my fear and desperation
I at last cried out—
"O God—help me"
And together—side by side
We looked at the real me.
Not the image I had created
But
The person I was created to be.

It has been a long
Hard path
With
Many detours and dead-ends.
But
I have found some guides who helped me.
Their names are
Love and Concern.
These guides found their way into
My life through various
People
Who are also traveling this path
To know and accept themselves.
Yes . . .
Walls have crumbled,
Valleys have given way to
Hills
And the hills have led to the
Mountain tops
Where for a short time
With the help of Love and Concern
You are completely
Free
To be yourself.
But
All too quickly—it seems
We must leave the mountain
And find our way in the
Great mass of people
That have no desire to be confronted
By the real you.
But to know and see you as they
Want to.
Because
They too are afraid as I was afraid
To turn their eyes inward
And see what is there.

Is it really enough then
To find and accept ourself
And say this is all?
No
I think not.
For having done this
Then
My name too must
Become
Love and Concern
For all the others who are seeking
To find the person they were
Created to be.

NEWS

Canadian Churches Marking Changes

The Conference of Mennonites in Canada represents the largest regional association in the General Conference Mennonite Church. It equals almost one-third of the General Conference total. It is an active group. It struggles with the same forces that confront the churches in the United States.

But it has special problems. It is a diverse group. While most of its members are from Mennonite settlements in Russia, their time in Canada varies. The original groups came almost one hundred years ago. Many have come only within the last decade or two. This puts them at different points in their response to their community and their church. Language—whether it is to be German or English or both—is a factor. New ways meet the old ways.

All these things will add color to the conference when it meets in Altona, Manitoba, July 18 to 23. In its diversity, it will be seeking to build its union. Its leaders feel that there has been progress. Paul Schroeder, Drake, Sask., the president sees "a greater appreciation for each other's view points in matters of theology and basic beliefs."

"Language," he adds, "is not too much of a barrier as a whole in our conference."

John H. Derksen, Clearbrook, B. C., says, "I believe we are more and more becoming realistic — encountering problems squarely as they confront us and working toward a more unified effort for Christ." Derksen is secretary of the six-man board of finance.

P. R. Harder, Winnipeg, secretary of the conference is encouraged by an "openness to discuss controversial issues, for example, the eldership question."

The secretary of the board of missions expanded on this. Said H. J. Gerbrandt, "I think we have passed the crisis in our transition experience. This does not mean that the older people have accepted the change to the English language and many other changes that belong to this pattern, nor does it mean that the younger people have suddenly become less critical. But there is a pronounced atmosphere of mutual appreciation."

Gerbrandt sees the possibility of the Mennonites in Canada becoming a people with two cultures. "With the Canadian government's emphasis on bi-culturalism and the recognition of all cultures, our Canadian Conference can make its biggest contribution to our people, our nations, and Mennonitism at large by remaining bi-lingual."

Others saw need to realize more unity. Sometimes this was measured in terms of support for the conference. Said J. K. Klassen, Altona, Man., "Conference unity must grow. Too many churches do not feel their own responsibilities to the conference projects enough and therefore the response financially is often so weak." Klassen is a mission board member.

Another mission board member measured the church in much the same way. Said Gerhard I. Peters, Sardis, B. C., "We should get all the members of our churches more mission-minded. We are doing more than we did years ago, but there is so much work before us. We must go ahead as long as there is an opportunity to work."

Paul Schroeder saw the strength of the conference in its ability to face change. During the last year the conference has studied its ministry and eldership patterns. Problems here have been faced frankly.

Said Schroeder, "It seems to me the question concerning the eldership has received much attention and the discussions have resulted in a better understanding on the whole question among the younger and older brethren concerned."

He does add, "This does not mean that they see eye to eye."

But these are matters related to the inner life of the church. The future tests of strength will come from without. How will the church respond to its world is the question.

Henry P. Epp, the conference vice president defines this new area. He feels that there has been "a growing awareness of our responsibility to the society in which we live. It is perhaps because of this that many have urged a greater outreach program into our communities and the various organizations within our areas to enable us to witness to our faith." Epp lives in St. Catharines, Ont.

A number of other leaders see this as the large need of the church. They pinpoint a number of needs.

Says Henry A. Wiens, Langham, Sask., "I should like to see our conference stepping more and more into the role of a conscience to society, its many problems and ills." Wiens is chairman of the board of Christian service.

But this is a new role. Not everyone is agreed what to do and how to act. Another member of the board of Christian Service Nickolas W. Dick, Toronto, says, "Board members themselves are not quite agreed on the degree to which we should speak on issues such as capital punishment, nuclear warfare, immigration, discrimination, etc."

Peter Schroeder, Winnipeg, feels that the conference should go beyond speaking and study. He calls for "more actual work on some of the social problems facing the church, like juvenile delinquency, premature marriages, and foster homes." Schroeder is a member of the Christian service board.

The conference is not without its projects. Notable among these are its honorarium pension plan which will provide a measure of retirement aid for ministers who served during the non-salaried era. The group has also developed a manuscript for a new German hymnal and extended its mission work in frontier communities and among the Indians. It has enlarged facilities of Canadian Mennonite Bible College in Winnipeg.

It has also centralized many of its operations with the service of an executive secretary and treasurer. New patterns of organization and operation are in the process of being developed.

An example of one of these is a quarterly publication developed to promote the conference program. It is called *Conference Highlights*. It has been published experimentally during the last year. While reactions to it have been mixed, most leaders agree that it or something like it must be continued.

Says John H. Derksen, "I would like to see the conference accept . . . *Conference Highlights* as a regular quarterly publication going to all churches, paid by the Canadian Conference. This can always be changed at some future date to become a part of *The Mennonite* or the *Canadian Mennonite*."

Derksen feels that support for the Conference program will improve if people have better and regular information. He is supported in this by David Schroeder, Winnipeg, chairman of the board of education and publication.

He says, "We are continuing to experience an increase in giving and an awakened sense of stewardship. If our channels of information would reach all members this could be stepped up even more."

Evaluating all the channels available to the conference, Schroeder puts his weight behind the *Canadian Mennonite*. "Personally," he says, "I would like to see the conference move to place the *Canadian Mennonite* into every home in Canada. We need to get the news of the conference out to every home and none of the existing media present a better option at the present time."

The *Canadian Mennonite* is an independent weekly published by a nonprofit organization. Schroeder is its president.

Other organizational problems will absorb the interest of the conference at Altona. Relations of the conference to its provincial counterparts may be discussed. Relations to other Mennonite bodies will also pull attention.

On this matter, Nickolas Dick said, "The Canadian Conference will have to take seriously and come to terms with the trend toward inter-Mennonite cooperation, with the possibility of appointing a commission to study this trend and suggest plans of eventual union."

Dick makes some specific suggestions. "The Conference should also entertain plans to accept churches in an associate capacity that do not wish to fully unite with any one conference since their membership is made up of personnel who come from various Mennonite groups. Immersion baptism might be recommended by the Conference as an acceptable mode, to remove the stumbling block from between the Conference of Mennonites in Canada and the Mennonite Brethren Conference."

The conference in Altona will begin with board meetings on July 18 and a ministers conference on the following day. Sessions begin on Friday evening, July 19 and continue to Tuesday, July 23. Special speakers include Ed Riddick, Chicago; Andrew Shelly, Newton, Kan.; and Paul Boschman, Aberdeen, Ida.

HARDING AT WHITE HOUSE

Mennonites were represented by Vincent Harding at President Kennedy's June 17 White House meeting with 250 churchmen to discuss certain aspects of the nation's civil rights problem, chiefly racial discrimination.

The President appealed to the interfaith group to try to "make a significant breakthrough this summer . . . church by church . . . community by community" in the racial problem. He stressed the opportunities of local churchmen to exercise spiritual and moral leadership. At his suggestion an Advisory Committee on Racial Equality was established to spearhead the struggle against racial discrimination.

During the nearly hour-long meeting, President Kennedy outlined the areas where he felt the influence of the religious leaders could be helpful in assisting with the civil rights issue. He was reported as soliciting their aid in getting church people throughout the country to express their concern to congressmen to spur legislative action.

After the meeting with the President, Harding stated that one of the greatest contributions the churches of the North could make in the present situation would be to relate themselves to their counterpart churches in the South—Presbyterian to Presbyterian, Episcopalian to Episcopalian, Mennonite to Mennonite, etc. This should be done in a churchly, brother to brother, way, suggested Harding. He also advocated the establishment of small church teams to work with congregations in troubled communities of the South.

INDIANS BUY GOSPELS

In India in the area where the General Conference Church operates its missions, two Gospel distribution workshops in April prompted the sale of almost 2,000 Gospels. Many New Testaments and at least one Bible were sold. The three-day workshops were conducted by Max Jahn.

In the Saraipali area, where villages are just attaining a degree of literacy, about twenty Christian workers sold 550 Gospels during the time of the workshop. In the Korba area workers sold 1,178 Gospels, thirty-three New Testaments, and one Bible.

A gospel team from the Assembly of God seminary in Bangalore also sold Scripture portions in this area during April. Total sales of these efforts amounted to 2,500 Gospels and forty-one New Testaments. Most of these went to non-Christian homes.

Catholics Choose Another Streamliner

During June Roman Catholics lost one pope and gained another. The new pope will pick up where the old one left off. The direction will not change, but speed may be added. Where Pope John was over 80, Cardinal Montini, now Pope Paul VI, is only 65. The next years should show some vigorous action along the lines started by John.

Cardinal Montini is no stranger to the operation of the papacy. He almost got elected the last time around. He lost out to Pope John partly because he wasn't a cardinal at the time. A non-cardinal could have been elected, but it seldom happens. The first act of Pope John was to give a red hat Giovanni Battista (John the Baptist) Montini. Earlier he had served Pope Pius XII for seventeen years (1937-54) as the latter's right hand man. The shiftings of Vatican politics put him outside of the church's central government during Pope John's reign. He served as Archbishop of Milan which gave him important pastoral experience in one of his church's largest dioceses.

Like his predecessor, he is an Italian. He will probably continue the work of streamlining the church begun by John. He has already reconvened the second session of the Vatican Council for September. (The Vatican Council died with Pope John. The new pope has called it back to life.)

Montini will continue John's warm approach to Protestants and other non-Catholics. Obviously no important compromises on doctrine can be expected. The new pope is a solid Roman Catholic. If he were not, he would never have been elected. But it is possible that things that irritate Protestants may be de-emphasized. One observer saw in the choice of the papal name of Paul an indirect appeal to Protestants who have a high regard for the Apostle Paul's theology and the Bible.

Pope John XXIII died on June 3. His was one of the briefest reigns in the history of the papacy—less than five years. Yet as his body was laid to rest in Rome, it was evident that he had accomplished much. He has opened a door that let "a breath of fresh air" into the Roman Catholic Church. The door was called the Vatican Council. He was concerned about bringing the church up to date. He moved the Catholic Church beyond the Reformation by accepting Protestants as brethren—separated, perhaps, but still brethren.

Protestants were not slow to respond to the man who showed concern for them. The tributes of Protestants indicate that by many his love was returned.

Franklin Clark Fry, New York, speaking for the Lutheran World Federation, said, "All of us would have wished for him to live on, throwing open the doors of understanding and thawing the antagonisms that have separated Christian brethren."

Charles Westphal, president of the Protestant Federation of France, said: "We respected and loved Pope John. We loved him for the fervor of his faith and the authenticity of his Christian love and especially for the evangelical simplicity he showed in all situations.

"The decision he made to call a Council in a truly ecumenical spirit appeared to us to be inspired by God. The authority and spiritual discernment which he showed during the preparation and proceedings of the Council, his refusal to accept hardening measures which would make the divisions of Christendom more serious, his desire to make a real dialogue possible, as well as [his desire for] new relations with non-Roman churches, his great concern for the renewal of the church and its opening to the world, and finally, what must be called his passion for peace and unity, filled us with respect and gratitude."

Roger Schutz, prior of the Protestant brotherhood community at Taizé, France, said: "John XXIII has been able through his generous welcoming attitude towards others to create a climate of peace and reconciliation. A man of deep piety, he took his decisions in simple, direct prayer. As he told me recently . . . 'I have conversation with God, very humbly and very simply.' This trust that Christ was standing at his side, this true humanity, mixed with generosity to all, are the secrets of a man who will leave his mark on contemporary history. This providential man by the name of John, hoping against hope, has truly initiated the processes of reconciliation."

Other tributes came from the World Council of Churches ("contributed so greatly to the new brotherly relationships of the churches believing in the One Lord"), the World Presbyterian Alliance ("his constant efforts for . . . world peace"), the Archbishop of Canterbury ("a great Christian of our time"), the Federation of Swiss Protestant Churches ("a leader beloved and admired by the whole world"), the National Council of Churches ("his heritage a reawakened spirit of unity and love"), and the Russian Orthodox Church ("zealous efforts . . . for . . . peace on earth").

ECUMENICAL GROUPS MEET

There are two major approaches to church cooperation. On the international level they are represented by the World Council of Churches and the World Evangelical Fellowship. These differences are usually present in each country. In the United States it is the National Council of Churches and the National Association of Evangelicals. In Canada there is only the Canadian Council of Churches, but an evangelical group is in the process of formation.

During the first week in June the two groups got together for two days in Geneva. Here the staff of the World Council of Churches met with representatives of the European Evangelical Alliance. This latter group is the European section of the World Evangelical Fellowship, once called the World Evangelical Alliance. The meeting was held at the suggestion of the Alliance.

Discussions dealt with theological as well as practical concerns and included the question of the nature of the church and the Week of Prayer for Christian Unity. Both groups agreed that closer contacts are necessary.

Representatives of the Alliance attending were: Rolf Brockhaus, Wuppertal, Germany; Paul Deitenbeck, Ludenscheid, Germany; George Dolman, Davos, Switzerland; Paul Schmidt, Berlin; and Werner Wagen of Hallau bei Schaffhausen, Switzerland.

World Council representatives included W. A. Visser 't Hooft, general secretary, and Norman Goodall, Paul S. Minear, Bishop Lesslie Newbigin, Lukas Vischer, H. H. Wolf, and Hans-Reudi Weber.

WORDS AND DEEDS

Billy Graham said to a Paris audience: "What happens before 1970 will determine the future of the world." Addressing more than 10,000 persons in a huge tent at the Porte de Clignancourt, he added: "The human race will be called upon to make terrifying and frightful choices. Mankind will have to make a choice with implications as great as those of the choice which Adam and Eve made in the Garden of Eden. If we choose the wrong road, most of the world's population could be wiped out, leaving only a remnant to struggle in a new Dark Age. If the world should suddenly turn to God and make His Son Jesus Christ its Lord and Master we could enter a new era which could bring paradise on earth. Scientific man with his heart yielded to Christ could achieve a new destiny for the human race."

SUMMER SERVICE PROGRAM

Over one hundred people are participating in voluntary service projects under the Board of Christian Service this summer. The projects are carried on in eighteen locations in the United States and Canada. Married couples as well as single fellows and girls will be serving in such places as Loyalty Mission, Kansas City; Silver Lake Camp, Ontario; Northern Cheyenne Mennonite Mission, Busby, Mont. Woodlawn, Chicago; and Camp Landon, Gulfport, Miss.

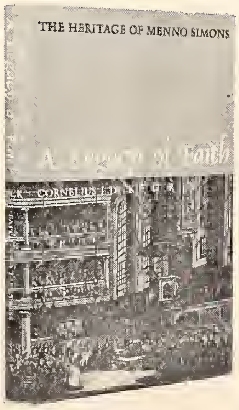
Of special interest to teenagers will be the two-week work camp at Camp Squeeh near Hope, B. C. "Squeeh" is an Indian term for "place of refuge." Twenty teenagers will help develop camp sites there from June 15 to 28. Sixteen teenagers will join the youth caravan on July 1. They will spend three weeks working at the Palisades Mennonite Church Camp in Idaho and at the Ashland, Busby, and Birney, Mont., mission churches. Some time will also be spent visiting points of interest.

Additional General Conference volunteers are serving under the Mennonite Central Committee's summer service program.

SUMMER CLASSES AT CMBC

A two week course in Christian ethics will be offered August 5-16. Instructors are Clarence Bauman, professor at Mennonite Biblical Seminary, and David Schroeder, dean at Canadian Mennonite Bible College. Special arrangements for college credit can be made through the Canadian Mennonite Bible College. The courses are also offered as non-credit courses. Classes will be held at Mennonite Educational Institute, Clearbrook, B.C. A registration fee of ten dollars is charged. Further information may be obtained by writing to: Summer Session, CMBC, 600 University Blvd., Tuxedo, Winnipeg 29, Man.

A Legacy of Faith



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PACIFIC-NORTHERN OFFICERS

Both the Pacific and Northern District Conferences chose new presidents during the month of June. Meeting at Dallas, Oregon, the Pacific District chose Lyman Hofstetter, pastor of the Bethel Church, Santa Fe Springs, Calif. In Carpenter, S.D., the Northern District chose Paul Goossen. He is pastor of the Hutterthal Church of Carpenter. Both men previously served their districts as vice presidents. Hofstetter follows Lester E. Janzen, Ritzville, Wash. Former president of the Northern District was Bruno Penner, Glendive, Mont.

Other new officers in the Pacific District are: Roland Goering, Reedley, Calif., vice president; and Robert A. Franz, Ritzville, Wash., treasurer. Earl I Eymann, Reedley, was re-elected secretary.

New committee members in the Pacific are: David Habegger, Upland, Calif., program; Joe Jantz, Ritzville, trustee; James Gingerich, Warden, Wash., Christian service; Robert Suderman, Paso Robles, Calif., education. W. J. Flickinger, Dallas, was re-elected to the home missions committee and J. H. Ensz, was re-elected as a Bethel College trustee.

In the Northern District Malcolm Wenger, Lame Deer, Mont., was chosen as vice president and Arnold Regier, Mountain Lake, Minn., as financial secretary. Re-elected as secretary and as statistician were Richard H. Graber, Freeman, S.D., and Wilbur Schmidt, Doland, S.D.

New committee members chosen were: Abe M. Wiebe, Freeman, business; Daniel G. Regier, Mountain Lake and Arthur Ortmann, Warroad, Minn., ministry; Ted Schmidt, Henderson, and Albert M. Gaeddert, Mountain Lake, missions. Re-elected to the education and to the peace committees were Gerhard Buhler, Freeman, and Paul Isaak, Henderson. Nominated to the Freeman Junior College Board were Henry M. Harder, Mountain Lake, and Peter Regier, Madrid, Neb.

CHURCH RECORD

CALENDAR

Conferences

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Altona, Manitoba.

Nov. 1-5—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Western

Aug. 2 — Commencement, Bethel Hospital School of Nursing, Newton, Kan.

WORKERS

James Andres, Newton, Kan., has been appointed shop instructor at Rosthern Junior College, Rosthern, Sask. He will also help develop the physical education program.

David L. Bower, Hereford Church, Bally, Pa., will enter Pax Service in East Pakistan for three years beginning this summer. He recently graduated from Bluffton College.

Peter Duerksen, Neuland, Paraguay, has been given a full expense pail trip to Europe by the Neuland colony. This is in recognition of his fifteen years of service to the colony. On his return he will visit friends and relatives in Canada and the United States.

Ernest Epp, Didsbury, Alta, has been appointed as instructor of German at Rosthern Junior College, Rosthern, Sask. He received his training at the University of Alberta.

Dennis Franz, Bethel Church, Mt. Lake, Minn., has begun his 1-W service at the General Hospital, Madison, Wis.

Daniel Gerber, Dalton, Ohio, along with two Christian and Missionary Alliance missionaries was captured by the Viet Cong Communists in May of last year. Somewhat different efforts are now being made for their release. The MCC under which Gerber served as a Paxman has asked for prayers that the Lord's highest purpose will be realized in regard to these efforts.

Betty May Janzen, Rosthern, Sask., will become an instructor of home economics and librarian at Rosthern Junior College, Rosthern, Sask. She will serve one year on a modified Voluntary Service basis.

Edmund J. Miller, director of development at Bethel College, North Newton, Kan., will be the speaker for the Bethel Deaconess Hospital of Nursing Commencement at First Church, Newton, Kan., on Aug. 2.

John S. Preheim, Marion, S.D. entered 1-W service in June at Larue Carter Memorial Hospital, Indianapolis, Ind.

Joe and Mary Lou Duerksen will return to India on June 15 for their second term of service. Most of their furlough time was spent in Kansas City, Mo., where Joe took advanced studies in medicine.

Arnold J. Regier, chaplain of Bethel Deaconess Hospital and Home for Aged, has enrolled in a clinical training program for chaplains at Topeka State Hospital, Topeka, Kan. This is a twelve week course. James H. Waltner, pastor of Tabor Church, Newton, Kan., will serve as associate chaplain on a part time basis.

Dennis F. Rupel, a psychiatrist, will join the staff of the Oaklawn Center, Elkhart, Ind., on July 1. He is currently completing his training at the Menninger School of Psychiatry at Topeka, Kan.

MINISTERS

Donald Emmert recently resigned as pastor of Silver Street Church, Goshen, Ind. He plans to continue work on his MA degree this fall.

Edward Enns will become the minister of the First Mennonite Church, Saskatoon, Sask., on Aug. 1. He has been an instructor at Rosthern Junior College, Rosthern, Sask.

Arthur Keiser for reasons of health is unable to serve the Grace Church, Enid, Okla., as previously had been announced.

BAPTISMS

Altona Church, Altona, Man., on June 2: Cathleen Friesen, Marilyn Stobbe, Eric Friesen, David Friesen, Reginald Parker.

Bethel Lustre Church, Frazer, Mont., on June 2: Howard Eitzen, Donald Huebert, Elmer Wedel.

Burrton (Kan.) Church on Dec. 16: Bonnie Jean Darling.

First Church, Beatrice, Neb., on June 2: David Jantzen, Gordon Reimer, Norman Reimer, Steven von Riesen, Maria Louise Wiebe.

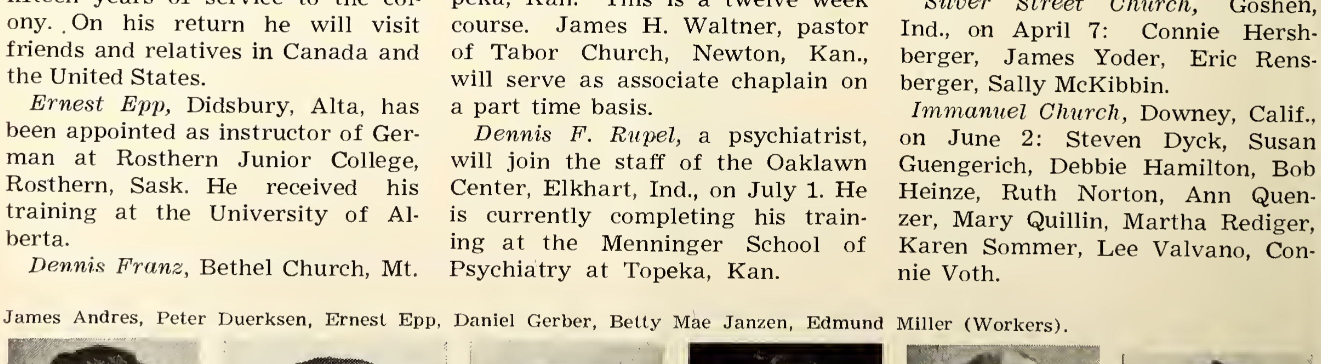
First Church, Burns, Kan., on June 2: Judith Ann Stucky, Berneda Schmidt, Jennifer Stucky, Florene Boese, Karen Stucky, Melvin Sommerfeld, Joseph Stucky, Ralph Pankratz.

Friedensfeld Church, Turpin, Okla., on June 9: Raylene Hinz, Donna Faye Schmidt, Jerry Becker.

Silver Street Church, Goshen, Ind., on April 7: Connie Hershberger, James Yoder, Eric Rensberger, Sally McKibbin.

Immanuel Church, Downey, Calif., on June 2: Steven Dyck, Susan Guengerich, Debbie Hamilton, Bob Heinze, Ruth Norton, Ann Quenzer, Mary Quillin, Martha Rediger, Karen Sommer, Lee Valvano, Connie Voth.

James Andres, Peter Duerksen, Ernest Epp, Daniel Gerber, Betty Mae Janzen, Edmund Miller (Workers).



Willow Creek Church, Paso Robles, Calif., on June 2: Mrs. Lowell B. Claassen, Anna Lynette Dyck, Beverly Elaine Wiebe, Everett John Scantlin.

Bethel Church, Inman, Kan., on June 2: Nancy Becker, Marlene Doerksen, Dickie Froese, Martin Doerksen, Eldon Goering, Delbert Kroeker, Freddie Neufeld, Jeanette Pauls, Karla Pauls, Margaret Plett, Wayne Regehr, Sharon Thiessen.

Bethel Church, Pekin, Ill., on May 26: Lois I. King, Marjorie Wolfer.

Bethany Church, Freeman, S.D., on June 2: Martha June Hofer, Mary Katherine Mettler, Mary Ruth Pollman, Dianne Joy Tschetter, Janice Elaine Walter, James Douglas Waltner, Judy Ann Walter, Linda Kay Wollman.

Bethany Church, Kingman, Kan., on June 2: Judy Graber, Kenneth Krehbiel.

Bethany Church, Quakertown, Pa., on Apr. 7: Deborah Leamer, Dora Hillegas, Susan Schantz, William Walker.

Bethel College Church, North Newton, Kan., on June 2: Judith Bartel, Ruth Ann Friesen, Camille Gross, Cheryl Gross, Connie Koehn, Sherri Koehn, Karla Krahn, Barbara Koppes, Timothy Preheim, William Rich, Roger Rutschman, Javan Shelly, Judy Suderman, Carol Waltner, Tony Wedel.

Deep Run Church, Bedminster, Pa., on June 2: Sandra Derstine, Charlotte Yost, Kathleen Lear, Beverly Derstine, Susan Detweiler, Linda Heacock, Elaine Widmer, Albert Swartz.

Deer Creek (Okla.) Church on June 2: Elsie Mae Reusser, Linda Reusser, Robert Dester, Carol Dester, James Lichti, John Moyer, Keith Krehbiel.

Ebenfeld Church, Herschel, Sask., on June 2: Linda Krahn, Gertrude Plett, Bernie Wiens, George Wiens, Rudy Wiens, Irene Bergen, Hilda Fast, and Lydia Krahn.

Eden Church, Moundridge, Kan., on June 2: Fenton Goering, Frances Arlene Goering, Marietta Kay Goering, Robert Charles Graber, Rozetta Faye Kaufman, Amy Beth Klaassen, Dwight Anthony Krehbiel, Greta Faye Krehbiel, DeLonna Kay Regier, LaDonna May Regier, Dale Richard Schrag, Lonnie Eugene Schrag, Randall Eugene Schrag, Carol Strausz, Christine Ann Stucky, Donna Joyce Stucky, Marjorie Ann Stucky, Robert Keith Stucky, Wayne Keith Vogt, Donna Lou Waltner, Richard Paul Zerger.

Joe and Mary Lou Duerksen (Workers), Edward Enns (Ministers), Paul Goosen (News, Pacific-Northern Officers).

First Church, Hillsboro, Kan., on June 2: Nancy Unruh, Lora Toews, Dorothy Bartel, Michael Knak, Jack Hiebert, Dean Lindteigen, and Philip Koontz.

MARRIAGES

Mary Ann Claassen, First Church, Newton, Kan., to *Gary Franz,* Friedenstal Church, Turpin, Okla., on June 1.

Nancy Dillman, First Methodist Church, Newton, Kan., to *Dalice Franz,* First Church, Newton, Kan. on June 7.

Marlene Jo Dyck to *Edwin Lee Schrag,* both of Eden Church, Moundridge, Kan., on June 7.

Janet Klaassen, First Church Hillsboro, Kan., to *Orvin Voth.* Huffnungsau Church, Inman, Kan., on May 31.

Jeanne Patricia Crissley, Napier Church, Manns Choice, Pa., to *David L. Cameron* on June 16.

JoAnn Doerksen, Bethel Church, Inman, Kan., to *John Preheim,* Salem Church, Freeman, S.D., on June 1.

Carl Dyck, Springstein (Man.) Church and *Lilian Warkentin,* Nordheim Church, Winnipegosis, Man., on May 4.

Lillian Ediger and *Irvin Enns,* Bethel Church, Inman, Kan., on June 4.

Bernard Feldt, Trenton, Ill., to *Gwendolyn Ruth,* First Church, Summerfield, Ill., on June 1.

Dale Fertig, Methodist Church, St. Louis, Mo., to *Sylvia Jean Korte,* First Church, Summerfield, Ill., on June 15.

Joann Elaine Flickner, and *James Paul Stucky,* both of First Church, Pretty Prairie, Kan., on May 31.

Sandra Gehman, Grace Church, Lansdale, Pa., and *David Alderfer* on May 11.

Deanne Goering, Eden Church, Moundridge, Kan., to *Gerald Duerksen,* Hillsboro, Kan., on June 1.

Kathleen Joyce Goering, Eden Church, Moundridge, Kan., to *J. Randall Goering,* First Church, McPherson, Kan., on May 25.

Lee Harrah to *Esther Stucky,* both of First Church, Hutchinson, Kansas., on June 1.

Brenda Friesen to *LaRoy Hiebner,* both members of Bethesda Church, Henderson, Neb., June 8.

Judilee Goering, Eden Church, Moundridge, Kan., to *Merle Jantz,* West Zion Church, Moundridge, Kan., on June 8.

Anita Peters, First Church, Newton, Kan., to *Vernon Jantz,* Church of the Brethren, Newton, Kan., on May 29.

Donna Lee Pohler, Willow Creek Church, Paso Robles, Calif., to *Monte Carroll Davis,* Paso Robles, Calif., on May 25.

Richard Rempel, Grace Hill Church, Whitewater, Kan., to *Erna Thiessen,* Henderson, Neb., June 7.

Eldon Schmidt, Grace Hill Church, Whitewater, Kan., to *Loraine Duncan,* Great Bend, Kan., on June 1.

Mary Elaine Unrau, First Church, Newton, Kan., to *Dwight Birkey,* Pryor Church, Pryor, Okla.

Juliette Unruh, Alexanderwohl Church, Goessel, Kan., and *Jay Hill,* Methodist Church, Newton, Kan., on June 16.

Thomas W. Yoder, Silver Street Church, Goshen, Ind., to *Karen Warble,* Methodist Church, New Paris, Ind., on May 29.

NEW ADDRESSES

Massachusetts

Gordon D. Kaufman, 4 Thoreau Rd., Lexington

Warren D. Siemens, 54 Magret St., Arlington

Michigan

Willis Voran, 1701-104 Ave., Zeeland

Saskatchewan
Alvin Friesen, Box 627, Meadow Lake
Peter Funk, Box 87, Laird
South Dakota
Mrs. Gary Jorgensen, Chancellor
James L. Kissel, 4934 Pierre St., Rapid City
Max E. Miller, 3101 S. Menlo, Sioux Falls
Peter Stahl, 208 N. Wind St., Flandreau
Virginia
Bertha Bergen, 4829 E. Seminary Ave., Richmond 27
Kay Kratz, Apt. B-10, 1116 Abingdon Dr., Alexandria
Washington
Samuel Hiebert, Newport
Gerald Senner, Box 935, Malone

PUBLISHED

Finding Faith and Fellowship, a new publication designed to acquaint people with Mennonite Christians, is now available. Copies may be given to prospective church members who come from other denominations. Members of catechism classes will find this a refreshing review of their class studies. Copies will be available from Faith and Life Press and local bookstores for twenty cents per copy, $4.50 for twenty-five copies, or $16 per hundred.

Films for Churches, School, and Community Groups, is the title of the new audio-visual catalog put out by the General Conference Mennonite Church. The films catalogued are a gift of William and Edith Zehr of Portland, Oregon. The collection includes such subjects as "The Bible," "Christian Faith and Life," "Church History," "Evangelism," "Family Life," "Racial and Cultural Relations," "Sunday School Training," "Worship," and others. Questions for discussion are included with many of the films. Copies of the catalog will be mailed to every General Conference church in the United States. (A number of the same films are available from the Rosthern Library in Canada.) Additional copies may be obtained by writing the Audio-Visual Library, 720 Main, Newton, Kan.

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DEDICATIONS

Zion Church, Elbing, Kan., dedicated its new building on June 9.

Maplewood Church, Fort Wayne, Ind., dedicated the first unit of its new church on May 26. A sanctuary will be added later. The congregation began in 1960 and has received support from the First Church, Berne, Ind.

DEATHS

Peter T. Claassen, First Church, Beatrice, Neb., born Feb. 23, 1883, and died June 17.

Jacob B. Flickner, Eden Church, Moundridge, Kan., born Nov. 27, 1906, and died June 7. His wife and four children survive.

Mrs. Elsie Gunsaules, First Church, Wadsworth, Ohio, died May 27, Surviving are two daughters.

Mrs. F. B. (Tina Buhler) Hiebert, born March 6, 1895, and died May 29. She is survived by her husband, three sons, and one daughter.

Richard Hostetler, First Church, Sugarcreek, Ohio, born March 25, 1951, and died June 11.

Mrs. Mattie Miller, First Church, Glendive, Mont., born Aug. 11, 1874, and died June 13. A son and daughter survive.

Ida Mosiman, Apostolic Church, Trenton, Ohio, born in 1884, and died June 11.

Mrs. Sussie E. Potter, Apostolic Church, Trenton, Ohio, born Aug. 19, 1872, and died Apr. 17.

Mrs. Art V. Regier, Hoffnungsau Church, Inman, Kan., born Feb. 15, 1911, and died May 31. Her husband and two sons survive.

Heinrich G. Epp, Springstein (Man.) Church, born Feb. 11, 1880, in Rosenthal, Chortitzer Colony, Russia, and died April 1.

J. Clarence Fretz, Grace Church Lansdale, Pa., died May 27. He was 84. His wife and eight children survive.

Myrtle Baer, First Church, Summerfield, Ill., born July 3, 1879 and died April 30, 1963.

Christian Heer, First Church, Summerfield, Ill., born Sept. 26, 1880, and died May 1.

Theodore Hirstein, First Church, Summerfield, Ill., born Dec. 7, 1905, and died Feb. 10.

Cornelius G. Pankratz, West Zion Church, Moundridge, Kan., born June 9, 1872 in South Russia and died May 18. He leaves his wife, six daughters and four sons.

Jacob J. Regier, First Church, Newton, Kan., born Oct. 10, 1886, and died May 15. Surviving are his wife, two daughters and three sons.

Norman Shelly, Bethany Church, Quakertown, Pa., born June 15, 1887, and died May 9.

Amos H. Stutzman, Topeka (Ind.) Church, born March 8, 1881, and died May 22. Three sons and two daughters survive.

Henry B. Neufeld, Hoffnungsau Church, Inman, Kan., born Sept. 20, 1890, and died May 14. His wife, two sons, four daughters survive.

Helena Buller Ratzlaff, Fairview, Okla., born Feb. 25, 1874, in Niehof, Poland, and died May 10. She was the mother of six daughters and one son.

Loren Schelle, Carlock (Ill.) Church, born 1911 and died May 16. His wife, two daughters, and one son survive.

Lydia Smoker, Eighth Street Church, Goshen, Ind., born June 24, 1879 and died May 15.

Alfred Wiebe, First Church, Beatrice, Neb., born Aug. 25, 1894, and died May 15.

Gerhardt R. Wiebe, First Church, Beatrice, Neb., born Dec. 16, 1887, and died May 14.

Arthur Joseph Walter, Bethany Church, Freeman, S.D., born Oct. 9, 1900, and died June 2. His wife survives.

LETTERS

NOAH AND THE NEGRO

Following are excerpts from letters received commenting on the letter from Harold Burkholder (June 4) commenting on the editorial for March 26 which was an interpretation of that issue's cover drawing, a Negro crucifixion. The letter called attention to Noah's curse in Genesis 9.

Gentlemen: I also believed that Noah's curse on Canaan was for all generations. It would be greatly appreciated to have a minister discuss this. Most Negroes aren't Muslims but the Negro Muslim seems to be out to destroy and not to build. Without Jesus Christ, his is a lost cause. There are good and bad, innocent and guilty in both the white and Negro races. *John Bestvater, 413 S. Mulberry, Ottawa, Kan.*

Dear Editor: The thing that disturbs me is how he reads and teaches his Bible. Neither God nor the Bible pronounced a curse on the Negroes. The Bible records in Gen. 9:20-27, Noah awaking from a drunken stuper, and pronouncing a curse; not on Ham, but on Canaan the son of Ham, who is considered to be the father of the Canaanites and Phoenicians and not the Negro race at all. It was not God or the Bible pronouncing a curse on the Negro race, but rather man. Man, awaking from a drunken stuper. Man is still drunk with the age old myth of white supremacy. Let us sober up to the biblical message of spiritual unity and equality. "Where there is neither Greek nor Jew, circumcision nor uncircumcism, barbarian, Scythian, bond nor free; but *Christ is all and in all.*" *Glen L. Boese, Springfield, S. D.*

Dear Editor: I feel that the "curse" placed upon the descendants of Ham is really an obligation upon "us" for, if we can reach these brothers of ours, if we can channel to them the love that flows through us, then it shall be not only his salvation but our own as well. *Michael J. Gramlich, Lake Road No. 95, Valley Cottage, N.Y.*

Dear Editor: I am not interested in what color of skin Jesus had, I am interested in His spirit. When we become so committed to the belief in an infallible scripture that we accept as God's word, what Noah said (probably in anger) after he woke up from a drunk, even though it is contrary to the spirit and teaching of Christ, are we not worshiping the Bible instead of the God of Jesus Christ? *A Layman, Oklahoma.*

To the Editor: . . . to bring the Negro into it is forcing upon the scripture an interpretation which seeks to find justification for prejudice and discrimination. . . . It appears to me that we must reject this forced interpretation in our Mennonite church, and by doing so we might remove a bit of the prejudice that is still all too present in Mennonite circles. *Orlo Kaufman, Route 1, Box 382, Gulfport, Miss.*

Dear Editor: The dilemma of the Negro in the South is the fault of the white race. . . . The only thing they are seeking for is equal opportunities for themselves and their children which they rightfully deserve. Martin Luther King is doing a remarkable job in keeping Negroes from committing violence. After being in bondage for so many years, they deserve a break *William G. Leber, 67 S. 5 St., Souderton, Pa.*

INFALLIBLE, INERRANT, INSPIRED

The continuing discussion in these columns related to the curse of Noah on Ham and Canaan (Gen. 9) began with the publication of a letter (June 4) from the writer of the letter below. His contention that his letter was not submitted for publication was obvious to us. Believing that the biblical question raised was representative of a concern that others had, we notified the writer of our intent to use his letter for publication. We interpreted the absence of a response as permission. We are sorry for this misunderstanding relating to the use of private correspondence in public. Editor.

Dear Mr. Editor: Since you have seen fit to publish a handwritten note which I addressed to you regarding the "color of Christ," I find it necessary to answer the charges of "segregationist" and "race discrimination" by giving you my personal testimony. The race issue has been used like a "red herring" to distract attention from the vital issue of Biblical inspiration which I wanted to discuss with you personally as a Christian brother.

During my twenty-five years of ministry I have advocated racial equality. I am convinced that God is no respecter of persons. The Gospel of Christ is for all, including the white race. I loved the Negro people. I pray and work with them in the city of Omaha. I have them in my classrooms and I conduct periodic counseling seminars for the Negro pastors of our city. My heart is torn by the unchristian attitudes of the American people. God knows my heart on this issue and I rest my case in His hands.

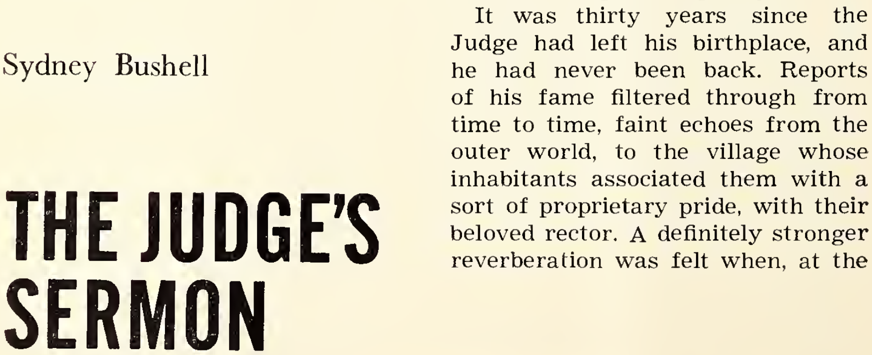
The real issue, relative to the color of Christ has nothing to do with the race problem. As a Mennonite pastor who has dedicated his life to the Lord Jesus Christ and to the preaching of His infallible Word, I am greatly disturbed by remarks which reflect on the integrity of my Saviour and the Holy Scriptures which He said cannot be broken. According to God's eternal plan, revealed by Him in His inerrant Word, the Messiah was to come as Abraham's seed (Gen. 12:1-3); of the tribe of Judah (Gen. 49:10); as David's son (II Sam. 7:8-16). The prophet Isaiah declared that He would sit on David's throne (Isa. 9:6, 7).

As a former member of the General Conference Commission on Inspiration I am deeply concerned that we as a Conference (including every pastor) should mean what we say and say what we mean when we state that the Holy Scriptures are infallible. (See Souderton statement of faith.) In this connection let me conclude by saying that I am personally convinced that our Bible-believing constituency will agree with me 100 percent that the Messiah could only come out of the Jewish race. God's Word records it and that settles it. Call it a "paper-pope" if you will, I accept it as the infallible, inerrant and verbally inspired Word of the Living God. This is where I stand, I can do nothing else, God helping me. *H. D. Burkholder, 1515 South 10 St., Omaha 8, Neb.*

YOUTH

THE JUDGE'S SERMON

Sydney Bushell



HAD THE REVEREND John Bradshaw, B.A., D.D., borne a more than merely physical resemblance to his twin brother James, the famous Judge, he would in all likelihood have been something more than rector of the sleepy little village of Etchingham for the past twenty-five years.

Identical twins, they had been born in Etchingham, but there all likeness ended.

Always aggressive, James had set his course, found his way through grammar school, and after making a start in Lawyer Geddes' dusty office, had never looked back. Vowing that Etchingham would never hold him, he went ahead to prove it.

John, quieter, but studious in a different way, "went in" for the church, and when, owing to (according to his own way of thinking) a fortunate series of happenings, he found himself rector of the parish of his birth, he had been content to settle down, serving the people he knew and loved, to his books and his writing.

The village of Etchingham, like its church and rectory, was a placid backwater. Set up on a hill, about a mile from the main highway, the church was reached by a hedge-lined, winding road of yellow gravel, where it, and the ivy-covered rectory alongside, drowsed through the long summers, undisturbed, excepting for occasional tourists, who, roaring up between the blossoming hedges, took a cursory glance at the quaint tower, the black-faced clock with the gold hands and numerals, and without pausing long enough to appreciate the beauty of the surroundings, or to hear the faint, raucous clamor of the high-dwelling rooks, noted only the time, and whined on down the road, back to the mad hustle of the paved highway.

It was thirty years since the Judge had left his birthplace, and he had never been back. Reports of his fame filtered through from time to time, faint echoes from the outer world, to the village whose inhabitants associated them with a sort of proprietary pride, with their beloved rector. A definitely stronger reverberation was felt when, at the termination of a long-drawn-out and notorious murder trial, Judge Bradshaw had pronounced the death sentence. For some reason—it probably started at "The Gate" inn, where, between games in the dart tournaments, all village affairs and politics were discussed—this latest echo resulted in James being referred to as the "hanging Judge." Now, after all those years, at the close of a brilliant career, it became known that Judge Bradshaw was coming to visit his brother at the rectory.

One late-summer morning the presence of a big car, on which the mountain sun picked out the glittering highlights, a car that seemed to be entirely too big for the small, gravelled space where it was parked beside the rectory, confirmed a rumor that the Judge had arrived overnight.

As to just how a "hanging Judge" differed in appearance from other men no one in the village ventured an opinion. The rector's famous brother was the subject of a great deal of talk and speculation. As usual, Jim Smallish, the old village cobbler, who had known the Bradshaw twins when they were boys, clinched the debate. Only a few days ago, the rector had asked him to call for his winter boots, which were in need of attention before the wet weather of autumn set in.

"I'll be goin' up to the rectory myself some time tomorrer," he said, "an' I'll see 'im. As I remember 'im, 'e was the spitt'n image o' John, and I don't see as 'ow bein' a Judge—even a 'angin' Judge, would change 'im much. 'Course, John was alwis quieter-like — but after all, they're still twins, an' my guess is that bein' a Judge is only another sort of a job—like bein' a parson—or even cobblin', for that matter. An' as f'r 'im bein' a 'angin' Judge—when I see a bad bit o' leather on a sole, I rip it off."

His listeners nodded silent agreement, as if they conceded that, as usual, Jim Smallish knew what he was talking about, and went about their business.

Although they were close friends, Jim Smallish was not of the Reverend John's flock. He belonged to what he always referred to as "The Brethren," and although he was the sole survivor of a small coterie that at one time "broke bread" in a room over Jell the saddler's shop on Sunday mornings, he clung tenaciously to his austere principles and beliefs.

Occasionally, he would go to hear the Reverend John, and the next morning would be likely to call at the rectory to argue fiercely regarding some involved point of doctrine emerging from something he had heard from the pulpit the previous day.

These arguments may have been the cement that bound their friendship. Certainly, they were a great source of pleasure and interest to the Reverend John, who delighted at times so to confound Jim Smallish by his wider theological knowledge, training and education, as to drive him to speechless exasperation. But there were other times, when the old cobbler was more than a match for the Reverend John in another way. He knew his Bible, and drew heavily on this knowledge for ammunition. Many a time he had floored the rector with an apt quotation, that, as Jim would say with a cackle of laughter when recapitulating later, took him " 'twixt wind and water."

The big car stood unmoved in the rectory yard. No one reported having seen the Judge, either at the rectory or abroad.

Next evening after supper, making the Reverend John's boots an excuse, Jim Smallish decided to call.

There was a short, sharp hill leading up to the church and rectory, the lawns of which were protected by a continuation of the closely-grown road hedge. As he mounted the slope, Jim Smallish heard voices. The rector's he recognized immediately. The other, deeper and more resonant, he took to be that of the Judge. He walked slowly until he reached the rectory gate and came in sight of the verandah, where, in an easy chair beside the rector, sat a slightly bigger man who bore a startling resemblance to the Reverend John.

As Jim Smallish opened the gate he rector arose from his chair:

"That's right, Jim, come on in. 've been looking for you to call. I want you to meet my brother James. Jim Smallish, James. You won't emember him, but I will wager hat he remembers you."

The slowly proffered hand of the eated and immobile-featured Judge ontrasted in a chilling manner with he friendly voice and warm smile of his brother. This was not a man that you could speak to about having known him as a boy.

Jim Smallish felt his slightly lame left leg (his "thorn in the flesh" he sometimes called it) the relic of an unsuspected slight attack of "polio" in infancy, stiffen up, as it always did in situations that made him self-conscious. He stepped awkwardly forward and took the Judge's hand. Turning immediately to the rector, "I've come for those boots you want me to look at, John" he said.

The Judge glanced up quickly at this familiarity with his brother's first name, but seeing nothing unusual, turned his eyes back to Jim Smallish, noting his soiled working clothes and dungarees. Then, while the Reverend John was gone for the boots, he sat silently taking in the view, beautiful in the setting sun.

"There you are then, Jim," said the rector, returning, the boots dangling from his hand by their laces. "There's no hurry for them. I expect we'll have fine weather for a while yet. Would you care to sit a while?"

"Not tonight thanks, John," returned Jim Smallish, the name coming easy from his lips, although he felt the Judge's eyes on him again. He knew that John would explain after he was gone. He took the boots, nodded, and limped off down the path.

"Like he alwis was," he said, when it become known that he had seen the Judge, "cold as a fish!"

A week went by, and the village heard that the Judge was leaving in the morning. Nobody but Jim Smallish had really seen him. It had been noted with disappointment that he had attended neither service in the church on Sunday, but had spent most of the fine day, it was said, reading, or striding up and down the verandah looking at the view. Jim Smallish was waiting impatiently to question the rector regarding his brother, why he hadn't attended church, and other things. Rumor had got around that he was an agnostic—by some, a vaguely understood, but nevertheless opprobrious epithet. Late in the afternoon of the next day the big car was no longer in the rectory yard.

Jim Smallish could scarcely wait to get through his supper. The rector's boots had been ready for several days.

The evening was calm and still. Sounds could easily be heard coming up from the village below the hill leading up to the church. When Jim Smallish neared the rectory he heard the Reverend John talking, and then, to his astonishment, the voice of the Judge. So, he hadn't left, after all. Perhaps the car had only been taken to the garage for a check-over.

Hidden by the hedge, Jim Smallish stood for a moment. The brothers were arguing about something. Presently, the Judge spoke again. His raised voice carried to where Jim Smallish was standing, the rector's boots dangling from his hand.

"It's no use your trying to argue, John, your job is nothing at all. Anybody can preach a sermon, given a text. It's all cut and dried, and you can't go wrong. Up there in your pulpit, even if you do say something that isn't so, nobody is going to challenge it."

"You don't know my friend Jim Smallish," chuckled the rector to himself.

"You take the judging of a legal case—a trial for murder, say," continued the Judge. "That's where you can't afford to be wrong. You have to have all the evidence possible to guide you, and," here he cocked an eye at his brother, a look which, of course, was missed by the listener behind the hedge, "you have to know and understand exactly what you're talking about, and how many of you parsons do that! In Law, where every case is different, it's witnesses and evidence that count. That's where Law differs from the Church. In the Church, everything is written down for you; you can't go wrong; and even if you do, as I said just now, what does it matter? Nobody is going to catch you up, and that's why I maintain that, given a text, anybody can preach a sermon, and without any preparation at all."

There was silence for a few moments. Jim Smallish began to fear that his friend the rector had no reply. He sought a spot in the hedge where he could peer through and see the verandah. The Judge was out of sight, but he could see the

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Reverend John. To his relief the rector said:

"I'll take you up on that, James. Let's see now . . . here's your text . . . something in your own line, too, perhaps—'The wages of sin is death.' See what you can do with that."

The Judge rose slowly to his feet and moved forward to where Jim Smallish could see him. He stood for a few moments, then, in the usual manner announced his text.

It was soon evident to his brother, and to the unsuspected listener, that he had not boasted in vain. There was no doubt of his eloquence. Jim Smallish behind the hedge listened in amazement, held by the magnificent voice and by the Judge's skilled handling of the text. He spoke for about fifteen minutes. It was a clever and learned discourse, at times soaring far above the spellbound cobbler's comprehension.

The voice of the Judge rolled on. As far as Jim Smallish could see, there wasn't a chink in the argument that could be pierced. He listened, solemnly shaking his head from time to time. He peered through the hedge, trying to see how the rector was taking it, but dusk was falling and the verandah was now in shadow. He was also astonished to discover how well the Judge knew his Bible. The quotations he used were damning, notably those with reference to sin and sinners.

The impressive voice thundered on to a masterly summing up. All had sinned, therefore, all were damned. The closing sentences gave an impression of the gates of heaven slowly but relentlessly closing in the face of all sinners, for ever: ". . . *The wages of sin . . . is death!*"

Slowly, the Judge resumed his seat.

"Well," he challenged, after a long silence.

The Reverend John was in trouble. He wanted to reply, but was finding it difficult. He felt that he would have to admit the justice of his brother's claim. He had preached a magnificent sermon. He caught himself wishing that his friend Jim Smallish had heard it.

The Judge was about to speak, when their attention was attracted to a figure approaching by the path from the gate. His pronounced lameness gave him away. Jim Smallish was hurrying with more than his customary limp, kicking up the gravel occasionally with the toe of his left foot. A pair of boots dangling from one hand by their laces jerked up and down with every erratic stride. He came straight to the verandah until he was face to face with the Judge. Even in the dusk his eyes shone. The Judge looked at him in astonishment.

"I heared y'r fine sermon," he said, "a mighty clever one it were, too—as good a sermon as y'r brother ever preached—but ye never finished it! Ye didn't give the poor sinner his proper chance, and condemned him out o' hand. That ain't God's way, an' it ain't true neither, an' I'll give ye a text to prove it, from the same blessed Book. I'd like t' hear ye preach a sermon on *that,* too: Romans 8, it is: 'There is therefore now no condemnation for them that are in Christ Jesus!' "

His voice shot to an aging falsetto as he repeated, unconsciously holding aloft the swinging boots, "No condemnation. An, there's the part ye' didn't mention at all when ye announced y'r text, an' that is, 'The gift of God—*the gift of God is eternal life!*"

He turned suddenly away, and before the astonished brothers could say anything, Jim Smallish limped away down the gravel path towards the gate, the boots still dangling from his hand, jerking up and down, barely visible in the growing darkness.

Bridges of Understanding

Elmer Neufeld

Leon Malinga is a South African, from the Cape Town area. His father died many years ago. With his mother Leon had been engaged in a small trade in Katanga. But during the time of the Congo-Katanga strife his mother was killed at Albertville. At the moment Leon is homeless and jobless in Leopoldville, hoping to arrange a way back to his home country.

Honore Matondo is a teacher and father of five children. He became a Christian in a Swedish mission in the interior, and there also he learned to know two Mennonite Paxmen. In fact he was their French teacher while they helped him learn English. Now he and his family are in Leopoldville where he is teaching and attending evening school.

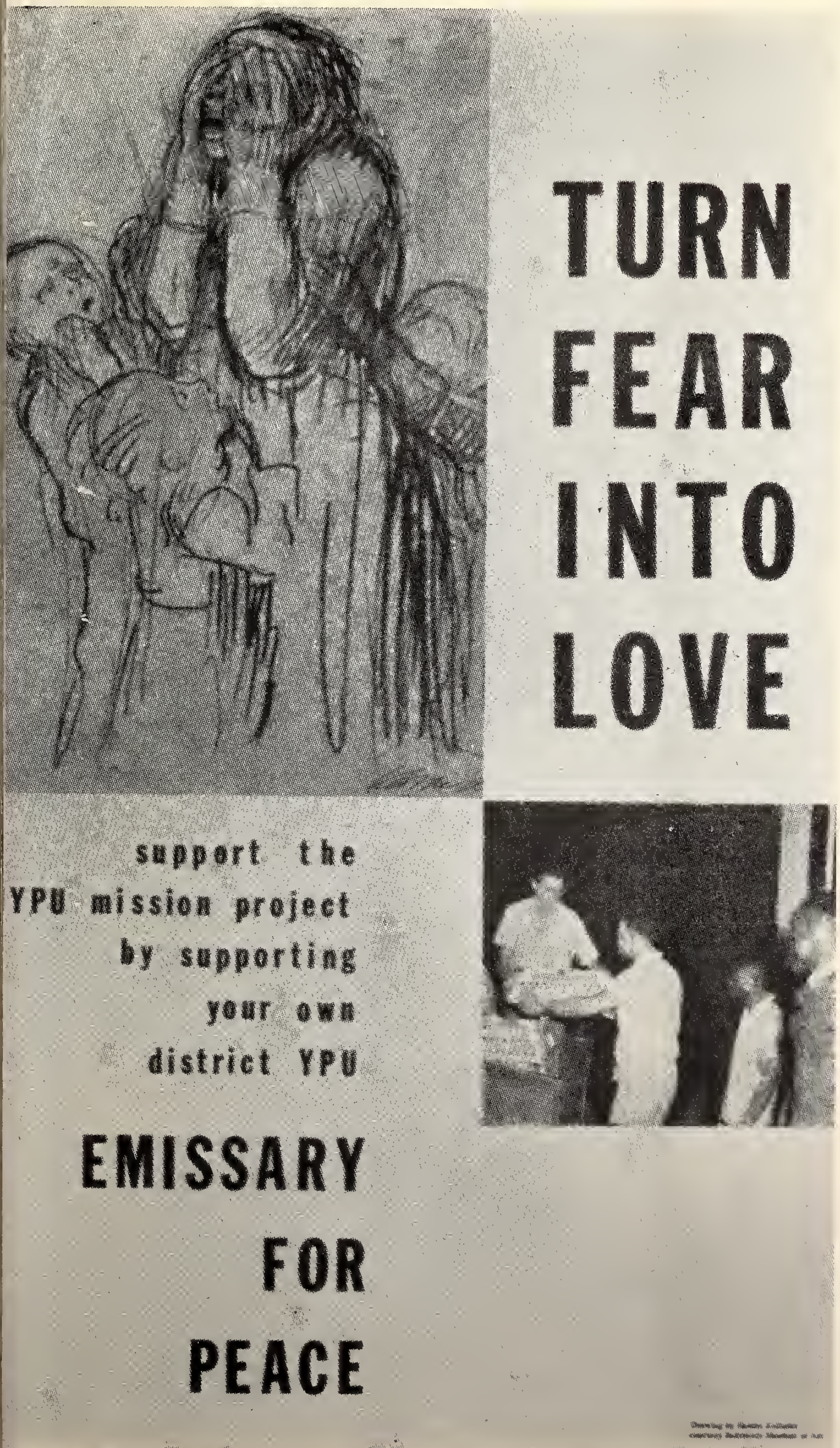
Artur da Costa is a Angolan. His father was killed in Angola when fighting broke out between the Angolans and the Portuguese in March of 1961. Artur escaped to the Congo like thousands of others. Now he is in Leopoldville working with the Jeunesse Protestante (Protestant Youth). He is a fine Christian and an industrious young man. He speaks Kikongo, Portuguese, and French, and is now studying English.

Ephraim Kayumba is a pastor in a thoroughly African Pentecostal church. He is an able leader and has been serving as General Secretary of the Protestant Council in Katanga. Pastor Kayumba has traveled widely in Europe, and recently on his return from Europe he spent some time in Leopoldville. Here we were able to give him some help also in his travel arrangements.

One of the little things we have been trying to do as a family in our work in Africa is to build bridges where there are still barriers. And this is something that young people—especially young people—can do in most any part of the world.

Everyone knows that since the time of the slave trade, barriers have been built between the white man and the African. Missionaries have done much to repair the damage done. But often today there are still subtle barriers even between white Christians and black Christians. And today it is terribly important that we make clear to the world—a world in which there is much strife—that in Christ we have real oneness, regardless of nation, race, or culture.

Leon, Artur, Pastor Kayumba, and Mr. Matondo and his family, like many others have been with us in our home—usually about the table that you have helped to provide — to share experiences and Christian fellowship. We pray that through these little efforts God will make bridges grow, not only among us as His children, but especially also to himself.



his poster showing Elmer Neufeld at work has been sent to all youth groups.

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COVER
Drawing by Tom Feelings. The crisis in civil rights is the failure of liberty in a land of liberty.

CONTRIBUTORS
Vincent Harding, 540 Houston St. NE, Atlanta 12, leads a ministry of reconciliation in the south. The program is part of the Mennonite Central Committee peace program. Harding's report was published in the June 6 issue of the Reporter, a weekly magazine of facts and ideas, published at 660 Madison Ave., New York 21, for $7 per year. The article is reprinted with their permission.

Tom Feelings, 210 Putnam Ave., Brooklyn 16, N. Y., made his sketches last summer when he visited the south for the first time.

Cornelius J. Dyck, 403 West Garfield Ave., Elkhart, Ind., teaches historical theology at Mennonite Biblical Seminary and is director of the Institute of Mennonite Studies.

Doris Brinker, 55 Huntington Ave., Hartford 5, Conn., is a director of Christian education. Her meditation appeared first in Town and Country, a publication of the National Council of Churches division of home missions.

Sidney Bushell lives at Canso, Nova Scotia.

CREDITS
446, Wallowitch; 456, Robert Regier.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

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EDITORIAL

Letter to a Member of Congress This will be a long hard summer for you. I can see it coming. Besides all your other duties in the swamps of the District of Columbia, you now face the matter of civil rights of our citizens. I guess we all knew that it couldn't be put off forever. It had to happen sometime. But what?

A number of summers ago another group of Americans put together a document. It talked about "life, liberty, and the pursuit of happiness." What has been happening since then? We all know that there is a big gap between the ideal and the real. We face it in our own lives. We are certainly not the people we know we should be. But we could be if we wanted to be.

This hasn't been the country we wanted it to be. We always knew it. Unfortunately, the rest of the world now knows it too. The people in Africa and Asia are watching us. They are looking to see what you down in the foggy bottoms of Washington are going to do. And, I suppose, you are wondering what the rest of us in the plains and hills and woods are going to say if you act, don't act, or muddle through the middle.

I can't speak for everyone. I do want to speak for myself and I hope for many other Christians. We hope that you will have the courage to do what your conscience says is the right thing to do. We elected you because we thought you knew more about the law than we did. We still agree that you do. But we want you to be more concerned about future generations than about the next election. We believe that President Kennedy has shown some fresh new courage in his profile by asking for new legislation on civil rights. You may disagree, but I think the Supreme Court has been shown considerable courage during the last nine years. Somehow I don't get the same wave length when I tune in on Congress. It could be that I am missing some things that you and your colleagues have been doing behind the scenes. But I would wish that this summer Congress could give itself a bit more of the courage image by passing some positive civil rights laws.

Yes, I know that President Kennedy's popularity has been slipping since his civil rights talk, but then we elected him to be president, not popular. This applies to other public servants, too, I feel.

Just now it looks as if there is going to be a lot of discussion about property rights. Does a businessman have a right to keep certain customers out of his shop and off his property? There are many good arguments to support this action. You know the law better than I do. But I would feel that human rights come before property rights. I could find quite a few texts in the Bible to help me here. Being a politician, I'm sure you would also find a quotation from the 1960 Republican platform of interest. It says, "Equality under law promises more than the equal right to vote and transcends mere relief from discrimination by government. It becomes a reality only when all persons have equal opportunity, without distinction of race, religion, color or national origin, to acquire the essentials of life—housing, education, and employment. . ." I am glad that the Republican party in agreement with President Kennedy doesn't ask for human rights "except when in conflict with property rights." It does say that "this nation was created to give expression, validity, and purpose to our spiritual heritage—the supreme worth of the individual." By the time you come home next fall, I hope that we will have made a new effort in this direction.

It is fair for you to ask what the church is doing in this area. I admit that here also there is a gap between the ideal and the real. We aren't doing as good as we know. But we are involved in these problems in many ways. We have worked with the needs of people in Asia, Africa, and many other places. Yes, these are far away. But these experiences have made us aware of the needs in our own hometowns. We are working on them. That's really one of the reasons I am writing.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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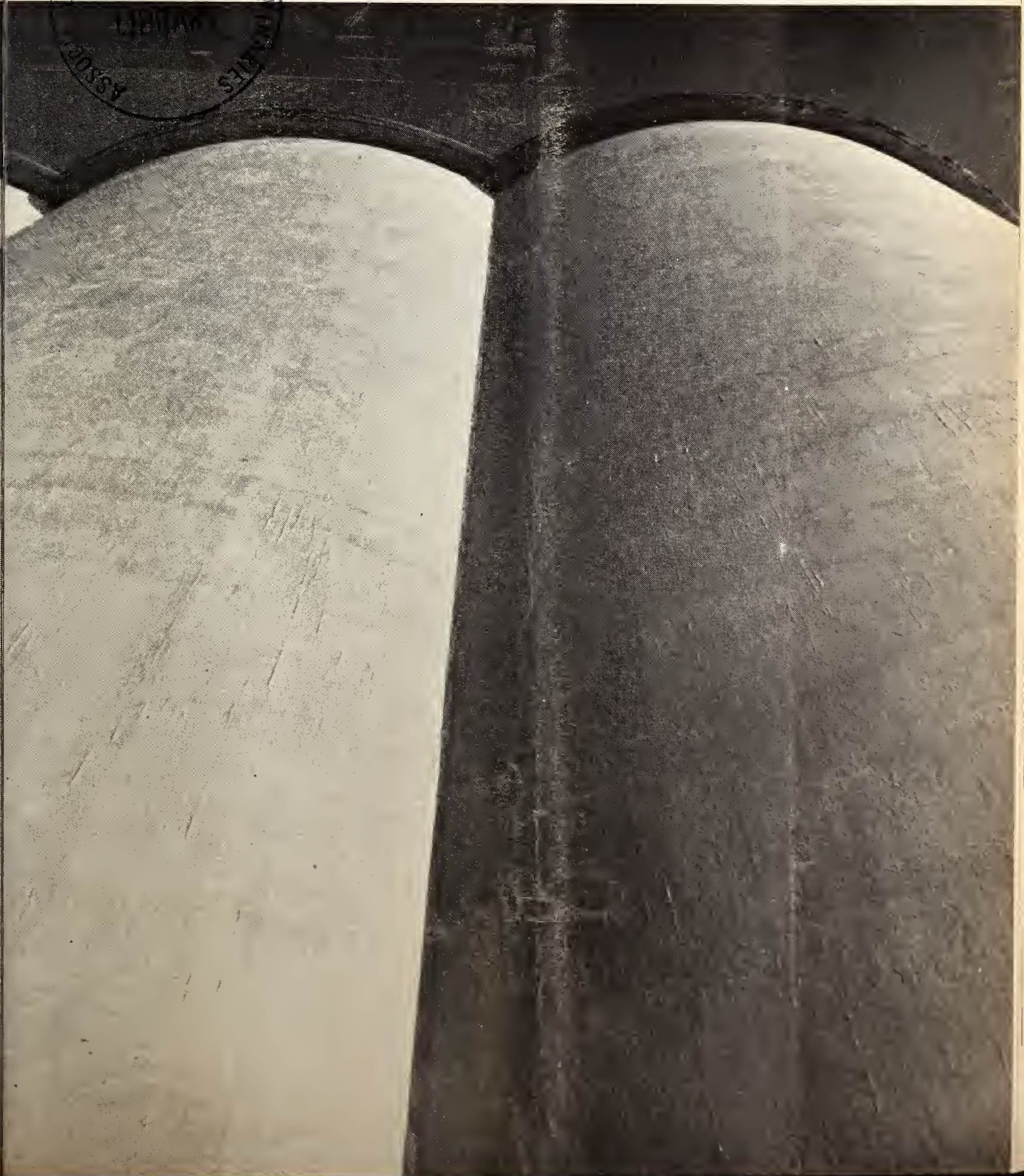
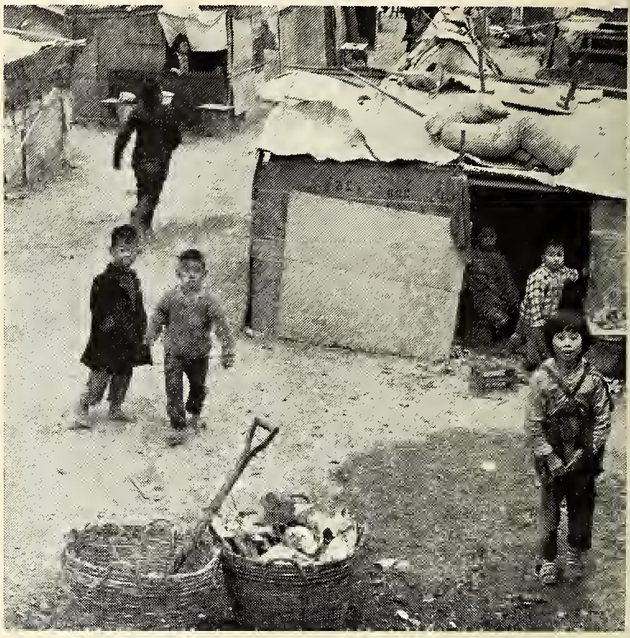


Richard D. Reimer

POOR PEOPLE IN POOR COUNTRIES

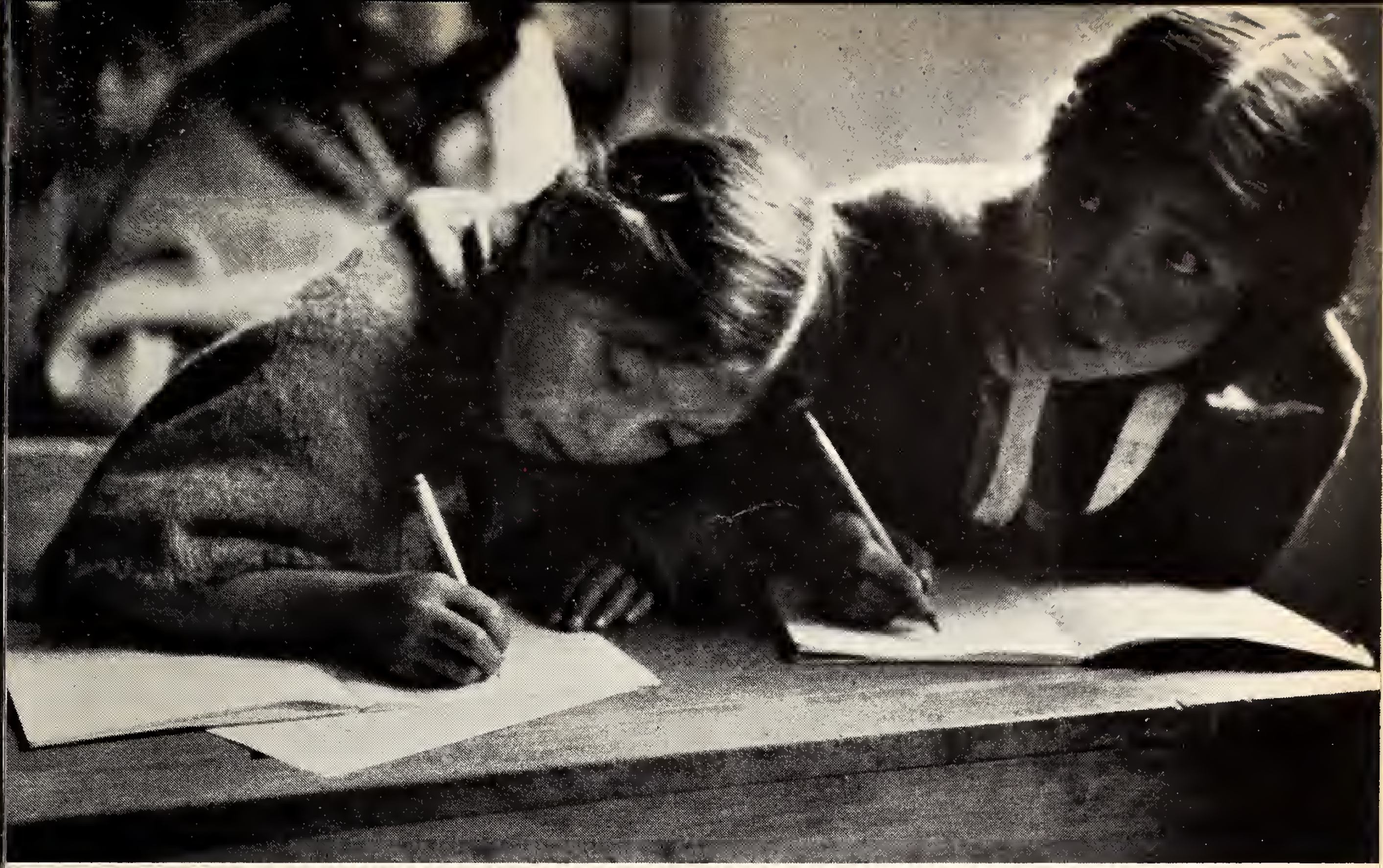


The church alone cannot solve the problem of poverty. But it can help. A Christian college overseas is a contribution Mennonites could make.

WHAT IS LIFE like in an underdeveloped country? If you should happen to be a citizen of such a country your average per capita income is less than $100 per year. You have heard that in America the average income is more than twenty times this. You wonder why. You live in a country which has just received its independence. You have heard that in the colonial power, which has just granted you your independence, the average income is more than ten times what yours is. You wonder if their high income isn't partly the cause of your low income. But you really can't get any information. You see, like most of your friends and neighbors you can neither read nor write.

Your life expectancy is about thirty years, less than one-half of what it is in the developed countries. Already two or three of your brothers and sisters have died before maturity. Although your mother had fewer children than did your grandmother more of them did live to maturity thanks to imported medicines. But now you must compete with them for the meager living available.

You live in a large city. You came here looking for work because the ancestral farm could no longer support all of your uncles, brothers, cousins, and their families. You are able to find work only a few weeks out of the year and then at pitifully low wages. You live in a tiny hut. Here you are more fortunate than your friends because many of them live in the streets. But your hut has no electricity, no running water, or bathroom facilities. The street in front of your hut, in which your children play, serves as a sewer which leads to the river where you get drinking water.



A college in an underdeveloped country should train teachers for elementary and secondary schools.

The main source of power where you work is human or animal. And since you have little or no machinery to work with, you produce only about one-twentieth as much as the people in America or western Europe. You used to feel that nothing could be done about your situation although you didn't like it. This was your fate. But lately you have heard about conditions in other countries and you too would like to have some of the things that other people consider to be basic necessities of life. You are no longer content with your situation and you wonder what can be done.

Who Is Underdeveloped?

An underdeveloped country is one in which per capita real income is low compared with per capita real incomes of the United States, Canada, Australia, and western Europe. In this sense it is a poor country.

A poor country is one where their per capita incomes are below $500. This is about one-fourth of the per capita income in the United States.

Which countries fall into the underdeveloped category? Actually it is easier to list those countries that can be considered developed, namely: the United States, Canada, New Zealand, Australia, most of the countries of western Europe and possibly Soviet Russia. All the rest are underdeveloped.

Of the three billion people in the world today, three-fourths live in underdeveloped areas. These countries include all those in Africa, the Middle East, all of Asia (except Russia), and Latin America, The following countries have a per capita income of less than $100: Thailand, Korea, Pakistan, India, Burma, Congo, Kenya, and Uganda.

All underdeveloped countries have these things in common: a high proportion of the population in agriculture with low crop yields per acre; low incomes with the major proportion spent for basic necessities; very little capital equipment or machinery; high birth rates, short life expectancy, inadequate nutrition and poor sanitation; inadequate and crude communication and transportation; and no adequate training facilities for technicians and engineers.

How Does a Poor Country Grow?

No one really knows how economic development takes place. We know some factors that contribute to growth. But it is impossible for anyone to say that if country X wishes to achieve an certain rate of growth it must do A, B, and C and growth will automatically follow.

Despite this word of warning, there are some things we do know. The country must use the resources it has. It must increase their supply and improve them.

There are three kinds of resources: natural resources like land, climate, and minerals; human resources; and capital resources such as factories, machinery, equipment, roads, and communication facilities.

We who live in the United States or Canada appreciate our natural resources. Western Europe and Soviet Russia also have many natural resources.

Most underdeveloped nations could use their resources more efficiently. Agricultural land divided into parcels of less than an acre apiece does not make for efficient land use. The concentration of land ownership in the hands of an individual who has little or no interest in the land itself and who rents the land to the peasants in small plots with high rents is also bad. For this reason land reform is an essential first step for most underdeveloped nations.

As to human resources, it is fair to say that most underdeveloped countries are over populated. They have large amounts of disguised unemployment. Their labor force is of low quality.

Ironically, some of the nations with the most meager resources have the largest population to support. For them any improvement in national income is immediately followed by an increase in population. Thus the standard of living continues low. Improvements in medicine have led to longer life. This aggravates the population problem.

Another problem is disguised unemployment. This means that the same output could be produced with fewer workers. This is particularly true in farming where land holdings are small. The peasant farmer actually spends much of his time in forced idleness. Some way must be found to put these people to work in productive employment. Most of these people are poorly qualified to work in a modern factory.

Malnutrition, poor medical care, and lack of education all combine to make the task of finding good workers extremely difficult. As long as a society remains largely illiterate its rate of economic growth will be slow. More education is needed at all levels.

All underdeveloped countries suffer from a serious shortage of capital goods. Without proper equipment productivity per worker will remain low in agriculture and industry. The underdeveloped countries must increase their stock of capital if they wish to increase their incomes. A society only accumulates capital if it consumes less than it produces. It must save.

If saving is this important, why isn't there more saving in the underdeveloped areas? Most people exist on a subsistence income. They simply have nothing to save. Those few people able to save often use their funds to buy a costly jewel collection or to increase their land holdings. They fail to invest their funds in capital equipment—equipment that could produce income. Some countries, particularly the Soviet Union and now China have been able to force their people to save. Thus they have been able to produce more capital goods. However, this saving has been accomplished only at a tremendous cost in terms of lives lost due to starvation.

How Can We Help?

While the push for development must come from the poor countries themselves, the advanced nations of the world can help. Several international agencies have been established just for this purpose. These are: the Food and Agricultural Organization of the United Nations, the International Bank for Reconstruction and Development, the Economic Development Institute, and the International Monetary Fund.

Many countries can make grants and loans to the underdeveloped nations. Chief among them, of course, is the United States. While the United States has spent billions of dollars on foreign aid since World War II, it should be remembered that much of this has been military aid. Currently we are spending about $2 billion a year on economic aid or less than four-tenths of one percent of our gross national product. This amount could and should be increased. United States aid has been given in the form of loans, grants, and technical aid, originally through the Marshall Plan and the Point Four Program and now through the Agency for International Development. Another agency helping poor countries is, of course, the Peace Corps.

But what can the church do to aid the people in underdeveloped countries? Many people feel that it is the function of the church to save men's souls and to minister to spiritual needs. They feel that the church has no business concerning itself with social problems. The church is simply an uninterested bystander to world problems.

I do not share this view. The ministry of Jesus was a ministry to the whole of man. So let it be with the Christian ministry of today. The Christian ministry must emphasize the development of the spiritual, mental, and physical aspects of man to the fullest extent possible for greater service to God. We do not know how large an income one must have in order for this balanced growth of the individual to occur. It cannot take place when men are starving. Our task is not to make everyone rich or even well to do. Rather we must eliminate the extreme poverty that exists in the world. If the church needs to be concerned, what can it do?

A College Overseas

The underdeveloped nations could easily use $10 billion every year. The few million which the church could raise for this purpose would be but a drop in the bucket. But the church does have other resources which are not available to government agencies.

The church has thousands of young men and women who are dedicated to the cause of brotherhood and who are willing to put this feeling of brotherhood into action. The Peace Corps, wonderful as it is, would never have come into being if the churches, and particularly the historic peace churches, had not led the way. Much more could be done even within the Mennonite Church. More people, old as well as young should be encouraged to participate.

Some countries are closing their doors to missionaries from capitalist countries. The church will need to re-examine its program of missionary outreach. The missionary of the future may well be an agricultural expert, a teacher, a nurse or a doctor rather than one who has been trained in the more traditional manner.

In view of the fact that the more traditional forms of missionary outreach may well be a thing of the past and if we accept the view that the Christian

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In Libya a farmer plows with a camel: "Without proper equipment, productivity per worker will remain low in agriculture and industry."

ministry must be a ministry to the whole of man, I propose that the General Conference in cooperation with the greater Mennonite fellowship, and all other interested Christians, establish a college abroad.

The Teachers Abroad Program is helping to fill a tremendous need for qualified teachers. However, these countries cannot rely on teachers from abroad indefinitely. They need to train their own teachers as well as leaders for business and government. A Mennonite college abroad could make a valuable contribution in these areas besides training Christian workers.

We have within the greater Mennonite fellowship hundreds of qualified college teachers. Every year more of our college graduates are continuing their education in graduate school. A Mennonite college abroad would have an ample source of qualified personnel from which to select its faculty, a faculty which should in no manner be limited to Mennonites, but open to all who would be interested.

As with any church project the financing of such a project would be a problem. This is not insurmountable. In the past six years the General Conference alone has constructed and virtually paid for a new seminary campus at a cost of over half a million dollars. Surely the larger Mennonite fellowship could do as much. Furthermore, the buildings if constructed in one of the underdeveloped countries could probably be constructed at a fraction of what it would cost here. In part it might be constructed with the help of national workers and volunteers from the United States and Canada. Salaries for faculty members could be kept to a minimum; including transportation from and back to the United States and a reasonably small allowance for the two to five years that would be spent abroad. Funds for this purpose could be allocated from the Board of Missions or a special board could be set up within the conference structure. To be sure the cost of operating such a college might well be hundreds of thousands of dollars, but in view of the fact that conference giving surpassed the one million dollar mark last year, this is not an insurmountable hurdle.

Such a college should be located where the Mennonite church already has a number of missionaries in the field. The first place that comes to mind is the Congo. To be sure if located in the Congo there would be a language problem, and if this should be too great a problem, then a country like Nigeria or one of the east African countries where English is the official language might be a more appropriate place. (I would hate to think that people qualified to teach in an American college were not capable of learning another language. However, a more serious problem might be the lack of suitable textbooks in some languages.)

Finally, a word about the type of school this would need to be. Any college worthy of the name must provide its students with a background in the arts and literature. At the same time I would suggest that it provide the type of training necessary for careers in the teaching profession both at the elementary and secondary levels. In addition, it should seek to train men and women for positions of leadership in business and government as well as other types of vocations including agriculture.

The problems of the underdeveloped countries are serious. They are becoming worse. The church alone cannot solve the problems. But it can help. If it is to take seriously the very reason for its existence then it must offer its aid. One of the areas where the Mennonite church is particularly well qualified to help is in the area of Christian education.

Billy Graham

Wine is a Mocker

ONE OF THE great social problems that all great cities wrestle with is alcoholism. Alcoholics are being produced in the United States at the rate of more than twelve hundred a day—over fifty an hour—around the clock. A noted authority on alcoholism, Dr. Ivey of the Department of Clinical Sciences of the University of Illinois, stated in Washington recently, "More than eight million Americans are affected with alcoholism." He said that 350,000 alcoholics die each year with an average life span of fifty-one years compared to seventy years for nonalcoholics. More than half of the adults in the United States drink alcoholic beverages, and according to Ivey, excessive and habitual drinking ranks third in the nation's killers immediately behind heart disease and cancer.

Drunkenness poses a major problem for police, sociologists, and ministers of the gospel. So grave is the problem that many of them are unable to cope with the rising tide of drunkenness and its side effects on the populace.

In 1960 the U.S.A. spent nine billion dollars on legal liquor, another four billion dollars on illegal liquor, five billion dollars on "cures," five billion more dollars on work stoppage due to drunkenness, and five billion more for crimes in which drunkenness figured. The creeping paralysis of drunkenness is sapping our morals, wrecking our homes, and luring people away from the church. To a thinking person, there is no argument for insobriety.

Most people have been too indifferent concerning this problem of excessive drinking.

The Bible is not silent about any force which threatens the soul of men. It lashes out against any and all of Satan's tricks and devices, and it is very clear in its denunciation of drunkenness.

The Bible says, "Woe to the crown of pride, to the drunkards of Ephraim" (Isa. 28:1).

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night" (Isa. 5:11).

Again the Bible says, "Be not drunk with wine, wherein is excess" (Eph. 5:18).

Drunkenness is one of the oldest sins and is considered one of the most destructive. The sands of history are strewn with the wreckage of lives and nations ruined by drunkenness. It has left its mark upon history.

Drunkenness brought moral disgrace to Lot and his family.

Drunkenness became King Elah's "Waterloo" when he got drunk in Tirzah, and his chief chariot captain, Zimri, conspired against him, murdered him, and set himself up as a king.

Drunkenness paralyzed Belshazzar and his lords and delivered them into the hands of their enemies. Drunkenness and other kindred sins caused God to write upon the gilded walls of the palace, "Thou art weighed in the balances, and art found wanting" (Dan. 5:27).

Drunkenness plagued the Caesars and was one of the major causes of Rome's debauch and downfall.

Drunkenness tripped up Alexander the Great who, although he had conquered the world, died in a drunken stupor, a pathetic figure of his own appetite and lust.

Drunkenness is clearly renounced and denounced in the Bible. In the Tribunal of Sacred Writ and in the Court of Reason, drunkenness is given an irrefutable verdict of "guilty," and stands condemned as a menace of society, an insult to God, and a disgrace to man.

Arrests for driving while intoxicated have increased 175 percent in the past twenty years. Federal Judge Luther W. Youngdahl, former governor of Minnesota, recently declared that drunken driving was doing more harm than Communism.

This evil strikes at the very heart of idealism. It gives our enemies choice material for propaganda, is a waster of time, money and energy, and is eating at the very foundation of our home life.

The Bible puts drunkenness in the same category with other vicious sins. Listen: "Nor thieves, nor covetous, nor drunkards, nor revilers nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:10).

I am duty bound to stand with the Bible on the question of drunkenness. Any sin that can keep a man out of the kingdom of God must be earnestly denounced by the preacher of the Gospel. It plainly says ". . . no drunkard . . . shall inherit the kingdom of God."

Why does the Bible so clearly denounce drunkenness? First, because it is an enemy of human life. Anything that is against man and his welfare, God is against. At least 10,000 people die every year, and another 250,000 are wounded in accidents on our streets and highways involving people who are drunk or drinking. Our prisons are populated today with thousands of men and women who committed crimes against society while under the influence of strong drink. Most of those teenage murders in New York were committed by young men who had been drinking.

Our crime rate, oddly enough, has increased in exact ratio to our mounting alcoholic consumption. I'm not saying that nondrinking persons do not commit crime, but I am saying that drunkenness preconditions a man for crime and evil, and the facts bear me out. No wonder the Bible says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

Secondly, drunkenness goes hand in hand with juvenile delinquency. In Nassau County in New York, a scientifically conducted survey was conducted with 29,000 students, and it was revealed that ninety percent of them drank alcoholic beverages at some time or another.

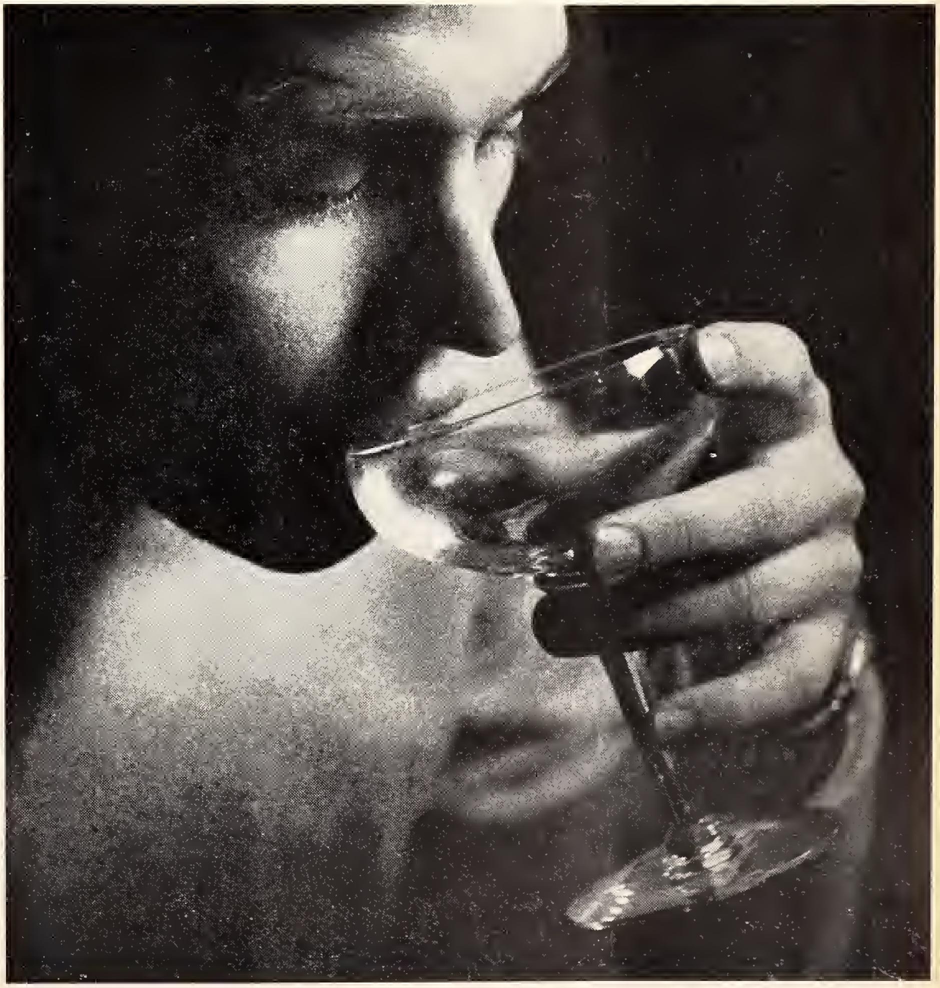
But what can you expect when fifty-five percent of modern parents are either social or habitual drinkers? A juvenile judge recently observed that in three out of five cases of teenage crime, either the fathers or the mothers were excessive drinkers.

Thirdly, drunkenness is related to immorality and sin. "Let us not walk in rioting and drunkenness, in chambering and wantonness" (Rom. 13:13). Drunkenness awakens the passions and puts the soul to sleep. It dulls the reason, but sharpens the lustful spirit of man.

One prominent judge recently said, "In nineteen out of twenty-one divorce cases reviewed in my court, drinking had something to do with them."

I realize that many of you will say, "But Billy Graham, don't you know that alcoholism is a disease?" I've heard that; and it may be partly true, but not altogether. A man may not be responsible for his last drink, but he certainly was for the first. No disease germ is powerful enough to lead a man to a saloon for his first drink. Drinking was a sin first, and a disease last.

The simple truth is this—man's heart without God is like a vacuum. In our self-sufficiency we try to make it alone without God. When the going gets rough, however, we need outside help. If we refuse to turn to God who has promised to be a "present help in time of trouble," we must resort to all sorts of things—pleasure, lust, drunkenness, revelings, and wantonness.



But thousands of people are finding that these things cannot fill the vacuum. Scores have found Christ adequate. We've seen homes brought together; we've seen drunkards' lives changed and transformed by the redeeming power of Jesus Christ. He will give you happiness without a headache; joy without a hangover; and a thrill without the dark brown taste in the morning.

Christ alone can satisfy your deepest longing. Make Him Lord and Master of your life today. Come to the cross where He died and shed His blood for your sins. Repent of your sins and He will forgive you. Receive Christ as your Lord and Saviour.

He will give you a new dimension, a new power, and a new strength to overcome the temptations of life, and certainly the temptation of excessive drinking. Ask God, this moment, to open your heart, and let Jesus Christ come in. The Bible says: "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

A Forgotten Dimension in our Stewardship

A Gift for the Church

Harry E. Martens

A MINISTER SITS down to write his resignation. He is ready to quit the ministry. He has done this twice before. Before he is done writing, he will reconsider.

But why did he think of quitting? Is it because he is underpaid or overworked? No. It is true that he has the normal frustrations. There was too little time for personal study and meditation.

This minister who had served forty years had deeper frustrations. He was brought to despair by "people who want all the privileges of church membership and contribute little or nothing in terms of time or money to meet the church's need."

I talk to many church groups about stewardship and estate planning. Before the meeting starts someone is sure to warn me, saying, "In our church the question of money is a sensitive subject." I know what he means: "When we are in church, let us have church, but don't touch my pocketbook."

Milo Kauffman made a thorough study of the biblical teachings concerning the Christian and his possessions. He does not imply that it is wrong to have possessions. But those with possessions have a great responsibility.

In his book, *The Challenge of Christian Stewardship,* Kauffman points out that Jesus taught much about material wealth. Jesus saw this as the major obstacle to winning men to His way of life. Jesus taught more about property than He talked about regeneration, prayer, faith, or the future life. "Sixteen of His thirty-eight parables, one verse out of every seven in the four Gospels—in fact, one-half of His teachings—relate to this subject."

Kauffman continues: "One can preach on nothing more related to spiritual life than money or possessions. If the love of money is the root of all kinds of evil, if riches choke out the Word, if it is hard for a rich man to enter the kingdom of God, and, on the other hand, if by right use of money one can lay up treasures in heaven and can make friends of the mammon of unrighteousness, then upon what more important or greater theme can a minister of the Gospel preach than money?"

Our stewardship has many dimensions. One dimension that I am concerned about is estate planning. It is an undeveloped frontier in our conference.

When I talk about estate planning in a public meeting I get many reactions. Following are some of the things I hear.

"This matter of estate planning is a private matter. It is really nobody's business but my own."

"This matter is important but not for me; talk to my father or grandfather about it."

"This only applies to those who have no close or direct heirs." "This is only for the wealthy and those with a lot of possessions."

There are those who are ready to listen, but, really most of them have the question in their hearts, "Why should this be of any special concern to me?"

Then finally there are those who have a strong central commitment to Christ. They are interested.

In my opinion, we have taken this matter of estate planning too lightly much too long. The laws of our land are such that we can and should consider seriously the question of making a last will and testament. Every Christian adult with even the most modest holdings should have a will providing for an orderly and acceptable way of transfer of property upon his death. This indeed is our stewardship responsibility, which we assume when we acquire possessions. (One definition of stewardship is to "manage" or to "properly administer" something entrusted to us.)

If every adult Christian should

have a will, then he should make some provision in that will for church causes. The term "church causes" includes conference boards, homes for the aged, hospitals, psychiatric centers, colleges, seminary, local church or other similar causes. Perhaps only a small portion of the estate can be designated for the church causes, especially if there are a number of immediate heirs and if the holdings are small. The point is that church causes of one type or another should be included.

The reasons for remembering the work of the church of Jesus Christ seem obvious. It is only proper that after our lips have been silenced we should say thank you to God for the church of Jesus Christ that meant so much to us in our lifetime. Then, too, to remember the church in this way will serve as an example to those who survive. It acknowledges that material support of the work of the church is important and, indeed, part of the Christian commitment. If we give to the church, we are really giving to our children and heirs in a special way. Certainly we will remember them in our wills with a material gift. In the gift we give to the church we are remembering those we love in a spiritual way.

The portion designated for the church causes could be small, maybe only a $1000. Many would want to designate larger portions of the estate. If only one hundred of those called to their reward in a given year would make an average provision of $1000 each for church causes, this alone would equal $100,000 annually to help further the work of our Lord.

Some should allow a tithe of their estate for the Lord's work. Another measure used by some of my friends is to adopt the church as an additional "child." Thus, if a family has three children, the estate would be divided into four parts instead of three. The fourth portion would be for the church.

Then again there are circumstances where nearly all of the estate should be designated for Christian causes.

This then is the other dimension to our normally accepted responsibility in Christian stewardship. We are often reminded of our responsibility in "giving while we are living." Let us also consider leaving a living testimony after our death. It will serve as a witness to our faith and concern for the church of Jesus Christ.

As in other areas of life, let us seek God's will in this matter. With His help it is for each of us to decide what the amount should be. It is for each of us to decide what particular cause or phase of the church and conference program we may wish to remember in this special way. It should be God's will for your will.

As in the preparation of all important and legal documents, it is good to seek the advice of some authority like a banker, an attorney, or another informed friend. If the will is worth writing, it certainly is worth doing properly so it may serve as an acceptable document before the law. Once written, the will needs to be reviewed, at least, once in five years, and always when new conditions develop or there is a change in circumstances.

All of us are guilty of singing and speaking so glibly of our gratitude to God and Jesus Christ for what His church has meant to us. So often, however, we fail to see the added responsibilities that have come with our privileges. The church of Jesus Christ was not born without price, and indeed, it will not be carried forward without price. For those of us who enjoy the privileges of church membership, we have, indeed, an important responsibility to contribute in terms of time and money to meet the needs of the church of Jesus Christ.

ON MONDAY NOON

On Monday noon the sirens go.
From week to week one forgets
And at the first insistent whrrr stands tense
To wonder what human tragedy is summoning
Ambulance, policeman, fireman.
Then a smile of relief.
It is the civil defense alert:
No tragedy at all.

Except a nation of people that once believed
They had nothing to fear but fear itself
Now practicing fear
On Monday noon.

RUBY WOELK BARESCH

NEWS

Mississippi Workers Join Race Drive

Biloxi and Gulfport are neighboring communities in Mississippi. Both have racial problems. But there is a difference. In Biloxi on June 23 there was a wade-in demonstration by Negroes and some whites at a local beach. The act was the result of failure of efforts to improve race relations. The wade-in ended with the arrest of seventy-one persons. On June 29, eight of the leaders were given the maximum penalty of $100 fine and thirty days in jail. Thirty-six adult participants were fined $50 and given a suspended jail sentence. Said the judge, "I believe you were led" into the demonstration. The stiff sentences complicate the chances for future solutions in race relations.

In Gulfport the picture is more hopeful. On June 24, six hundred Negroes crowded into a North Gulfport Church for a meeting with the city's mayor. A request was made and granted to establish a biracial committee to iron out racial grievances. Active in the Gulfport effort have been two Mennonite workers.

Why is the human climate different in Biloxi and Gulfport?

The mayors of the two cities may be symbolic of the difference. In Biloxi, Mayor Daniel Guice is a member of the White Citizens Council, a segregationist organization. Efforts to have him appoint a biracial committee met with repeated failure. When a beach wade-in was proposed, the mayor tentatively promised to appoint the committee. It soon became evident that this was a stalling tactic. The wade-in demonstration and further complications followed.

In Gulfport, the mayor was asked before his election to appoint a biracial committee. He promised he would if elected. After election he did not yield to prodding in this direction. He said he had promised only to *consider* such an appointment. Increased activity in the Negro community encouraged a more active consideration.

On May 13 the National Association for the Advancement of Colored People began a drive in Gulfport. This was attended by Orlo Kaufman, director of the General Conference mission and service program in Gulfport. Aim of the meeting was to form a group to work on racial grievances. Demonstrations would be used only as a last resort. The main goal was to secure the appointment of a biracial committee.

The NAACP formed a youth auxiliary. Harold Regier, another worker in the General Conference program, was invited to attend its first meeting on June 13. In speaking to the group he shared his conviction that violence must be avoided. In addressing a later session he spoke about the immorality of discrimination and segregation. He said, "I am opposed to it because it is not Christian."

During a discussion with the youth group, Regier asked the young people what they wanted. They listed three things: removal of segregation signs, fair employment, non-discriminatory housing ("to live where you want to live").

Regier asked why they wanted these things. They said that these were their rights and that they should have the same privileges as anyone else. The young people discussed nonviolence. The group approved the method, but felt they would not be able to stay nonviolent. In other contacts this same fear was expressed.

Kaufman and Regier have also worked with the Interdenominational [Negro] Ministerial Alliance of Gulfport and its Vicinity. Both are members of the alliance. The ministers adopted a statement for approval by other Negro groups. Addressed to the mayor it said:

"Everyone is aware of the tensions existing in our world between the Negro and white races. These tensions also are present on our Gulf Coast. Therefore, we, the members of the Interdenominational Ministerial Alliance of Gulfport issue the following statement:

"We gratefully acknowledge that progress has been made on the Coast in such areas as voting and impartial police protection.

"We have grievances in other areas, however, and therefore request that the mayor appoint a biracial committee to consider the following grievances: unequal employment opportunities; inequalities in public education; discriminatory signs and practices in public areas; and segregation of public facilities.

"We feel that in light of the Judeo-Christian theology and the American tradition of liberty and justice for all that these are just grievances and worthy of immediate attention."

This resolution was read to the mass meeting of Gulfport Negroes on June 24. The body moved and seconded its adoption in the presence of the mayor and city attorney. The question was called for. With the united voice of hundreds of people, the "aye" resounded through the auditorium telling the mayor and the city attorney what the Negro community wanted.

When the negative vote was called for, there was a penetrating silence. The Negro community had spoken. The mayor heard.

The mayor was given an opportunity to speak. He promised to appoint the committee. He recognized that there were inequities that needed correction. He promised to do all he could to see to it that grievances be worked out across the conference table. In the words of the mayor, he said, "I don't think we have any problem, racial or otherwise, that we can't work out." He asked for patience, but promised progress.

Such an approach is not welcomed by all in Gulfport. Dr. Dunn, leader of the Gulfport NAACP, has received intimidating telephone calls. A firecracker was thrown on his lawn late that same evening. The following night a heavy firecracker was thrown through the plate glass window of his office next door to his home, breaking the window and doing minor damage to the interior of his waiting room. The FBI has been asked to investigate. The mayor has received unkind calls as a result of his stand to appoint the biracial committee.

A rare meeting of the white and Negro ministerial associations was arranged during June. The topic for discussion was "The Work of the Holy Spirit Today." White ministers are not yet willing to meet to discuss the race issue.

On June 16, Regier used his weekly radio discussion of the Sunday school lesson, to explore the race issue. (For excerpts see the back page of this issue.) He attempted to interpret the role of nonviolence. He felt that demonstrations would be unnecessary if immediate steps were taken to correct injustices which exist. Telephone calls received by the station were not sympathetic.

Regier feels that Gulfport can be an example to Mississippi on how to handle racial difficulties in a responsible, progressive way. He says, "We feel the city is off to the right start. The biracial committee has been appointed. The members are responsible, leading citizens of the community. The real crises, however, will come as requests for change are made. The Negro community will settle for nothing less than substantial progress, but as long as definite progress is being made it is exercising an amazing amount of patience, and has no desire to stage demonstrations."

Speak to Government

Two important issues facing the United States are disarmament and civil rights. The government will struggle with these issues this summer. Do Mennonites have anything to say on them?

The President is proposing a ban on nuclear testing. He has unilaterally declared that the United States will not test in the atmosphere as long as other countries refrain from such tests. He has also announced that a meeting will be held in Moscow to attempt once again to come to a test ban treaty. If we support such a policy we should inform the President, senators, and congressmen.

The executive secretary of the American Friends Service Committee suggests that each individual should state in his own words the following ideas:

A test ban now can be an important first step toward peace and general disarmament. No nation has the right to base its security on the threat of nuclear retaliation against the helpless people of another nation. Every nation has the obligation to disarm in a spirit of mutual trust. The risks of disarmament based on trust are better than the risks of a nuclear arms race. The testing of nuclear weapons by any country ought to be condemned.

At least one church of our conference has prepared a letter urging a test ban on nuclear bombs. Interested members signed this letter. (This is acceptable but it is more effective for individuals to send personal letters to their congressmen and senators.)

The second issue confronting us is that of race relations. The Negro is pressing for his rights. He cannot be held back. Civil rights legislation has already been introduced in congress this year. Chances for effective legislation on civil rights are not very good.

We agree that not all our race problems will be solved with legislation. Laws cannot remove race prejudice. This does not negate the value of laws which help guarantee the rights and dignities of every human being regardless of race.

Civil rights legislation may well depend on whether filibuster can be controlled in the senate when this legislation is under consideration. It is acknowledged that the support of Republican senators is needed to block filibuster and to pass effective civil rights laws. Some influential Republican senators are from states with a sizable Mennonite population. Letters to these men urging them to support civil rights legislation might make a difference in the final outcome.

People have been asking, "What can we do about the race situation?" In 1959 we spoke to our Conference through the Declaration on Race Relations which was adopted at the Bluffton Conference. In 1963 it may be time to speak as individuals to our government leaders!

The men in congress take note of the voice of the people. Some spend ninety percent of their energy gathering information from or demanding action of a Federal agency for members of their constituency. A congressman reported receiving 15,000 letters a year. A senator reports 60,000 letters a month of which ten percent is "fright" mail. One letter may seem insignificant among the thousands, but it is important. If several hundred write, an impact is definitely made.

Vern Preheim, associate executive secretary, Board of Christian Service.

VATICAN COUNCIL REPRINT

"Protestant Report on the Vatican Council" was published in the March 26 issue of *The Mennonite*. This was the transcript of a report on the Roman Catholic Church's historic Second Vatican Council by a Protestant observer. James Hastings Nichols, Princeton, N. J., was one of forty non-Catholic observers that attended the meeting of bishops and cardinals in Rome last fall. He gave his observations to a Bethel College audience in January. The gist of this report was reprinted in *The Mennonite*.

This six-page report has now been reprinted and is available for general distribution. Single copies are free. Copies for bulk distribution are available at the rate of $3 per hundred, if ordered in divisibles of 25. Requests will be filled by *The Mennonite*, 722 Main St., Newton, Kansas.

In addition to the article on the Vatican Council, the reprint contains information on the Mennonites and an evangelistic statement. The latter is a reprint of an editorial from the March 26 issue which combines the Mennonite concern for social justice and individual salvation. This editorial is a further interpretation of the woodblock of the Negro crucifix by Fritz Eichenberg which is reproduced in the reprint.

The reprint has been prepared as the result of spontaneous interest expressed in this article by a Newton (Kan.) Catholic layman. He eagerly gathered extra copies of the March 26 issue to share with his Catholic friends, lay and religious. Seeing this as an opportunity to witness and build understanding with Catholics, the staff of *The Mennonite* decided to reprint this article.

The article will help Catholics see themselves as others see them. It will also help them understand Protestants and Mennonites better.

Response from Catholic scholars and clergymen has been favorable to the report. Said John J. Krol, archbishop of Philadelphia: "May I compliment you for giving your readers such a lengthy report from one of the official observers. Professor Nichols merits a compliment for a sympathetic and sincere presentation of his views on the activity of the Council."

John King Mussio, bishop of Steubenville, Ohio, was encouraged by the article. He said: "I have read with great interest and much enlightenment the fine article of Dr. Nichol's which appears in your magazine. I concur, with all my heart, in his desire to bring us all together in better understanding and in a deep respect for the honest religious convictions of all. I am sure that a fine magazine such as *The Mennonite* can do much to bring about this universal spirit of understanding and respect by continuing its Christian policy of fair reporting of the best thought in the Christian church on matters of ecumenism."

So also was the expression of Paul F. Tanner, general secretary of the National Catholic Welfare Conference: "The report was perceptive and certainly in a very kindly vein. It reflects the general good will so noticeable in all appraisals of the Council."

More cautious, but still positive, was Leo A. Pursley, bishop of Fort Wayne, Ind. "On the whole I consider it most satisfactory. Here and there, I found a phrase which would probably be stated differently by a Catholic author. These are minor considerations and do not affect the overall fair and fine spirit of the article."

John B. Franz, bishop of Peoria, felt that there were places where he would disagree also, but he found this helpful, nevertheless. Said he, "As one of the bishops who attended the first session of the Second Vatican Council last fall, I found James Hastings Nichols' article in *The Mennonite* quite interesting. Of course it is only to be expected that his background would give him some reactions different from my own. Nevertheless I do appreciate his sincerity and his candor in giving just what he calls his article: 'Protestant Report.' It is only by penetrating the mind of others that we make any progress toward a meeting of minds. I sincerely hope that the Nichols article will inspire some of your readers to pray for us who are engaged in the work of the Second Vatican Council."

Edward Duff, a member of the Society of Jesus, Weston (Mass.) College wrote: "Professor Nichol's unabashed candor is most attractive, his sincere efforts to comprehend most appealing, his evident surprise at what he encountered is somewhat surprising. One is reminded of the remark of the late Monsignor Ronald Knox apropos of Arnold Lunn's book on Catholicism entitled "Now I See." A better title, the witty Monsignor suggested, would have been, "Oh! I *See!*"

It was also Duff who noted to an audience of Protestant editors in April his concern that some segments of the Catholic press were not adequately reporting on the Vatican Council.

BROOK LANE WORK CAMP

Eleven persons have thus far been accepted to participate in a work camp at Brook Lane Farm Hospital near Hagerstown, Maryland, from August 3 to 24.

Arnold Wyse, assistant dean of men at Goshen College, Indiana will serve as director of the work camp. Campers provide their own travel to and from the camp. The hospital provides room and board.

Additional participants are welcomed. As many as twenty can be accommodated. Interested persons should make application to the Summer Service Office, Mennonite Central Committee, Akron, Pa.

RED CHINA CHRISTIANS

Christians live in Red China. They are active. The evidence is indirect, but reliable.

In one case a Chinese communist paper attacks the Bible and Christianity. It would not do this if these were not obstacles to the communist cause. Another report tells of religious revivals in China.

A major Chinese communist organ, *Jenmin Jih Pao*, has published a long editorial condemning the Bible and Christianity as tools of the "exploiting class" to undermine Marxism.

The editorial recommended that readers study a communist treatise on religion published in the Soviet Union forty years ago and issued by the Chinese under the title, "What Kind of Book the Bible Is."

Reports of a small revival of religious activity in certain parts of Red China have been heard in Hong Kong. One report indicated that the communist government was no longer interfering in the religious affairs of this particular Christian community. It has even assisted in maintaining church properties. This is a rare situation.

For the past three to five years nearly all church activity had ceased at this place. Now there is an increasing interest in Christianity in that area. There are many inquiries despite a great lack of clergy and lay leadership.

The shortage of church workers is due to the severe government and financial pressure which has made it necessary for the clergy to take up manual work. Some churches are able to continue under the guidance of men like one pastor who supports himself by raising goats and goes into a nearby town each Sunday to conduct services. In another instance a Christian family which lives in a commune takes the responsibility for services in a local church. Many converts were reported there and the attendance at the services is good.

Baptisms are continuing, the report said, with more than 100 being baptized in one church. Though meetings have been stopped in many churches, still Christianity is spreading almost spontaneously. People do not wait for trained leaders to guide them, but gather for worship in groups in the villages wherever they find it convenient or possible to do so.

JAPAN PEACE GROUPS

The majority of Japan's twenty-five or so Christian peace groups will soon merge to form the Japan Christian's Peace Council. Its first general assembly will be held in May. The three major aims of the new body will be: "To act in the political, social and economic spheres as well as in the church; to exert effort to secure an ordered society and a peaceful world; and to oppose rearmament and protest our democratic 'peace constitution'."

GRADUATE FELLOWSHIP MEETING

Mennonite graduate students will meet at Harvard University during the 1963 Christmas vacation. The topic for discussion will be "The Relevance and Meaning of the Bible for the Modern Scholar." The planning committee is contacting certain scholars to present papers related to the theme. Students are also encouraged to volunteer papers. These papers may be related or unrelated to the theme. If you are working on a paper, or dissertation, or article which you would like to share with the larger Mennonite graduate fellowship, contact the chairman of Mennonite Graduate Fellowship, Leo Driedger, 1403 G Spartan Village, East Lansing, Mich.

The 1962 papers of the Waterloo Mennonite Graduate Fellowship meeting are now available. The papers sell for $1.50 per set (7 per set). The Waterloo sessions centered around "The Vocation of the Mennonite Scholar."

Papers from the 1959 and 1961 conferences are also available at $1.50 per set (seven papers). Send orders to Mrs. Mary Martin, 1711 Prairie Street, Elkhart, Ind.

SUMMER SERVICE WORKERS

Fifty-nine summer service workers are serving in eleven Mennonite Central Committee units in the United States this summer. The group includes fourteen men and forty-six women. There are forty-eight persons from the United States, eleven from Canada, and one from Germany.

Denominationally, six non-Mennonite groups are represented—Brethren, Methodist, Presbyterian, Baptist, Lutheran, and Evangelical United Brethren. Mennonite bodies represented are General Conference with twenty-six; (Old) Mennonite, fifteen; Mennonite Brethren, five; and Brethren in Christ, one. (Over 100 General Conference summer volunteers serve in projects sponsored by the General Conference.)

Workers are involved in one of five types of work—children's work, community service projects, mental health, medical research, and migrant ministry. Most projects run from June to the third week of August, many for the entire month of August, and a few continue into September.

Mennonite Encyclopedia

THE MENNONITE ENCYCLOPEDIA

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SECOND BUILDING PURCHASED

The Board of Missions recently purchased the property at 4626 South Woodlawn in Chicago. For the past fifteen years the board and Mennonite Biblical Seminary while located in Chicago, have rented the building which is only a few doors from the Woodlawn Church. The price of the building was $18,000.

Andrew R. Shelly, executive secretary of the Board of Missions, stated that about 25,000 people live in the immediate area of these buildings. He believes that the church has an important part to play in the witness to these people who are currently experiencing economical difficulties. Reports say that about forty percent of the people are unemployed. The house used to house volunteers and other workers in Chicago.

TWO GERMANYS HERE TO STAY

Germany is permanently divided. The people in Germany and elsewhere might as well get used to the idea.

These were the sentiments expressed recently by a bishop of the Evangelical Church of Pomerania. Frederich W. Krummacher said that Germans must rid themselves of "the illusion that the existence of the two separate German states and the present German frontier is only temporary, instead of facing these facts soberly, whether we like them or not."

Krummacher is a member of the World Council's Commission of the Churches on International Affairs. In an interview at Greifswald in

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East Germany he said that it was necessary to "do away with the many rigid political doctrines and prejudices based on illusions."

In an earlier statement, he had said that it may be "time on the basis of reason and goodwill to examine the proposals for reapproachment between the peoples in the two German states more seriously than is being done now by our brothers in western Germany."

PARAGUAY BISHOPS ASK REFORM

The Roman Catholic bishops of Paraguay wrote a joint pastoral letter. It was a long one. They asked for a social reform program. Paraguay needs one badly. The annual income per person is the lowest in Latin America. The country is backward in agriculture and industry. Unemployment and illiteracy are major problems. The country is just plain underdeveloped.

The bishops complain about the "unconsciousness and indifference in the face of the gravity of this problem." They blame the "liberal capitalist mentality" and "the incapacity to discern the needs and problems of the common welfare." Besides reform, they see a need for a renewal of morals and faith.

They pinpoint the problem of investing Paraguayan money outside of the country. "The exodus of national capital constitutes a grave sin of pride and a clear lack of love for one's country. It is not right that, in countries on the road to development, capital created by national cooperation should give its services and bear fruit abroad."

CHAPEL AT DACHAU

How can Christians respond to the crimes of the Nazi concentration camps? The Hitler regime killed 300,000 at Dachau. Most of them were Jews, but more than 1,000 were Catholic and Protestant clergymen.

The Council of the Evangelical Church in Germany has decided to build a "repentance church" at Dachau. It will be a memorial shrine to all of the camp victims.

A Catholic Agony of Christ Chapel was dedicated at Dachau in 1960. In addition Catholics have just begun a Monastery of Repentance which will be maintained by cloistered Carmelite nuns.

Jews are also planning a memorial temple for Dachau.

NEW PENNSYLVANIA CHURCH

Twelve persons in State College, Pa., have organized the University Mennonite Church. The charter was signed on June 16.

Objectives of the congregation are to provide a church home for Mennonite students and faculty members at Pennsylvania State University and to provide an evangelistic outreach to non-Christian students on the campus.

Leader of the group is R. C. Laurie Mitton, 116 Walnut St., Belleville, Pa. Eloise Hostetler and Truman Hershberger are secretary and treasurer.

CATHOLIC MIXED MARRIAGES

Richard Cardinal Cushing, Roman Catholic archbishop of Boston, has suggested that many of the restrictions imposed by the Roman Catholic Church on mixed marriages should be abolished.

He made the suggestion in an article published in *America,* an unofficial, but influential Roman Catholic periodical.

He mentioned particularly as needing to be changed the promise that children of mixed marriages be raised in the Catholic faith.

His article represents the first time that a member of the United States hierarchy has taken such a firm position on the question. Similar comments, however, have been published recently by Hans Küng, Swiss born Roman Catholic theologian who is a member of the faculty of Tübingen University, Germany. (See *The Mennonite,* May 7.)

DIALOGUE IN COLOMBIA

Colombia is a Roman Catholic country. Relations of Protestants and Catholics have not always been good. In fact, they have often been bad. Protestants have often felt harassed and persecuted.

Thus it was unusual recently for fifteen Protestants and eleven Catholics to meet in Bogota and talk about their problems. It was the first time it had ever happened. Some of the twenty-six were laymen, but most were ministers and priests. It was an "informal and friendly exchange of ideas" on religious matters. Topics discussed included evangelization of nominal Christians and non-Christians, proselyting, and anti-Protestant and anti-Catholic literature.

The meeting was held in the home of Arnfeld C. Morck, president of the Evangelical Lutheran Church—Colombia Synod.

There will be other meetings. Alfred Morin, rector of Bogota's archdiocesan Major Seminary, invited the Protestants to attend a similar meeting at the seminary later.

DUTCH OPPOSE A-ARMS

The Dutch Reformed Church opposes all use of nuclear weapons. The group recognizes the right of the government to have and use arms. But they believe that nuclear weapons cannot accomplish the purposes for which conventional weapons may legitimately be used.

A government needs to defend its people. The destructive power of nuclear weapons is so great that they cannot do this. Their use will likely result in a destructive war that makes all conditions for life impossible.

The Dutch Reformed Church has called on its government to take the responsible risk of refusing to use all nuclear arms. Dutch Mennonites, in a discussion of the Reformed action, expressed agreement.

MISSIONS AND RELIEF ARE ONE

Mission work, relief work, and peace are all related. They are part of total obedience, happy obedience to Jesus Christ. This was the conclusion of discussions held by the Dutch Mennonite Mission Council in June.

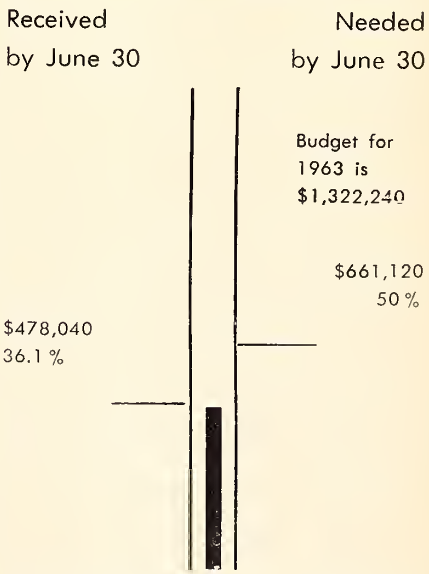
The conference which met at Elspeet, Holland, adopted this statement: "The Missions Conference held on June 8 and 9, 1963, at Elspeet, has consulted about the relationship between mission work, relief work and peace testimony. From this it appeared that everyone agreed that all three are expressions of being a Christian, that is to say, signs of obedience to and following after Christ.

"Organizationally and functionally this work can and must perhaps be attempted by institutions that exist alongside one another (Mennonite Mission Council, Foundation for Special Needs, Fellowship for Mennonite Brotherhood Work and the Mennonite Peace Group), but the one internal basis of all this work must find its expression in a spirit of mutual appreciation, consultation, and, where possible, cooperation. In any event it is desirable that to make this possible a meeting of the boards of the institutions involved shall take place at least once a year. The conference invites the Mennonite Mission Council to take the initiative for this purpose."

WORDS AND DEEDS

Church World Service has resettled 10,000 Cuban refugees. More than fifty "Flights in Freedom" have taken Cubans from Miami to thirty-five American cities.

CONFERENCE TREASURER'S REPORT



As has been reported at the end of every month so far this year, budget receipts for June also fell far short of what they were for June of 1962. Last year 46.7% of the budgeted amount was received in the first six months. Presently, at the end of six months, 36.2% of the budgeted amount has come in. Actually, with 50% of the year gone, it is evident that receipts will have to be much better during the second half of the year if we are to realize anywhere near the amount budgeted. In actual dollars, the amounts are as follows:

January to June	1962	1963
Missions	$398,126	$345,728
Christian Service	110,490	96,288
Education and Publication	35,121	29,409
Business Administration	6,805	6,615
Totals	$550,542	$478,040

Wm. L. Friesen, Conf. Treasurer

CHURCH RECORD

WORKERS—SUMMER VS

Following is a partial listing of persons serving in voluntary service projects during the summer months. Other names will be listed as they become available.

Sister Dorothy Albrecht, Newton, Kan.; Mennoscah

Margaret Albrecht, Beatrice, Neb.; Mennoscah

Vivian Baehr, Henderson, Neb.; Minnesota State Hospital

Nancy Bartel, Hillsboro, Kan.; British Columbia work camp

Elsie Bergdolt, Trenton, Ill.; Oklahoma Mission

Mary Lou Bleam, Quakertown, Pa.; the Woods School

Jeanne Burns, Pulaski, Iowa; Arizona

Connie Davis, Gulfport, Miss.; youth caravan

Mary M. Dick, Mt. Lake, Minn.; British Columbia work camp

Marvin and Ruthann Dirks, Newton, Kan.; youth caravan

Loma and *Philip Dirksen,* Flagstaff, Ariz.; Fresno

Ronald Dueck, Laird, Sask.; youth caravan

Janett Duerksen, Hillsboro, Kan.; National Institutes of Health

Kenneth Dunn, Partridge, Kan.; Mennoscah

Paul and Elfrieda Enns, Osler, Sask.; Gulfport, Miss.

Evelyn Epp, Hillsboro, Kan.; Minnesota State Hospital

Menno Epp, Clearbrook, B. C.; British Columbia work camp

Sharon Epp, Youth Farm, Sask.

Horton and Elsie Flaming, Augusta, Kan.; Silver Lake, Ont.

Carol Floyd, Gulfport, Miss.; youth caravan

Janet Friesen, Buhler, Kan.; Oklahoma Mission

Joan Friesen, Henderson, Neb.; the Woods School

Kathleen Friesen, Aurora, Neb.; Woodlawn and Maplewood Church, Ft. Wayne

Rudolph and Ruth Friesen, Rosthern, Sask.; Gulfport, Miss.

Myrna Gaede, Hillsboro, Kan.; youth caravan

Jane Gaeddert, Buhler, Kan.; Friendship House, Washington, D.C.

Kathryn Gaeddert, Mt. Lake, Minn.; British Columbia work camp

Glenn Geissinger, Zionsville, Pa.; British Columbia work camp

Darlene Gerber, Berne, Ind.; youth caravan

Gayle Gerber, Bluffton, Ohio; youth caravan

Carol Goering, McPherson, Kan.; Mennoscah and Oklahoma Mission

Danielle Goering, Moundridge, Kan.; Portland

DeLores Goering, McPherson, Kan.; Maplewood Church, Ft. Wayne; Woodlawn; Camp Friedenswald

Steve Goering, McPherson, Kan.; youth caravan

Willene Goering, Moundridge, Kan.; Hydro, Okla.; Mennoscah

Mary Graber, Pretty Prairie, Kan.; Junior Village, Washington, D. C.

Norma Graber, Newton, Kan.; Friendship House, Washington, D.C.

Rita Graber, Wayland, Iowa; British Columbia work camp

Helen Harder, Gouldtown, Sask.; Montana Cheyenne Mission

Jane Harder, Mt. Lake, Minn.; Youth Farm, Sask.

Rachel Heidebrecht, Inman, Kan.; Gulfport, Miss.

Alfred and Annelur Heinrichs, Halbstadt, Man.; Atlanta

Eudora Herschberger, Topeka, Ind.; youth caravan

David Hersh, Lexington, Pa.; Men-O-Lan

Arleta Hinz, Fresno, Calif.; Hydro, Okla.; Mennoscah

Annie Janzen, Winnipeg, Man.; youth caravan

Nola Janzen, Liberal, Kan.; Loyalty Mission, Kansas City

John Jungas, Jr., Mt. Lake, Minn.; Men-O-Lan

LeRoy Kaufman, Marion, S. D.; National Institutes of Health

Sue Kingsley, Berne, Ind.; British Columbia work camp

Gerald Klassen, Burns Lake, B.C.; British Columbia work camp

Ann Koop, St. Catharines, Ont.; Gulfport, Miss.

Mary Kay Koop, Fresno, Calif.; Mennoscah; Hydro, Okla.

Betty Krehbiel, Kingman, Kan.; Minnesota State Hospital

Michael Krehbiel, McPherson, Kan.; youth caravan

James Larimer, Goshen, Ind.; National Institutes of Health

Marjorie Leichty, Berne, Ind.; Woodlawn

Janice Linsenmeyer, Beatrice, Neb.; Gulfport, Miss.

Gary Lora, Columbus Grove, Ohio; Arizona

Otto Martens, Burns Lake, B. C.; British Columbia work camp

Marilyn Mierau, Henderson, Neb.; Friendship House, Washington, D.C.

Barbara Moser, Berne, Ind.; Minnesota State Hospital

Diane Nachtigal, Buhler, Kan.; Arizona

Judith Nickel, Hillsboro, Kan.; British Columbia work camp

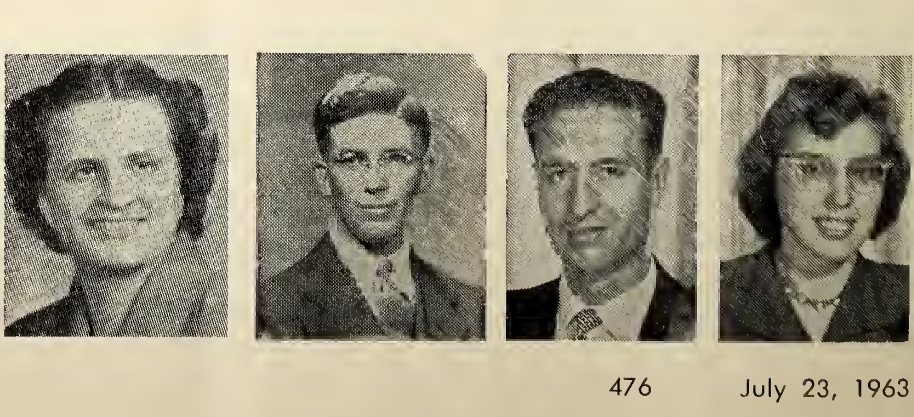
Barbara Pankratz, Mt. Lake, Minn.; British Columbia work camp

Marianne Peters, Aberdeen, Ida.; Portland

Anne Marie Peterson, Mt. Pleasant, Iowa; Nashville

Amelia Petter, Ashland, Mont.; Montana Cheyenne Mission

Judith Preheim, Marion, S. D.; Loyalty Mission, Kansas City



Leona Cressman, Peter Falk, Glendon and Rietha Klaassen, (Workers).

Frances Ratzlaff, Hillsboro, Kan.; Minnesota State Hospital

Mary Ann Ratzlaff, Goessel, Kan.; the Woods School

Betty Regier, Buhler, Kan.; Arizona

Charles Regier, Clinton, Okla.; Hydro, Okla.

Richard and Erna Rempel, Newton, Kan.; Woodlawn

K. Dale Ritchey, Albuquerque, New Mex.; migrant ministry, Hamilton, N. Y.

Sharon Roth, Rosthern, Sask.; Minnesota State Hospital

Rachel Roundstone, Busby, Mont.; Montana Cheyenne Mission

Elaine Schirmer, Busby, Mont.; Montana Cheyenne Mission

Deanna Schmidt, Whitewater, Kan.; Camp Friedenswald

Evelyn Schmidt, Canton, Kan.; Minnesota State Hospital

Mary Jo Schmidt, Buhler, Kan.; Oklahoma Mission

Mae Ardene Schrag, Marion, S. D.; Gulfport, Miss.

Sandra Schrag, McPherson, Kan.; Camp Friedenswald

Merle Schwartz, Normal, Ill.; youth caravan

Lu Shetler, Bluffton, Ohio; British Columbia work camp

Lois Shoup, Wadsworth, Ohio; National Institutes of Health

Betsy Siemens, Buhler, Kan.; Minnesota State Hospital

Louise Souder, Souderton, Pa.; British Columbia work camp

Donna Sprunger, Dalton, Ohio; Minnesota State Hospital

Diane Stucky, McPherson, Kan.; Silver Lake, Ont.

Eldeen Stucky, Moundridge, Kan.; Nashville

Janice Stucky, McPherson, Kan.; Maplewood Church, Ft. Wayne; Woodlawn

Susan Stucky, McPherson, Kan.; youth caravan

Barbara Suter, Pandora, Ohio; Men-O-Lan

Carol Terpstra, Chicago, Ill.; Camp Friedenswald

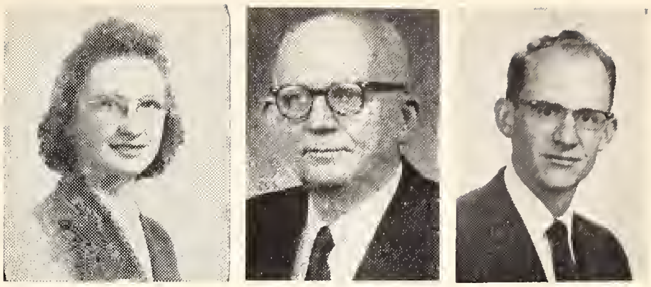
Ted Terpstra, Chicago, Ill.; youth caravan

Muriel Thiessen, Newton, Kan.; Woodlawn, British Columbia work camp

Renette Thiessen, Summerfield, Ill.; Silver Lake, Ont.; Montana Cheyenne Mission

Thomas B. Topham, Newton, Kan.; youth caravan

Jean Unruh, Hillsboro, Kan.; youth caravan



Lorraine Schroeder, John Thiessen (Workers); Ernest Porzelius (Ministers).

Richard Voth, Hesston, Kan.; British Columbia work camp

Mr. and Mrs. Art Waltner, Hutchinson, Kan.; Grace Church, Chicago

Edna Waltner, Hurley, S. D.; British Columbia work camp

Irene Waltner, Elkhart, Ind.; Silver Lake, Ont.

Irene Wiens, Saskatoon, Sask.; migrant ministry, Hoopeston, Ill.

Max Wiens, Walton, Kan.; British Columbia work camp

Kenneth Williams, Gulfport, Miss.; youth caravan

Carol Woelk, Hillsboro, Kan.; British Columbia work camp

Amy Beth Wyse, Wayland, Iowa; British Columbia work camp

Byrdalene Wyse, Archbold, Ohio; Colombia

Laura Yoder, Bluffton, Ohio; Montana Cheyenne Mission; youth caravan

David Zeiset, Hatfield, Pa.; British Columbia work camp

MINISTERS

Otto Dirks became pastor of the First Church, Lima, Ohio, on July 1. He is a 1963 graduate of Mennonite Seminary, Elkhart, Ind.

Don Emmert, Goshen, Ind., has resigned from the Silver Street Church, Goshen, effective Aug. 31, where he served for four years. He is moving to Oregon to enter graduate school.

Grace Church, Meadow Lake, Sask., is seeking a full-time pastor to begin Sept. 1. Inquiries should be addressed to A. O. Harder, Meadow Lake, Sask.

Ernest Porzelius recently resigned as pastor of Bethel Church, Fortuna, Mo. He will go to Zion Church, Donnellson, Iowa. He served the church at Fortuna for five years.

WORKERS

Ervin E. Brenneman, Hesston, Kan., graduated from the Bethel Deaconess Hospital School of Medical Technology, Newton, Kan., on June 30. He will become medical technologist at the Lebanon County Hospital, Lebanon, Ore.

Harry E. Buller, Louisville, Ky., joined the staff of Prairie View Hospital, Newton, Kan., on July 1 as a social worker. He is a member of the Baptist Church and is a graduate of the social work school of the University of Louisville.

Robert Carlson, North Newton, Kan., associate pastor of the Bethel College Church, will serve as part-time interim chaplain at Prairie View Hospital, Newton, Kan.

Leona Cressman, Kitchener, Ont., returned from India in June. She needed to take an early furlough because of an eye ailment.

Harold K. Duerksen, Ann Arbor, Mich., will become assistant director of the University of Iowa School of Religion, Iowa City, on July 31. Since 1956 he has been director of religious affairs for the University of Michigan. His wife, Rosella Reimer Duerksen will become minister of music for the First Lutheran Church, Cedar Rapids, Iowa.

Peter Falk, missionary to Congo who has been studying at Princeton University during an extended furlough, has completed requirements for the Master of Theology degree. He and his wife will return to the Congo on August 7.

Levi Keidel is the editor of Tuyaya Kunyi, a new magazine in the Tshiluba language. Printed by the American Protestant Congo Mission press at Luebo, the July-August edition is the first edition.

Glendon and Rietha Klaassen began their furlough the end of June. They have served in Colombia for one term. While in the United States they will make their home with Mrs. Klaassen's parents, the Dan D. Kaufmans, Peabody, Kansas.

Lorraine Schroeder arrived in

Wichita, Kan., on July 19. Having completed her second term in India, she has traveled in Europe and South America before returning to the United States. After consultations in the Newton, Kan., area, she will go to her home in Pico Rivera, Calif., to complete work on her master's degree. She has been a teacher at the Woodstock School, Landour, India.

Reuben Short, Lafayette, Ind., will become executive secretary of the Congo Inland Mission, Elkhart, Ind., in September. A minister of the Evangelical Mennonite Church, he follows Vernon Sprunger who is returning to the Congo.

John Thiessen, Moundridge, Kan., for many years a missionary in India and for ten years prior to 1960 executive secretary of the Board of Missions, was called to Mexico to officiate at the baptism of seven persons in Cuauhtemoc on June 23. He also served at the communion service for the Mennonite fellowship at Cuauhtemoc.

G. Douglas Warner became staff psychologist for Brook Lane Farm Hospital, Hagerstown, Md., on July 1. He received his doctorate from Temple University, Philadelphia, and has taught at Washington and Jefferson College, Washington, Pa., and conducted a private practice at Canonsburg, Pa. Most recently he was director of psychological services at Mayview (Pa.) State Hospital.

David T. Whitcomb, Paramount, Md., became medical director of Brook Lane Farm Hospital, Hagerstown, Md., on July 1. He received his doctorate in medicine from Ohio State University and did his psychiatric residency at Walter Reed Army Hospital, Washington, D. C. He was chief of neurology and psychiatric service, U. S. Army Hospital, Munich, and later associated with the Mental Health Bureau of the Department of Public Health. Most recently he was instructor in the department of psychiatry at the University of West Virginia School of Medicine.

P. B. Wiens, Herschel, Sask., will serve as interim editor of *Der Bote* beginning Sept. 1, following the retirement of Walter Quiring, editor since 1955. Wiens is a member of the paper's editorial board and has been a frequent contributor to its pages.

BAPTISMS

Bethel Community Church, Santa Fe Springs, Calif., on May 26: Mrs. Carol Lauree Ryan, Mr. and Mrs. Gene Kringel. On June 2: Mr. and Mrs. Frank Calidonna.

Eden Church, Inola, Okla., on June 2: Bobby Plett, Esther Voth, Alice Ann Froese.

First Church, Wadsworth, Ohio, on June 2: Colleen O'Neal, Carol Bury, Susan Brenneman, Patricia Charles, Francis Kreider, Diane Martin, Karen Rigginbach, Adele Friedt.

Grace Church, Brandon, Man., on June 9: James Penner, Henry Harder, Margaret Harder.

Grace Church, St. Catharines, Ont., on June 9: Richard Dyck, Gwendolyn Epp, Dorothy Fisher, Connie Giesbrecht, Carol Janzen, Richard Lepp, Beverly Mathies, Nancy Williams.

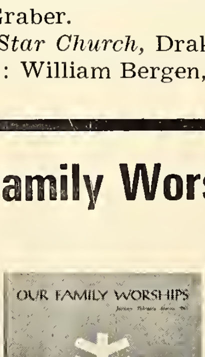
Hoffnungsau Church, Inman, Kan., on June 2: Donna Ediger, Marilyn Schmidt, Gerald Ratzlaff, Paul Ratzlaff.

Hutterthal Church, Freeman, S.D., on June 16: Judy Pullman, June Hofer, Elaine Hofer, Lether Hofer, Dallas Hofer, Rodney Hofer, James Hofer, Errol Walter, Lavern Walter, Stanley Graber.

North Star Church, Drake, Sask., on June 2: William Bergen, Theodor Ewert, Francis Wiebe, June Ewert, Rita Hamm, Doreen Funk, Erica Martens, Gaye Friesen.

First, Mt. Lake, Minn., on June 2: Harry Adrian, Richard Adrian, Donna Falk, Steve Friesen, Jake Harder, Jack Janzen, Darlene Klassen, Loren Klassen, Elva Loewen, Loretta Loewen, Melroy Loewen, Richard Martens, Arlene Nickel, Carol Penner, Allen Teichroew.

Our Family Worships



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MARRIAGES

Lawrence Becker, Friedensberg Church, Avon, S.D., to *Frances Forbes,* South Park Church, Park Ridge, Ill., on June 8.

Betty Brown, Bethel Church, Mt. Lake, Minn., to *Bedford E. Staresberry,* Minn., on June 1.

Harold M. Friesen, Vancouver Mission, Vancouver, B.C., to *Doreen Friesen,* Emmanuel Mission, Steinbach, Man., on May 31.

Judith Graber, Bethel College Church, North Newton, Kan., to *Melvin Friesen,* First Church, Aberdeen Idaho, on June 15.

Gladys Hiebert, Swiss Church, Whitewater, Kan., to *Tom Walling,* on June 7.

Harold Isaak to *Elizabeth Penner,* born members of the Springstein (Man.) Church, on June 15.

James Johnson, Methodist Church Middletown, Ohio, to *Donna Schubert,* Apostolic Church, Trenton, Ohio, on June 8.

Emily Grace Latshaw, Hereford Church, Bally, Pa., to *W. Harold Zern* on June 8.

Robert Mutschelknaus, First, Sugarcreek, Ohio, to *Marilyn Bendele,* St. Joseph's Church, Paulding, Ohio, on June 8.

Louise Pankratz, Bethel Church, Mt. Lake, Minn., to *L. Emil Kreider,* First Church, Wadsworth, Ohio, on June 10.

Marilyn Penner, to *Richard J. Epp,* both of First Church, Beatrice, Neb., on June 19.

Susan Peters, Bethel Church, Mt. Lake, Minn., to *Maynard Newville* on June 9.

John S. Preheim, Freeman, S.D., Salem Church, to *JoAnn Doerksen,* Bethel Church, Inman, Kan., on June 1.

Loren Regier, Hoffnungsau Church, Inman, Kan., to *Carolyn Brown,* Christian Church, Quinter, Kan., on June 9.

Rosalind Regier, Bethel College Church, North Newton, Kan., to

Michael Sizemore, St. Matthew's Episcopal Church, Newton, Kan., on June 10.

Arthur Schutz, Grace Church, Pandora, Ohio, to *Carolyn Messick,* Baptist Church, Ada, Ohio, June 1.

Richard Sprunger, First Church, Wadsworth, Ohio, to *Georgetta Eileen Foster,* Chippewa Lake, Ohio.

Vivian Veer, Bethel Church, Dresden, N.D., to *Robert Welsh,* Stilwell Community Church, Langdon, N.D., on Apr. 26.

Eldon Schmidt, Grace Hill Church, Whitewater, Kan., and *Lorraine Duncan,* Presbyterian Church, Great Bend, Kan., on June 1.

Sharon Waldner, Hutterthal Church, Freeman, S.D., and *Gordon Waltner,* Salem Church, Freeman, S.D., on June 9.

Eldon Wiens, Bethel Church, Mt. Lake, Minn., to *Mary Louise Vosberg,* Presbyterian Church, Windom, Minn., on June 15.

Howard Wohlgemuth, Swiss Church, Whitewater Kan., to *Carolyn Voran,* Garden Township Church, Hesston, Kan., on June 11.

CALENDAR

Conferences

July 18-23—Canadian Conference, Altona, Manitoba.

Nov. 1-5—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Western

Aug. 2—Commencement, Bethel Hospital School of Nursing, Newton, Kan.

Aug. 4-9—Goessel Community Outdoor Services, Tabor Church Park; Vincent Harding, speaker.

Aug. 10-11—Summer Peace Rally, Y Ranch, Arlington, Kan., 3:00 p.m.; Vincent Harding, Speaker.

WORKERS WANTED

Registered nurse is needed to fill position of charge nurse and work with practical nurse on floor duty. Living quarters on grounds; within walking distance of an (Old) Mennonite Church; six miles to another Mennonite Church (G.C.). Write to: Administrator, Mennonite Home for the Aged, Frederick, Pa.

LETTERS

UNSOLICITED SUPPORT

Dear Brethren in Christ: Through the courtesy of a brother, I was fortunate enough to become acquainted with your excellent publication *The Mennonite,* over a period of approximately two years. You may be sure that I appreciated this courtesy on his part exceedingly as I did enjoy your magazine so very much, finding much in it which helped me in my life as a Christian as well as informing me on the varied activities of the Mennonite brotherhood.

However, I regret to report that I am no longer able to read *The Mennonite,* since this same brother has discontinued passing his copies on to me, and the result is that I miss your journal exceedingly.

I have decided, therefore, to take out a subscription in my own name, if it could be arranged. You see, I am in desperate financial straits, and it would be impossible for me to pay a year's subscription in one payment, so I was wondering if you could accept a partial payment say of $1.00 each until the entire amount was paid. In this way I would be able to receive your magazine which would, you may be sure, bring much joy to my heart.

Would you please, therefore, inform me if such an arrangement for payment could be made, and then send me *The Mennonite* immediately, so that I can again enjoy the inspiring articles which are brought to your readers each week? For this favor my heartfelt thanks. I shall look forward to hearing from you. *Saskatchewan*

RADICAL CHRISTIAN

To the Editor: I always like to read *The Mennonite* and in particular your Editorials (and like to look what Bob Regier has to present to us by way of art). But this time I feel compelled to write to you right away, having received the last *Mennonite* (May 21) only half an hour ago. Your editorial is such that it deserves a double bravo, and well done. I was deeply impressed by what you had to say concerning Billy Graham and the way a Paul or Silas would react to the situation down South today. I thoroughly agree with your point and think it is truly apostolic, if not rather prophetic. I am proud that the Mennonite church subscribes to such talks—and beyond that to deeds (I think here of my dear friend Vincent Harding) and testimonies of a truly Christian spirit. You are right, Billy Graham spoke as a humanist and not as a radical Christian. To be a radical Christian means sometimes to risk to be unpopular with the crowd, and even sometimes being compelled to go to jail—as is the case with Martin Luther King. *Robert Friedmann, 2109 Glenwood Drive, Kalamazoo, Michigan.*

COLOR BARRIER

To the Editor: I appreciated this report by Paul V. Coates ("He Broke the Color Barrier," *The Mennonite,* June 18). Having read Griffin's series of articles in *Sepia Magazine,* I agree with you that this is a story "that will disturb you." Readers will be interested in knowing that it has been republished in paperback by Signet and is available for 50 cents. The name of the paperback is *Black Like Me. Adolf Ens, 722 Main, Newton, Kan.*

Dear Sir: Will you please give my thanks and God's blessings to Marie J. Regier for her letter in *The Mennonite* June 18, 1963. I, too, was taught to read the Old Testament through the eyes of the New Testament. *Columbus Grove, Ohio.*

BAPTISM AND PENTECOST

To the Editor: I agree with Brother J. F. Sawatzky (May 28) on the importance of Pentecost and the Holy Spirit. A man from a cult in Africa distorting the teachings of Scripture on the Holy Spirit had made this remark: "The missionaries have the Holy Spirit, but they do not teach the doctrine to their converts." So this subject brings also to me a searching of heart. Because the teaching on the Holy Spirit has been abused and distorted, should we be reticent about it, or rather give it more emphasis by clear Biblical teaching? Observing the church year with its holidays helps us to give proper emphasis to the different aspects of our faith and doctrines. Pentecost is the opportune time to teach about the Holy Spirit. A custom in many of our churches is to have baptismal services on Pentecost day. The baptismal service is so important that not much time is left to stress the importance of the Holy Spirit in our lives. In former years when baptismal services were held on the first day of Pentecost there was, in many communities, still the second (and perhaps the third) day of Pentecost to speak about the Holy Spirit. When we changed this tradition, did we re-think our tradition of baptism on Pentecost? Now that we observe Pentecost one day only, would emphasis on the Holy Spirit be better served if the baptismal services were not always held on that day? I think perhaps it would. By this I do not want to minimize the importance of baptism, only give more honor to the Holy Spirit. I agree that on two great days of outpouring of the Holy Spirit, on Jews Acts 2, and on Gentiles Acts 10, there were also water baptisms. Water baptisms followed conversion and the gift of the Holy Spirit. Today baptisms are planned after conversion and the gift of the Holy Spirit. *Frank J. Enns, Inman, Kan.*

Gossiping of the Gospel

This meditation was written by Wong Lai Yuen. Wong is the Lay Leader of the Malaya Annual Conference in the Methodist Church.

One of the greatest problems facing the Church today is the translation of the gospel into everyday life. This problem cannot be solved in its committees and conferences, but in the common life of the secular world; in factories, shops and offices, in political parties and governmental agencies, in countless homes, in the press, in the schools and in the relationship of nations. Here is where the vital decisions of the world are being made. Here is where the layman is the church.

In the present world of ours, a layman should not try to confine his ministry within the church. I do not minimize the service rendered by our men or women in the Sunday school. I would not discourage the services of ushers, choir singers, persons who are officially chosen to welcome strangers. But the real ministry of the church is in large measure the ministry of the laymen outside the church.

The ministry of the laymen to the secular world is one which the professional church worker cannot adequately perform. In the first place, he is not there. He simply does not have the contacts in sufficient measure. In the second place, the secular world today will not listen to the man or woman who makes his living from his religion as it will listen to the nonprofessional.

Insufficient Contacts

Quite often laymen are called to witness for Christ. When speaking about the Church's witness to Christ one tends to think first of the work of ministers and missionaries, or organized evangelism campaigns, evangelistic house visitations, etc.

All of this is certainly an important part of witness. Some Christians are called to be Christ's witnesses to certain groups, and participation in organized evangelistic activities is often the best schooling for witness.

But there is another equally important, and perhaps even more important, part of the witness of the Church, although it is far less spectacular and cannot be expressed by statistics. It is the quite informal and spontaneous "gossiping of the gospel" which occurs in the daily conversations of ordinary Christians in whose neighborhood they live, with whom they work or whose hobbies they share.

Missionary Dialogues

It is true that most of these conversations are mere gossip, where the Gospel never comes in. But we should not judge too quickly, because this "gossiping of the gospel" happens mostly in quite unreligious terms and without quoting many Bible passages. In the end it gives hope that it will awaken or arouse the interest of non-believers which may lead into true missionary dialogues.

The ministry of the laymen may take many other forms besides being a spoken witness to Jesus Christ: integrity in business, a forgiving spirit, a keen social conscience, simple kindliness and so on.

We need hundreds and thousands of dedicated laymen. Laymen who know that their influence, on the public, the things they stand for, the things they admire, preach daily of their Christian convictions. Laymen who in their personal life, whether in a place that is very humble, or a place of community leadership will walk in the light of the Master.

We look forward to the day when we might ordain the Christian laymen in all walks of life; lawyers, doctors, teachers, for it is our deep conviction that divine service is not only on Sunday mornings but that it, in fact, does begin on Monday morning when a man or woman begins to confront the needs of living in today's world.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

TAIWAN NEIGHBOR

Sometimes fate conspires to play all her pranks on one family or on one member of a family. She could hardly have been more malicious than she has been to one little boy in Taiwan. But in spite of his lowly beginning and harsh surroundings, this little gentleman has fought back lustily against poverty, parasites, misfortune, and malnutrition.

Next door to the residence of the Taiwan Paxmen is a rude hut of wood and tin construction. Under the same roof are sheltered a family of squatters and a family of pigs. One of the wonders of the world is that the shack has not yet succumbed to the lashing winds and rains of summer typhoons.

The mother of the three children is a deaf-mute who can communicate only through sign language. She readily puts many homemakers to shame with her alert supervision of children and home. Almost nightly she busies herself with bathing the children or washing the clothes. The father tries to provide for his own by peddling early morning breakfast foods and by retrieving driftwood. Along with 300,000 other families on the island, they are registered with the Family Feeding Program and receive rations of oil, flour, and wheat.

The latest calamity to strike the family is the discovery that the father has active tuberculosis. Needing a year for rest, treatment, and recovery, he has been admitted to Mennonite Christian Hospital in Hwalien.

The member of the family whom we know most intimately is a little boy of roughly four years. Early we discovered that his bulging abdomen is an indication of parasites and that his brownish hair is a sign of malnutrition. He too has made the trip to the Mennonite hospital for medical treatment.

The little gentleman has a heavy daily routine. Sifting through the rubbish for the treasures waiting there, he goes to work on one of the several garbage heaps that lie in close range of his house. Occasionally he is rewarded with scraps of paper, metal, glass, wood, or cloth, all of which are useful and some of which can be sold to junk collectors. For play our little capitalist has a bamboo pole to ride, stones, and the peelings from various fruits. These latter make novel hats, clogs, or even boats to be towed at the end of a string. Recently, before Chinese New Year (the season for new clothes and gifts), he received a Christmas bundle from Mennonite Central Committee. The little fellow took huge delight in the colorful rubber ball which he found in his bundle.

Whenever one of us comes or goes he receives or dismisses us with grins and wavings of the hand. Having taken us into his confidence, he will stop to show us his scratches if we chance to meet him bleeding from a tumble.

One cold winter evening I came upon him as I was returning to our house for supper. He was clad in a black coat and was barefoot. As usual, he had spent a hectic day and was covered with smears and blotches from grubbing in the garbage. Seeing me he stopped, clutching a grimy ball of rice in his clenched fist. When asked, *"Ni chyu nale?"* (Where are you going?) he reflected soberly and then showed me where with a grand sweep of the hand. Following that the little imp trotted off to a candy booth.

Watching him, bemused, I knew that he had completely stolen my heart with his innocent charm and adventuresome spirit while living little better than a pauper. Pausing under the spell of that magic moment, I was moved to pray Him in heaven to take me into His eternal heart like I took this little boy into mine. Somehow I felt undressed and beggarly in that illuminating flash, realizing that culture, refinement, education, the middle class are only fleeting attainments and that, after all, His eye is on the sparrow.

Martin Buhr

It's a PROBLEM

Dean picked up another rock and threw it angrily down the driveway.

"Hey, be careful there," Marsha called as she wheeled her bike around the corner. "What's wrong, Dean? Why the long face?"

Dean looked up with disgust as Marsha sat down beside him.

"It's my parents," he said. "They won't let me go with the guys to the movie tonight. What's wrong with movies anyway?"

Choose With Care

I don't know what Marsha told you, Dean, but I am inclined to think that your parents may be right.

You see, the question is not so much, "What's wrong with the movies?" as it is "What is right or wrong about seeing a particular motion picture?" There are good and bad movies both in the movie theaters and on television. This presents us with the difficult problem of finding the good ones.

The easiest and not the worst way out is to say "no" to all movies, also on TV. Conscientious Christian parents know that it is difficult for young people to be discriminating about seeing movies, especially when going "with the rest of the guys," like you say. Many parents protect their children by saying "no" to all movies.

Next time a real good movie comes to town (you may need to wait quite a while for one) try making a good case for seeing this particular motion picture when asking your parents. What would you learn by seeing the picture or why do you think it would be wholesome entertainment?

It could be that your parents would allow you to see movies if you can convince them of your ability and willingness to make good choices. You might try inviting your parents to see a film with you and then together decide whether or not a good movie can be helpful.

Your parents are also rightly concerned about the kind of company you would keep when going to the movies. If you would always go with Christian friends whom your parents trust, this would further reassure them and it would also help you to make good choices.

If after all your efforts to prove yourself your parents still will not let you go to the movies, accept their judgment on the matter. They know you and the attitude of your church and community on movies better than you do. Fussing and fuming about their decision will not help you to win their confidence. But if your parents should let you go, be careful that you do not betray the confidence which they have placed in you. *Milton J. Harder, Editor of Curriculum, Newton, Kan.*

What Is the Question?

Is Dean's question really "What's wrong with movies?" or is it "What's wrong with parents?" This hankering to be free from parental regulations starts at about three years of age, and gets a booster shot at about twelve and again at about twenty-one. If it isn't movies then something else will form the battle ground between the generations. This is why we have so much feeling about some of these arguments and why we are so resistant to reason.

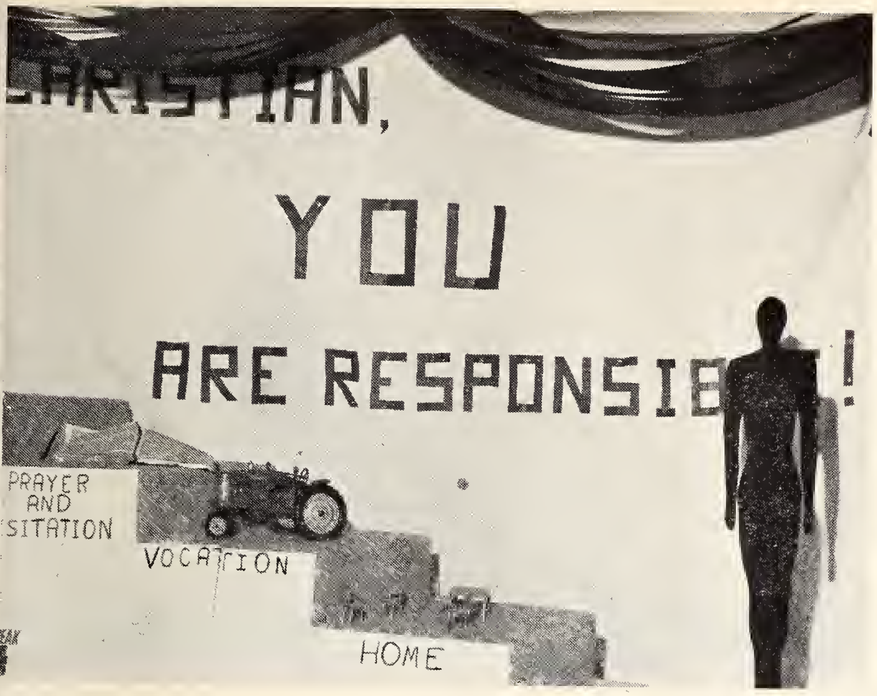
In a way there is also a struggle for young people to free themselves from their "inherited" Christian belief so that they may really have a faith in Christ that is their own. Too often the secondary things in life, like movies (automobiles, dancing, and television) become the center of attention between the church and the young person. You could get the idea that these are the most important ethical issues in Christianity. But personally accepting the Lordship of Christ, learning how to treat other people, and how to overcome the barriers that separate us from those in the church who could help us—these are the more critical issues.

But let's face it—you are largely free now! The decision whether or not you are to see a movie is not really up to your parents or the church. It might be on a given occasion—but if you really *want* to see a movie you will find a way to do it in a theater or on television. However, if you have done it against your parents' wishes you may have to struggle with what deception and guilt do to a person. This is probably more serious than the impression the movie may have made on you.

Some people think the impact of movies on forming our moral standards is less than we might have suspected because people go to movies and know that the celluloid world is make believe. Even if this is true it raises the question of how right it is to too frequently run away from the real world of God's creation to the fairy land produced by film.

Of course there are "good" and "bad" movies. The good movies can be very beneficial. Which category a movie is in is not to be judged by the title ("The Children's Hour" is not for children), nor by the advertising, nor by where the film was made ("La Dolce Vita" was not a "Hollywood movie" but "Judgment at Nuremberg" was), nor by the subject under discussion (a Bible movie may be vulgar and materialistic). "Goodness" and "badness" may better be determined by the honesty with which a subject is discussed and by the central standard of values portrayed. If you can't tell by the label whether a movie is up to Christian standards, how then can you know? Reading reliable reviews is some help, but since the "packaging" is so deceptive anyone who attends movies is going to see some bad movies along with the good. So it is important that you learn personally to judge: What is the point of the whole movie? What seems to be important to these people in the movie? Are these the things that really count in life? Are their values materialistic, sensually oriented, and self-centered?

It may seem like asking such questions of yourself spoils the "fun" but it protects you from having your freedom destroyed by subtle things happening to you while you think you were just having fun. It takes a lot of nerve to walk out of a movie in the middle (or to turn off the TV set) because the feature isn't worth your time. But if you really want to preserve the freedom you so deeply desire it is necessary to be able to resist something that is judged inadequate by more important standards. *Robert Carlson, Associate Pastor, Bethel College Church, North Newton, Kan.*



YOUTH DISPLAY AT FAIR

Nomaco Five is an organization of five General Conference youth groups in Northern Marion County. Nomaco's planning committee which is composed of the president and an elected representative from each youth group met a few weeks before the Marion County Fair in 1962 to plan a display booth. They first received permission from the Fair Committee to have a booth in the 4-H barn and were also told they would be entered in the judging.

A group of willing volunteers gathered on the Saturday before the fair to construct the booth. It was awarded a red ribbon for which Nomaco received a $5.00 prize.

The aim was to bring the individual Christian to realize his great responsibility in witnessing through Christian homes, vocation, prayer and visitation, and church outreach. The people at the fair didn't take very much of the free literature offered but nevertheless Nomaco Five hopes the message of the booth made an impact upon those who saw it.

YOUNG ADULT RETREAT

"A terrific weekend!" "A tremendous time." "Refreshing." These are some of the comments heard at the close of the young adult retreat held May 3-5 at Camp Friedenswald. The twenty-two campers consisted of single, post high school age adults. Many professions were represented, including teachers, secretaries, nurses, interior decorators, banders, florists, and others, each taking their turn with the shovel and paint brush to help prepare the camp for the coming summer.

Peter Ediger was the discussion leader and guided thinking together on faith. The campers discussed problems and then applied some of the solutions in role playing situations.

The weekend was outstanding in providing for spiritual growth and recreation. It was definitely a time that will be remembered and the campers desired another time in the future together. The date for the next retreat is set for August 15-17. Every single person who is post high school age should keep this weekend open to attend the retreat.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

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COVER
The United States and Canada are blessed with many resources. These privileges are also responsibilities—to God and to others.

CONTRIBUTORS
Richard D. Reimer, 629 East University, Wooster, Ohio, is an assistant professor of economics in the College of Wooster.

Harry E. Martens, 2508 Ottawa Dr., Elkhart, Ind., is involved in the stewardship of the church in many ways. He is assistant to the president and business manager of Mennonite Biblical Seminary, a member of the General Conference's Board of Business Administration, and chairman of the Central District Committee for the Encouragement of Estate Planning.

Ruby Waelk Baresch lives at Valley Ho Mobile Court, No. 23, Grand Forks, N. D.

Martin Buhr, New Bothwell, Man., is serving under Missions-Pax in Taiwan. His address is P. O. Box 508, Taipei, Taiwan.

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COMMENTS
Recently reproduced has been a statement on the philosophy and policies of our church papers. Persons wanting a copy may have one upon request. Also available are a study on the participation in the Every Home Plan and a study of the coverage given in our pages to various ecumenical bodies (National Council, National Association of Evangelicals, and others). Write to The Mennonite, 722 Main St., Newton, Kansas.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

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EDITORIAL

The following is an excerpt from a radio message delivered over WGCM, Gulfport, Mississippi, on June 16, by Harold R. Regier.

The oppressed all over the world are giving expression to their impatience in being subjected to the insults of discrimination. We in the United States can be thankful that the expression of this impatience has, for the most part, been in nonviolent forms. Were there not those who taught and insisted on nonviolent action to express dissatisfaction with the status quo, there would have been, and would be, much more bloodshed than there is. Peaceful nonviolent action has become a mighty force to demonstrate dissatisfaction at the injustice that we see on every hand. When negotiations to correct injustices fail, direct nonviolent action becomes the only answer. When such expression is given in a spirit of love—love for the oppressor as well as for the oppressed—it is a Christian expression of opposition to evil. Evil *cannot* be fought with evil. Retaliation is never a Christian act.

The four basic steps in any nonviolent campaign are: collection of the facts to determine whether injustices exist, negotiation, self-purification, direct action. Doesn't this sound fair? Well thought through nonviolent campaigns are not hate campaigns. They are honest attempts to be fair and solve problems outside of direct action.

Notice the important step of self-purification. This means we've got to have right motives and methods. Under no circumstance can we resort to hate. Under no circumstance can we resort to violence—angry words, rock throwing, striking back, or any other form of violence. This takes spiritual preparation. It takes the purifying resources of the Christian faith. It means we've got to love as Jesus loved.

The burning question we ask locally is, "Is direct action necessary in Gulfport to correct the injustices that exist here?" The answer is no! *But,* this means that there must be honest attempts made to negotiate differences that exist, and some definite, immediate steps taken to protect the rights and privileges of all. A biracial committee must be appointed immediately to work out some of these problems. Businessmen must be willing to sit down to seek peaceful solutions to the problems that exist. Demonstrations are absolutely unnecessary. But they are unnecessary only if some definite forward steps are taken to insure justice and progress in this city. Not to do so is to ask for demonstrations and to encourage the frightful doctrine of the Black Muslims.

God pleads for justice and mercy in Psalm 82. In verse 5 the psalmist notes the plight of the oppressed. The psalmist says that injustice and oppression breed perverted knowledge and misunderstanding. For instance, a person that is reminded on every hand that he is nobody, finally believes it—at least subconsciously. Poor education and jobs which keep a person from becoming his best make others begin to believe the inferiority-superiority lie as well. There is no honest communication, so this myth is not challenged.

As the novelist, James Baldwin said, "We're taught from grammar school up, to accept segregation as a way of life. You lied to me, because you never intended that I should be free, and I lied to you because I pretended that was all right. Small wonder our children are emotionally bankrupt and drifting toward disaster."

Just this week I was told by a Negro, "They say we don't want integration. Nothing could be farther from the truth. I don't know how they found out. At least they didn't ask me."

Yes, the psalmist was right in his insight that oppression and injustice cause a perversion of knowledge. Verses 6 and 7 show the end of the earthly rulers or judges. They, like every one else, will die. They, too, must be subject to the supreme Judge. The Barnetts and Wallaces do not have the last say. God is still in His court of justice. And so the psalmist ends with the triumphant note, "Arise, O God, judge the earth; for to thee belong all the nations!" Thank God, He is the final Judge!

I plead with you, my fellow citizens of Gulfport. Let's solve our racial tensions honestly, fairly, and squarely. Under *no* circumstance let there be violence from *either* side. Let differences be resolved around the conference table. Let them be resolved in a spirit of Christian love.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

78: 29 AUGUST 6, 1963

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A Strange Answer to Prayer

The Savages Came to Us

Gerhard Dollinger

On September 10, 1958, Missionary Kornelius Isaak was murdered by a Moro Indian band in the Paraguayan jungle. Since that day Mennonites in both North and South America have been praying for ways to contact America's most primitive tribe. The door opened suddenly.

Two hundred yards from our hospital in the little Paraguayan town of Filadelfia, is the jungle. It is the home of the Moro Indians.

The Moros are a wild, primitive, blood-thirsty tribe. Ever since the Mennonite settlement was established about thirty years ago, the Moros were the terror of the settlers as well as of the other Indian tribes roaming the bush. No one knows anything certain about the Moros. Most of those who met them in the past were killed.

They come out of the bush in a flash, attack a Mennonite village or an Indian *toldo*, stage a huge massacre and disappear as quickly as they came. They smear their bodies with tiger fat. The farmers' dogs hide in fear and allow the Moros to reach the houses unnoticed.

After such an attack our hospital looks like a military hospital in wartime. There are wounded people with crushed skulls, broken legs

or arms, arrows or spears in their bellies, and scalps hanging down in shreds.

Once they brought an Indian woman of the Chulupi tribe to our hospital. She held part of her skull in her hand; the brain lay bare and was partially damaged. The scalp hung down in tattered flaps. Since she gave only weak signs of life, I told the nurse, "Just give her a shot of morphine; she'll die anyway, so why let her suffer?" But after a while the nurse came and said that the woman wanted to nurse her baby and drink. So, we took her to our operating room, where I removed the smashed brain sections, replaced the skull (which she had brought with her), and sutured as well as possible the damaged scalp. After twelve days she left the hospital in excellent health, fresh and gay. Of course, I was interested in knowing what would become of her. Would she show paralysis, amnesia, epileptic fits, seeing or hearing deficiencies? None whatever! She now lives at a mission station where I have had occasion to see her once in a while. She bears the heaviest water jugs on her head. When she sees me she comes laughing and lets me examine her.

Many missionaries, Roman Catholic as well as Protestant, have tried to penetrate the Moro area. They have had no success. They killed Kornelius Isaak, a young missionary, when he went to meet them in 1958. [See "Modern Martyr," *The Mennonite*, Nov. 14, 1961, page 723.]

On the border of the jungles, the Indians station guards high in the trees. Little tree houses, with rope ladders hanging down, serve as lookouts. When the guards see the Moros approach, they ring a bell and everybody knows: The Moros are coming! Once discovered the Moros flee. They never fight openly. They only make surprise attacks.

The Moros Are Here!

Who can describe, therefore, my feelings when some time ago I came home from a journey and my wife told me: "We have visitors; they have their quarters in the garage. You know who they are? The Moros!"

"The Moros? Don't joke with me," I said, "how could it be possible?"

"Yes, yes, Daddy," my children shouted in excitement; "real Moros, Daddy. And they are all naked except for a small G-string."

They were so excited that they all spoke at the same time. Our children, of course, are accustomed to the Chulupi Indians, having grown up among them. They speak to them in the queer pidgin Low German which the Indian tribes hereabout use between themselves and in conversation with the German settlers.

My wife told me that one evening a group of Moros had arrived in Filadelfia. Nobody knew what to do with them, how to handle them, or where to give them shelter. So they brought them to our garage.

Of course, my wife feared being alone with the children in the house with the Moros nearby. But when she saw their friendly grinning faces, she lost her fear and took the risk of housing them. They stayed three days, walking through our little town, and looking into the house.

On Sunday morning, when the church bells rang, and everybody went to church, the Moros went too. I can imagine no bigger contrast. These naked, painted human beings, who come out of another age, sit in the church together with the well-kept blond settlers. They look astonished and listen attentively, not understanding anything. They fold their hands and keep quiet.

Mrs. Kornelius Isaak and her children: the Moros who killed Kornelius Isaak have come looking for a new life.

Their women have no tattooing. They only "make up" with black and red. The men have long braided hair. They wear no clothes except for a G-string. Both sexes wear necklaces of several strands. They also wear the typical Indian feather decoration around their heads, wrists, and ankles. In contrast to the Chulupi and other domestic Indians they are strong and robust.

We wondered why they didn't bring any children. The Chulupi Indian women always carry at least two, one in a sack on the back or nursing at the breast, the other sitting on the hip. We found out later why the Moros were without children.

We don't lock doors in our town. The Chulupis never enter a house, and the white settlers don't steal. But it became impossible to let the Moros move around freely. We could never see what they were up to. It gave me a strange feeling to find such primitive people standing in my bedroom, even if they do no harm. So, we decided to take them back to the jungle. They were put on the truck, provided with food, and told that missionaries would soon come to visit them. The driver took them as far as he could, unloaded them, and drove away.

After two days they were back, only in larger numbers. The same procedure began again. We could not get rid of them. They showed, by gestures, that they wanted to stay forever. A small camp was organized at the edge of the little town and they were told not to leave, otherwise they would not get food and would be sent to the jungle again.

In that camp we observed how they live. They are not shy. They act openly and without regard to spectators.

Once the *cacique* (chief) threw a woman to the ground and began trampling her with both feet. He beat her like an animal. "She must be obedient," he explained as we stopped him from killing her.

It is plain that they do not practice marriage. They indulge in sexual relations openly, any woman with any man. Only the *cacique* has a wife of his own. No other man may touch her, while all the other women are at his convenience.

Ethnologists agree that there is no promiscuity among the primitives; therefore, it seems possible that the legend is true which the Chulupis tell. They say that the Moros came out of the jungle 300 years ago, under the Jesuits. They then had a much higher standard. After a battle, when they killed all the Jesuits, they returned to the jungle and made a vow to kill every white human being they would meet. In the jungle they must have degenerated to their present low state. They themselves do not know anything about their own history.

They live like animals. Children are common property. Fathers or mothers do not exist for the children. The mother instinct seems to vanish as soon as the lactation period is over. There must be a lot of incest because nobody knows who his brothers and sisters are. That they are, in spite of the incest, so sound and healthy can only be explained by the fact that all who are weak and sickly die and only the strong ones survive.

We know that some tribes had a custom of killing all unwanted children at birth. The grandmother put a handful of sand in the mouth of the newborn and pinched his nose so that he choked. Sometimes a baby was simply left behind in the bushes when the tribe moved in their nomadic wandering and was eaten by wild animals.

The same custom probably exists among the Moros, who do not have permanent living sites and possess only bows and arrows, spears and axes of hardwood. For that reason the group which visited us, which is quite large, had no children with them. They could not use them when they undertook their adventures, thus they left them behind.

A lively bartering was initiated in the camp between Mennonite children and the Moros. The children were interested in bows and arrows, spears, feather decorations, and necklaces, while the Moros

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A lively bartering between Mennonite children and the Indians began. The Moros wanted clothes.

G. B. Giesbrecht and Anne Klassen in an early meeting with one of the Moros.

wanted clothes. The men got a pair of scissors and cut their hair—right down to the scalp.

It is logical that by their using our articles some casualties cannot be avoided. The director of the experimental farm brought an adolescent Moro boy to the hospital. The latter had used an empty ant poison tin to drink water. We feared that it would poison him. Quickly we inserted a stomach tube. This procedure is no pleasure, as anyone will confirm who has experienced it. I can still see his wide open eyes, full of horror, looking at the nurses in their white gowns and caps and at me, the doctor. The tube was blocked because the boy had eaten too much watermelon, and I had to remove it. Shall I insert it again? The answer to my gesture was a decisive, "Hm-mm." He shook his head negatively as we do. "Then is everything okay?" "Uh-huh," he said, nodding his head. Hm-mm and Uh-huh are a universal language.

After a couple of days some of the Moros disappeared. Were they tired of us? Will they go back to the jungle? Or are they making further investigations in new villages and settlements? No, soon they came back and brought new people from their tribe. On their return to the jungle they had been attacked by the "conservatives." It must have been quite a massacre. Some of those who did not come back were killed. In spite of this opposition, more and more come every week.

What is the secret power which forces them to give up their old way of life? Why do they come to the white settlers whom until recently they attacked and killed as soon as they could get hold of them? This power is civilization. Nobody can stop it; it penetrates to the remotest corners of the globe. Soon we will have no place where savages can live undisturbed.

For us the Moros are a big problem. We are hardly able to keep the tribes who live with us now from starving. And now new ones are coming. The Indian as a nomad cannot be made to settle down in a day. It takes years until he is willing and fit for settling. In the meantime he is seminomadic. Part of the time he works with the farmers on the crops, where he gets food and water. Then he runs back to the jungle again, hunting and gathering wild fruit. From the point of nourishment, he was better off as a nomad. . . . Note the well-fed and muscular Moros.

The interim between the nomadic life and the settling is the most difficult. While the nomadic Indian burned all his possessions, huts and everything, when he started wandering, now his *tolderias* (camps) are permanent headquarters which become potential incubators for tuberculosis, hookworm, and malaria.

Medical treatment becomes senseless when the Indian doesn't have enough food. We start to combat tuberculosis with streptomycin and neoteben, but when the patient (in search of food again and again) escapes the treatment and only comes back when he spits blood, treatment is in vain. The Indian can earn his food as a cropper only for a short time during the year, but this short time makes him unfit to hunt or gather fruits. He wants our nourishment. But, where to find it?

The missionaries do whatever they can, but they are not here to feed people permanently without work; that would even be wrong, because the savages could infer that to become a Christian means to be cared for without doing anything.

All of us hope the Moros will find what they are looking for with us. We will try to do what we can.

CONGRESSIONAL RESPONSE

Members of Congress from "Mennonite" states received copies of the July 9 issue and its editorial, "Letter to a Member of Congress." We invited them to comment on the civil rights legislation.

California
Since I have been in the Congress I have voted favorably on all civil rights bills on which we have had an opportunity to vote. We do not know as yet just what kind of a bill is going to be reported by the House Committee on the Judiciary. The President's recommendations will undoubtedly be amended in some respects, but I for one do not want to give to the executive powers under the present emergency and duress which the Congress would not be willing to grant under normal conditions and when not under pressure. *J. Arthur Younger, House of Representatives.*

Idaho
Your editorial on the civil rights question strikes me as an interesting evaluation of the situation written without rancor or contentiousness. At this time I have no opinion to offer on the pending legislation because it will probably come out of committee in a modified or at least a changed version. I assure you it is a subject that will have my closest interest when it comes before the house for debate. *Compton I. White, Jr., House of Representatives.*

Illinois
I share your hope that effective civil rights legislation will be enacted in this session. *Donald Rumsfeld, House of Representatives.*

Indiana
Representative John Brademas entered the editorial in the Appendix of the *Congressional Record* for July 22, page A4584.

Kansas
Civil rights has become a serious problem for our nation and is one that must be solved. As a matter of fact, we are late in dealing with this problem.

To me, civil rights is a moral issue and in my opinion must be dealt with as a moral issue. We can pass laws and will do so in this session of congress, but the problem goes much deeper than that. Public opinion and human relationship cannot be legislated. Given equal opportunity for education and employment, the minority groups will make their own place of responsibility. It is up to us to help them, and I know of no group that can be more helpful than our churches. *Frank Carlson, Senate.*

[Senator Carlson entered the editorial in the July 15 *Congressional Record,* page 11858.]

Further, in view of your statement in the editorial about President Kennedy having shown "some fresh new courage in his profile" I am enclosing a copy of a speech I made on the floor of the house approximately a year ago. Virtually any well informed Negro leader today will tell you that one of the major causes for the violence and unrest on the part of the Negro community is the bitterness engendered by the contrast between Senator Kennedy's campaign promises and the nonperformances of his administration. *Robert F. Ellsworth, House of Representatives.*

Minnesota
Congratulations on a fine editorial. I am enclosing several recent statements I have made in the Senate that reflect, I believe, the same spirit and sentiments found in your editorial. We will have a long, hard summer and a long, hard fall, and will need all the support and assistance we can get. Keep up the good work! *Hubert Humphrey, Senate.*

As a Republican I applaud your mention of the 1960 Republican platform and I am gratified that my party has put forth solid legislative proposals supporting that platform. And I am confident that reasonable men of both parties will now be able to work constructively together for the achievement of effective civil rights legislation as so properly encouraged in your editorial. *Clark MacGregor, House of Representatives.*

Missouri
I was pleased to have your letter of July 5th, and enclosure, stating your views relative to the civil rights issue. Let me say at the outset that during World War I, I served in Camp Pike, Ark., at which time I learned much about the colored problem in the South. I decided then very definitely that we who do not live with the problem day in and day out, had best leave the problem to the respective communities and states to handle, and I have not found it in my heart to change my position since coming to congress because of the following reasons:

First, let us never forget that one of our most cherished American rights is the right to choose our friends, our associates, and our professions, whether it be farmer, clergyman, wage earner, businessman, yes or housewife, under our constitutional, competitive, free private enterprise system of government, all of which has made America the richest, the freest, the most blessed land on the face of the earth.

Second, the fair-minded, patriotic Negroes know and tell us how they resent being used by many politicians in congress and out, to further their political ambitions. Sure, they want the right to vote, and I want them to have that American right, but above all, I want to abide by the constitution which places the responsibility of establishing the election laws in the legislatures of their respective states.

Third, the patron saint of the colored people, Booker T. Washington, said in part in one of his great speeches to his people: I admonish you, never demand legislation to force integration, it must come gradually and by degrees as time goes on.

Fourth, I do not want an all-powerful government to dictate to the people of my state and yours by armed force who shall vote and who shall employ who in this free America of ours. *Ben F. Jensen, House of Representatives.*

Apparently the course that will be followed by any civil rights legislation during this session of congress will be an arduous one. Unquestionably there will be long and serious debates on these matters. I hope that the people of Missouri's second district and, indeed, the people throughout the United States will follow the congressional study and debate of these matters very carefully. This will help bring an understanding of and impress upon our society the importance of this question of civil rights. In this way we can achieve in the United States the great goal of equality of rights and equality of opportunity for all people. *Thomas B. Curtis, House of Representatives.*

Can assure you we find ourselves in complete agreement concerning the need for the enactment of a sound civil rights bill such as the one recommended by the President. *Edward V. Long, Senate.*

MONTANA

Thank you for sharing with me your moving and eloquent editorial on civil rights. *Lee Metcalf, Senate.*

NORTH DAKOTA

I have your letter of July 5, with a copy of *The Mennonite* attached containing your editorial entitled "First Steps in Birmingham" [article by Vincent Harding].

This is a very good editorial, and appears to be written with a sensitive understanding of the problems faced by both the Negro and white population, in this groping for a solution to the race issue. It seems to me it would apply equally well to almost any other city in the United States faced with a similar situation.

It was patricularly good to learn of the sympathy many of the white citizens held for the Negroes in their efforts to break the rigid pattern of segregation. I believe the average person of good will would react in about the same manner, if given the proper opportunity to do so, in an atmosphere of calm negotiation. Those who would deal in cruelty or inhumane treatment are, I feel, motivated largely by fear, and I hope they are in the minority. Naturally they are the ones who get the attention of the press because the moderate traits of character aren't particularly good copy if the newspaper happens to deal more in sensational news. And of course we have to remember that the newspaper reporters are paid to write articles which will result in more newspapers being sold, regardless of the subject at hand. *Don L. Short, House of Representatives.*

PENNSYLVANIA

I've read with interest your fine editorial. I commend you on the contents and assure you that my sentiments are identical in all respects. *John H. Dent, House of Representatives.*

SOUTH DAKOTA

I agree with what you say. I am a co-sponsor of the pending legislation which incorporates the President's civil rights program. I intend to speak and vote for these measures, and to support cloture when there has been a reasonable period of debate.

Permit me to thank you and your church for your support of this important effort. *George McGovern, Senate.*

Further acknowledgments came from: Representative Harlan Hagen, California; Representative William H. Avery, Kansas; Senator Milton R. Young, Ohio; Representative Robert Taft, Jr., Ohio; Representative Robert T. Secrest, Ohio; Representative William M. McCulloch, Ohio; Representative Edith Green, Oregon; Senator Garner E. Shriver, Kansas; Senator Joseph S. Clark, Pennsylvania; Representative Frank T. Bow, Ohio.

THE HAPPY CHILD

I saw this day sweet flowers grow thick—
But not one like the child did pick.

I heard the packhounds in green park—
But no dog like the child heard bark.

I heard this day bird after bird—
But not one like the child has heard.

A hundred butterflies saw I—
But not one like the child saw fly.

I saw the horses roll in grass—
But no horse like the child saw pass.

My world this day has lovely been—
But not like what the child has seen.

WM. H. DAVIS

NEWS

Schoolmen Aid Race Witness

THREE FACULTY MEMBERS from Mennonite colleges have accepted short-term assignments with the Mennonite Central Committee's Peace Section and the Mennonite Church's Peace Problems Committee this summer. They will work in the area of race relations.

Guy F. Hershberger, author and professor of history and sociology at Goshen (Ind.) College, will be making a three-week tour of Mennonite congregations in the South. One of the main purposes of his visit will be to discuss with the churches of the South ways in which the total brotherhood—North and South—can more fully express that unity of the church which transcends color and race.

A Bluffton (Ohio) College history instructor and former peace section administrative assistant, John Unruh, Jr., will represent the peace section in Washington, D. C., during August. He will assist with a witness to government on civil rights legislation. He will keep abreast of legislative developments, maintain a close liaison with other church groups and their efforts, and assist Mennonite delegations desiring to speak to legislative leaders on civil rights.

C. Norman Kraus, professor of Bible at Goshen College and a native of Virginia, began a month's service with Vincent Harding on July 15. One of his objectives will be to gain a better understanding of the moral and ethical dilemma of the white southern churches.

Appointment of the three schoolmen was made by Edgar Metzler, peace section executive. He said: "The moral urgency of this moment in history has captured the ethical attention of the churches more than any development in recent years."

Metzler noted several responses of church people to the racial crisis. Some feel things are moving too fast. Racial equality could be achieved better if Negro leaders would move more slowly. Commenting that it has been one hundred years since the Emancipation Proclamation, Metzler said, "It ill behooves white Christians who have not known the sting and humiliation of discrimination to urge the victims of prejudice to endure it further."

Another response has been in words. Statements and resolutions have been adopted. "But words are not enough," says Metzler, "unless they are accommodated by commitment and action."

Metzler reported that the reconciliation witness of Vincent and Rosemarie Harding would continue. For almost two years the Hardings have lived in Atlanta, working there and elsewhere in the South, expressing the mutual concern of the Mennonite brotherhood to witness to the way of love in race relations. The emphasis has been on contacts with the churches in the South and on service as a bridge between the white and Negro communities. Recently the Hardings agreed to continue their term of service at least until June, 1964.

C. Norman Kraus will be based in Atlanta. He will live with the voluntary service unit. His assignment is to work with Harding in any activities that may develop during the assignment where a white co-worker would be useful. He will try to understand the moral and ethical dilemma of the white southern churches.

In Washington, Unruh will work on legislation. Speaking about this assignment, Metzler said: "There may be difference of opinion about details of the legislation now before Congress, but Christians should be the first to support the goal of insuring that equal opportunity for all citizens which is guaranteed by the constitution and which the majority, including most Mennonites, have enjoyed."

Some Mennonite committees and communities have indicated interest in sending a delegation of two or three to Washington to talk to their representatives about civil rights legislation. "Such delegations from many Mennonite communities," says Metzler, "would be a tangible expression of the convictions already agreed upon in official church statements."

Hershberger's trip to the South seeks to express the mutual concern of the brotherhood with the churches of the South. Its mission is to find the way of discipleship and obedience in the present racial revolution.

Through personal conversation and observation, Hershberger will share the vision of reconciliation in Christ which must go beyond the requirements of law and justice.

A conference of Mennonite congregations in the South on race relations is envisioned.

Metzler cited Hershberger's paraphrase of the words of a Negro leader: ". . . if the American Mennonites . . . fail to discharge their obligation now, history may have to record that one of the great tragedies of our time was not the strident clamor of the bad people, but the apalling silence of the good people. Our generation will have to repent not only for the acts and words of the children of darkness, but also for the fears and apathy of the children of light."

CHURCHES RESPOND TO RACE

Race relations in the United States have come to a crisis stage. Not the last to realize this was President Kennedy. In June he made the most impassioned address of his career. It was an appeal to the nation for for civil rights action.

Shortly thereafter, Kennedy called a White House conference of church leaders to discuss race problems. An inter-faith advisory committee on race equality was organized as a result of this meeting. (See *The Mennonite,* July 9, page 449.) To the church leaders Kennedy said, "Let us see if we can make a significant breakthrough this summer —church by church and community by community."

Other church groups have been active in various ways.

The General Assembly of the Presbyterian Inter-racial Council "to mobilize concerned Presbyterians to involve themselves vigorously and responsibly as instruments for integration within the Church, the communities in which they live, and the whole nation."

In Detroit, Michigan, twenty-one Protestant, Roman Catholic, Orthodox, and Jewish clergymen issued a statement calling for individual examination of conscience in the wake of the Birmingham situation. They declared that "fundamental affirmatitons of religion have been flouted and repudiated [in Birmingham] by actions, official and unofficial, which have been issued in violence and disorder. . . . Each of us involved in the sin that has been committed; each of us is guilty of complicity in the wrong that has been done."

In Oklahoma City, Protestant and Roman Catholic churchmen issued a statement strongly protesting segregation practices still existing in certain clubs and eating places in the city.

In North Tulsa, Oklahoma, the ministerial association endorsed petitions calling for a city ordinance making segregation of public facilities unlawful.

The American Baptist Convention started a fund with donations of $4,276 to rebuild the home of the A. D. King, brother of Dr. Martin Luther King, Jr. Mr. King's home was shattered in the Birmingham bombings.

In Raleigh, North Carolina, Roman Catholic and Protestant Episcopal church leaders issued a joint letter calling for the end to racial barriers.

In New York leaders of the Protestant Episcopal Church's New York diocese called for prayers and financial aid for the extension of equal rights in Birmingham and other southern cities.

In Massachusetts the council of churches started a campaign to "relieve the plight of thousands of Negroes near starvation in the Mississippi delta area." They asked food, clothing, and funds to aid sharecroppers in the eighteen-county area, many of whom, they said, have been the target of "punitive action" by segregationists wishing to discourage their attempts to vote.

In Wyoming the Methodist Conference appealed for better treatment of the Negroes in the North. It said churches should work to provide equal housing and employment opportunities for all persons.

In Little Rock, Arkansas, scene in 1957 of the first major racial disturbances in the United States following the school integration order, representatives of forty churches and synagogues called for an end to racial discrimination.

On June 28, the National Council of Churches held the first meeting of its Commission on Race and Religion. They adopted a statement supporting the pending civil rights legislation. The commission will meet monthly during the racial crisis.

During the Birmingham demonstrations in May, the Akron (Pa.) Mennonite Church sent a letter to the churches of Birmingham. The statement said: "I believe that every person has the moral right to rent, buy or build a home anywhere without restrictions which are based on race, religion or national origin. Therefore, I will welcome into my neighborhood any law-abiding and responsible person of whatever race, religion, or national origin; and will work with him to build, to improve, and to maintain a community which is good for all."

The Virginia Annual Conference of the Methodist Church set the academic year 1964-65 as an "absolute deadline" for the integration of its colleges.

Trustees of the House of Mercy, a home for unwed mothers affiliated with the Washington, D. C., Protestant Episcopal Diocese, voted to disregard race in future admissions. In its seventy years the home has never admitted a Negro woman, but the diocese had threatened to cut off aid if it failed to integrate.

Protestant Episcopal Bishop Arthur Banyard of New Jersey confirmed the excommunication of a Berlin, N. J., parishioner who "refused to retract statements of malice toward Negroes and has not been willing to repent his attitude."

In Raleigh, N. C., a group of Negro and white Episcopal ministers attempted to eat dinner at a downtown cafeteria. When policemen barred their way, they said prayers and waited outside till the cafeteria closed.

A Linden, Ala., Baptist minister resigned when deacons in his congregation objected to his recommendation that Negroes be allowed to worship in the church. His house was stoned and a cross was burned in his lawn.

On Sunday, June 16, sermons in many churches reflected deep worry about the church's own guilt with regard to racial injustice. In New York City, Metropolitan Community Methodist Church, William James said President Kennedy, in his civil rights speech to the nation, was more of a Christian spokesman "than this minister."

In Hickory, N. C., the Lutheran Church in America's Lenoir Rhyne College enrolled its first Negro students — five of them — without incident. In Greensboro, the North Carolina Synod of the Presbyterian Church in the U.S. voted praise to President Kennedy's "moral leadership"; sympathy to Medgar Evers' widow; and commendation to businesses that have already lowered racial bars. The Synod urged other businesses to take similar steps, and directed its annual collection, normally used to defray meeting costs, to be forwarded to Mrs. Evers and her children.

Fredrik A. Schiotz, president of the American Lutheran Church, wrote personally to each of the 5,000 pastors and parishes of his denomination asking them to support President Kennedy's civil rights efforts.

On June 18 the newly-formed interfaith North Carolina Council on Religion and Race appealed to the state's conscience on the "whole issue of race relations," declaring that "bigotry, hated, violence and doctrines of racial superiority have no place in our religious traditions."

Ben H. Herbster, president of the 1,400,000-member United Church of Christ, called for a "courageous program of action" in a letter to ministers of the denomination's 6,899 churches, announcing his intention to ask the forthcoming biennial General Synod meeting in Denver for "the means to act swiftly and surely . . . to eliminate in our fellowship every vestige of segregation, discrimination, injustice and intolerance." Such action would require changes in the church at all levels, he said.

In Danville, Ky., a joint meeting of the Kentucky synods of the Presbyterian Church in the U.S. (southern) and the United Presbyterian Church in the U.S.A. (northern) urged the state's governor and "all Presbtyerians" to press legislation outlawing segregation in licensed facilities serving the public.

On June 19 in New York City, the National Council's Commission on Religion and Race announced the appointment of a youth director, calling on adult Christians to "learn the true meaning of commitment from" nonviolent student movements such as CORE.

The same day in Salem, Va., the president of the Luther League, a youth group of the Lutheran Church in America, urged members to participate this summer in League-sponsored work camps held in areas of racial tension. The younger generation must not inherit a "frightened aura of responsibility," from its elders, he warned.

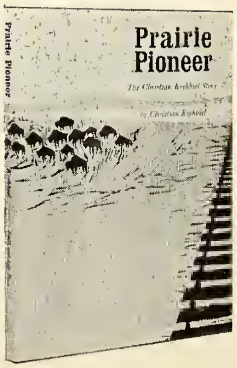
In Minneapolis, Minn., three Episcopal churches with predominantly different racial congregations — white, Negro, and Japanese American—agreed to hold common mid-week services of Holy Communion, create formal and informal opportunities for their congregations to meet together, and encourage other Episcopalians throughout Minnesota to take part.

On June 20 in Indianapolis, Ind., the Disciples of Christ's United Christian Missionary Society formed an emergency committee to work for racial justice. The committee will work with the National Council's commission and also with the tri-faith National Conference on Religion and Race.

At an Albuquerque, N. M., City Commission meeting, Protestant and Roman Catholic leaders successfully urged passage of a city ordinance prohibiting discrimination in housing.

In Chicago, white and Negro Methodists held a week-long prayer vigil; Presbyterians founded a Chicago Chapter of the Presbyterian Interracial Council; Missouri Synod Lutherans adopted a resolution calling for Illinois fair housing legislation; and Evangelical Covenant Church of American ministers issued a pastoral letter urging Christians to prayer and repentance for their failure to reduce racial tensions.

Prairie Pioneer



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The Missouri Synod Lutheran district conventions — thirty-four in all — are rapidly going on record in calls for action to end segregation and with pledges of financial support of the independent Lutheran Human Relations Association to further the cause of racial justice.

On June 24 the Southern California-Arizona Methodist Conference announced the appointment of a Negro minister to the all-white Pueblo Gardens Church in Tucson, Ariz. Meanwhile in Minneapolis, the Board of American Missions of the Lutheran Church in America announced it would push for recruitment of additional Negro clergymen.

The following day saw the formation by Protestant, Catholic, Orthodox, and Jewish leaders of a Boston, Mass., Conference on Religion and Race.

And on June 26 in Austin, Tex., the white Cumberland Presbyterian Church and its Negro counterpart, the Second Cumberland Presbyterian church, began negotiations for an "immediate" merger. It was reported the same day that church integration in Amarillo, Tex., was progressing smoothly.

Also on June 26—a week and a day after the Danville, Ky., Presbyterian plea for anti-segregation legislation — Kentucky's governor answered this and similar requests from other church and civil rights groups with an executive order barring racial discrimination in all businesses licensed by the state.

FOOD FOR TYPHOON SHIRLEY

On June 19 and 20 Typhoon Shirley struck southwest Korea. It left 220 dead and 42,500 homeless. The torrential rains that followed the typhoon heightened the damage with floods and landslides. The areas hit produce most of the country's rice.

In response to the immediate need, Church World Service sent a million and a half pounds of food. Beans, bulgar wheat, cornmeal, flour, powdered milk, and rolled wheat came from agricultural commodities surplus supply. Other relief was given by the Korean government, United States Army, Red Cross, and other relief groups in the country.

CHURCH RECORD

CALENDAR

Conferences

Nov. 1-5—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Western

Aug. 2 — Commencement, Bethel Hospital School of Nursing, Newton, Kan.

Aug. 4-9—Goessel Community Outdoor Services, Tabor Church Park; Vincent Harding, speaker.

Aug. 10-11—Summer Peace Rally, Y Ranch, Arlington, Kan., 3:00 p.m.; Vincent Harding, Speaker.

NEW ADDRESSES

Arizona

Rebecca Nickel, Route 1, Box 252, Eloy
Leo H. Wienss, Box 232, Tuba City

California

Mrs. Clara Bates, 1944 Freedom Blvd., Freedom
Joe Krehbiel, 2519 W. Grand Ave., Alhambra
Frank Rempel, 424 College St., Palo Alto
A. J. Richert, General Delivery, Glendale
John E. Wetzel, 2030 California St., Apt. 4, Mountain View

Florida

Kenneth Wedel, 197 Moore Dr., Tallahassee

Idaho

Paul W. Boschman, Aberdeen

Illinois

Mrs. Ralph Brown, 528 E. Washington, Morris
James Dester, 320 Somanauh, Sycamore
Frank Gaylord, Good Hope
Raymond Hamlet, 111 Orchard Ave., Pekin
Mrs. Kenneth Van Nattan, 617 N. Johnson, Macomb
Ella C. Salzman, Route 3, Heyworth

Indiana

J. Herbert Fretz, 620 S. 6 St., Goshen
Diane Haines, Route 5, Logansport
Leland Harder, 3703 Prairie St., Elkhart
John B. Jantzen, Apt. 401, Campus View House, Indiana University, Bloomington
Mrs. Maxine Newcomer, 119 E. Calvert, South Bend

Latin America

Menno I. Bergen, Apartado 238, Cuauhtemoc, Chih., Mexico
Joe W. Goossen, Nova Russas, Ceara, Brazil

Maryland

Kenneth Wedel, Rosewood Box 214, Owings Mill

Minnesota

Jac. M. Duerksen, Route 2, Box 37A, Mt. Lake
Abram Baerg, 3922 Thomas N., Minneapolis

DEDICATIONS

First Church, Glendive, Mont., dedicated its new building July 21.

BAPTISMS

United Church, Black Creek, B.C., on June 9: Audrey Halbe, Wanda Durksen.

United Church, Waterloo, Ont., on June 2: Peter Enns, Margaret Poetker, Karin Rempel, Christine Wiens.

Faith, Newton, Kan., on June 2: Max Dyck, Ladene Janzen, Sherry Schroeder, Darlene Schmidt, Jon Woelk.

First, Aberdeen, Idaho, on June 23: Theodore Creason, Shirley Gamble, Dennis Gossen, Sandra Hoffer, Loren Huse, Leonard Isaak, Shirley Isaak, James Lehman, Margo Matthies, Shareen Moser, Ralph Richard.

Goessel, Goessel, Kan., on June 2: Jerry Lynn Schmidt, Darrel Dwight Dirksen.

Salem, Kidron, Ohio, on June 2: Dorothy Hershberger, Sandra Sprunger, Beatrice Moser.

Four girls and two fellows were baptized upon their confession of faith in the Meilun Church, Taiwan, on May 12. Three of the girls are student nurses at the Mennonite Christian Hospital. The other girl is the receptionist at the hospital and the young man is the pharmacist. One of the girls is a refugee and orphan from mainland China. Her relatives brought her to Taiwan when the communists came to power in China. Evangelist Chhoa brought the message and Peter Kehler was in charge of the baptismal service. Forty-two believers took part in the Lord's Supper which followed.

MARRIAGES

Ivan Hunsinger and *Connie Jeanne Funk,* members of First Church, Aberdeen, Ida., on June 14.

James Martens and *Kathleen Dick,* both members of First Church, Mt. Lake, Minn., on June 14.

LaVerne Ray Schmidt, Alexanderwohl, Goessel, Kan., and *Agnes Esther Funk,* Beaverdale Mennonite Church, Dorintosh, Sask., on July 3 in the Beaverdale Church.

Walter Fredric Sprunger, Salem Church, Kidron, Ohio, and *Sarah Ellen Hostetler,* Oak Grove Church, Smithville, Ohio, on June 22.

Robert Sweet, First Methodist, and *Patricia Jean Schmidt,* Faith Church, Newton, Kan., on June 15.

Jeanette Schmidt, Bethesda Church, Marion, S. D., to *Allen Kosboth,* Lutheran Church, Canistota, S. D., on June 28.

Marlene Jo Stucky, First Church, McPherson, Kan., to *Darrell Lee Waite,* Wichita, Kan., on June 16.

Joanne Winton, Comins (Mich.) Church, to *Douglas Neil Moyer,* Bruce, Wis., on July 5.

Nancy Yoder, West Swamp Church, Quakertown, Pa., to *William Lewis,* on June 22.

LETTERS

UNANSWERED QUESTION

Dear Editor: Does Mr. Burkholder [*Letters*, July 9] still believe that Noah's curse on Canaan was God's curse on the Negro? He has not answered that question. Would his theory of inspiration make that necessary? *Marie J. Regier, Whitewater, Kan.*

DEFENDING THE BIBLE

Dear Editor: In response to Mr. Burkholder's letter of July 9, it would seem that the issue of the color of Christ and the inspiration of the Bible need not be separated. They can both fit into our understanding of God and of the Bible and not conflict with each other.

In trying to come to a more mature understanding of the Bible, it has been helpful to hear that the Bible is a signpost to point us to God, and that we too often are guilty of falling down at the signpost instead of looking beyond it to God himself.

The conviction has also been growing on us that when we look for scriptural backing for all of our pet beliefs and for everything we do, we become too legalistic and narrow, too defensive and, regrettably, loveless. We encourage people to doggedly hold to a teaching we have set forth rather than to cultivate the spirit of Christ, which is love. This spirit caused Christ to supersede the "inerrant, infallible scripture" of the Old Testament (such as regarding the Sabbath, shewbread, etc.) and invoke the wrath of the orthodox upon himself. Is Jesus concerned that we believe word for word all that people have written about their experience in growing to know God? Or is He more concerned that we grow in His own likeness and image, which is true humility and understanding? When we accept literally every statement and teaching in the Bible out of context of the love of God itself, are we not as much in danger of rejecting the true and living Christ as were the scribes and Pharisees in Jesus' time?

Does God need *us* to defend the Bible for Him? Spurgeon once said in effect, "I can no more defend the Bible than I can defend a lion." Teaching the true love of God (which implies being open to the possibility that Christ would indeed be willing to be born of *any* race) will bring its results. Trying to defend the Bible seems to imply that we are greater than God; that He needs our protection rather than that we need His. *Jane and Jake Friesen, 114 N. 9th St., Akron, Pa.*

FATHERS AND SONS

Dear Editor: What amazed me is how many of Mr. Burkholder's critics, (concerning his letter of June 4th) made void the curse of Noah on Canaan and on his descendants, even though Canaan's father brought dishonor upon Noah. The way in which Ham's brothers covered Noah's nakedness proves the seriousness of the offense.

No doubt, the curse he put on Canaan was to be a perpetual reminder to all generations that a son never dishonor his father.

If we are going to make void the curse of Noah on his son's sons, by the same line of reasoning, do we not also make void the blessings of Isaac to Jacob, and the blessings of Jacob to some of his sons, and the denouncement of some of the other sons, plus countless other incidents in the Old Testament?

But as far as who the present descendants of Canaan are, I am no authority. For all I know I may be one of them. Since we as Christians are to serve one another in meekness and lowliness, I can't see where it can hinder me in my Christian witness. *Edwin Jantzen, Marion, S. D.*

TIME AND ETERNITY

To the Editor: I want to congratulate the lady from Chicago on the splendid presentation of her side on the Noah's curse controversy (*Letters*, June 26); I agree with her completely.

However I cannot condone the methods employed by the leaders of the colored people in gaining their ends. What they want actually is a social revolution; and revolutions are not completed in a day or month or year: unless you want to institute a reign of terror as the French mobs did in 1792-93; how the heads rolled!

After all what is time in a great movement as that? Yes, the colored people must have and eventually will have equality; but when? It took the church of Jesus Christ 300 years before it finally achieved, what we please to call, equality.

It may be that history will write this epitaph over the struggle of this decade: "The operation was successful, but the patient died." *Henry Hege, 109 E. 7th St., Hydro, Okla.*

CORRECTION

Dear Sir: We appreciate your publishing the letter written to the editor by Mrs. John A. Taylor on behalf of the Woodlawn Mennonite Church, in the June 26 issue. There is, however, one error in the last paragraph which should have read:

"We believe that the need for redemption from the curses of sin is not our unique need, but that, as the Scriptures remind us, '*all* have sinned, and *all* have fallen short of the glory of God.' We are not certain who the descendants of Canaan might be."

This paragraph, correctly printed, makes for a clearer meaning of what was intended. *Delton Franz, 46 and S. Woodlawn, Chicago 53, Ill.*

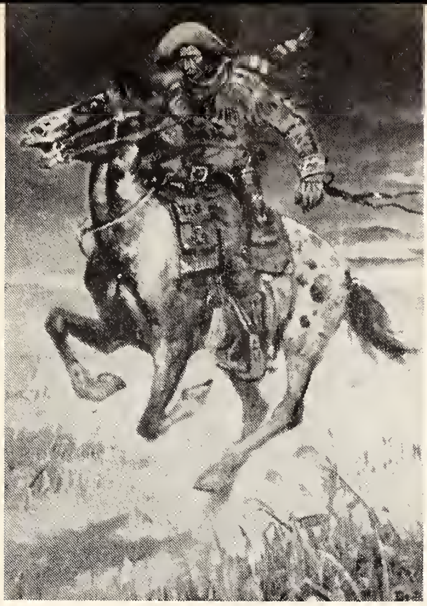
TEST BAN NEED

Dear Editor: What? No great world conspiracies? I'd rather say that Mao Tse-Tung should not be allowed to divert us from our internal problems or get the credit for abolishing segregation. Anyway, thanks for your courageous editorial policy.

Another comment on the world situation: Let's instruct our senators to support a test-ban treaty! This affects a lot more people than American segregation or capital punishment, although we should work on all of them. *Ronald Rich, Box 57, Route 4, Kokomo, Ind.*

SUNDAY SCHOOL HELP

To the Editor: May I also take this advantage to praise you for the growth you are bringing about in *The Mennonite*. The times I have been able to use material from it to enrich my Sunday school, to say nothing of my personal life, are innumerable. *Mrs. Ernie J. Voth, Box 147, Goessel, Kan.*



Glenn D. Everett

Bible in a Saddlebag

"WANTED — Young, skinny, wiry fellows not over eighteen. Must be expert riders willing to risk death daily. Orphans preferred. Wages $25 a week. Apply Central Overland Express, Alta Bldg., Montgomery Street.

This advertisement appeared in San Francisco newspapers one hundred years ago.

A similar advertisement appeared in newspapers in St. Louis, Mo. It marked the beginning of one of America's most daring adventures, the Pony Express.

In 1960 the centennial of the Pony Express was observed with historical pageants at many points along the 1,800-mile route of the ponies from St. Joseph to Sacramento, Calif.

On the morning after the advertisements appeared, a crowd of eager young fellows descended upon the express company offices. There they learned the firm of Russell, Majors, and Waddell intended to establish a fast-service for mail between the western terminal of the railroad at St. Joseph on the Missouri River and the head of steamship navigation at Sacramento in order to link the new state of California with the East.

The young men who were engaged to ride the fast-running ponies were selected with care. They had to be tough and wiry, for comforts were few out on the plains and mountains, and they had to be skinny because the less weight the fast little horse had to carry, the better he would run. One other requirement was insisted upon by the company: the boys hired had to be polite and well-behaved. No drinking, quarreling roustabouts were wanted. Life was going to be hard out on the lonely stations and the boys selected had to get along with one another and keep themselves at all times in topnotch physical condition.

The company could afford to be selective. The wages offered, $25 a week and board, were better, in buying power of that day, than would be $100 a week now. And there were lots of fellows eager for the jobs. They loved to ride fast horses, and here was a chance to get paid for doing it!

Those who passed their riding tests and impressed the company with their intelligence and decent manners were hired. Here was the oath each was required to take as he entered the service of the Pony Express:

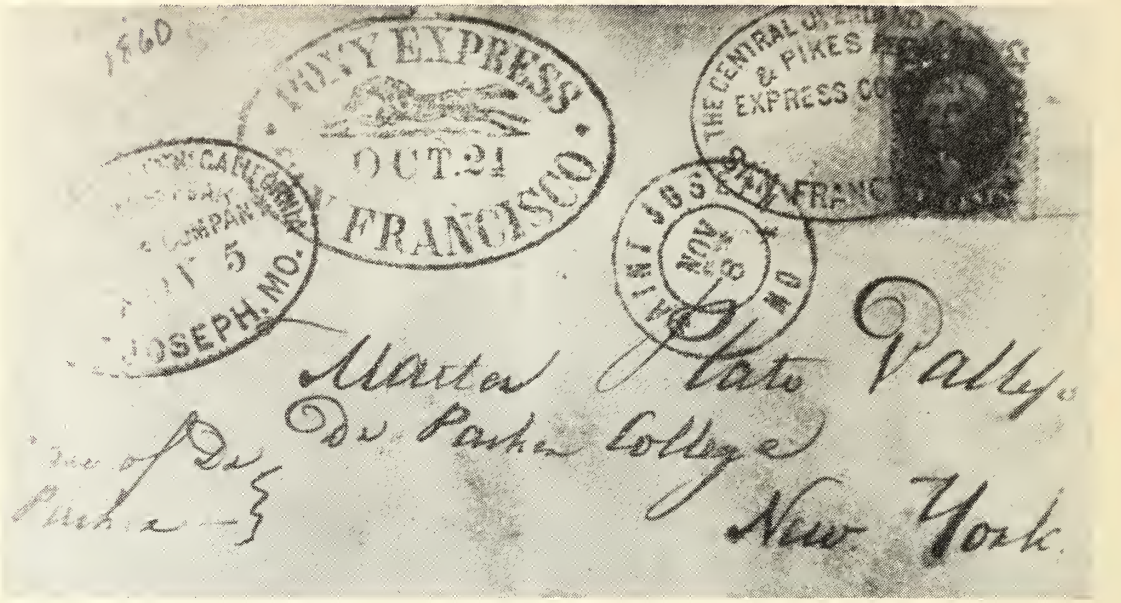
"I hereby swear, before the Great and Living God, that during my engagement, and while I am an employee of Russell, Majors, and Waddell, I will, under no circumstances, use profane language; that I will drink no intoxicating liquors, that I will not quarrel or fight with any other employee of the firm, and that in every respect I will conduct myself honestly, be faithful to my duties and so direct all my acts as to win the confidence of my employers. So help me God."

YOUTH

The proprietors of the Pony Express were devout, church-going men and to each rider they gave a little Bible suitably inscribed. Today these are known as the Pony Express Bibles. They are rare and priceless. Many of the young men employed on the Express kept them throughout life and passed them on, well-worn, to their descendants. Several of them are now in museums.

Weight of the packets of mail and newspapers given the riders to carry was very carefully measured. The original fare was five dollars an ounce! That rate would still seem prohibitive today and the fact that men were willing to pay it shows how badly the fast mail service was needed.

Only one extra piece of baggage was allowed each rider, the little Bible which he was encouraged to carry with him at all times so that during the lonely hours out in the mountains or desert waiting for the



Postage on this Pony Express envelope was five dollars, plus the ten cent postage stamp which took it on from St. Joseph, Mo., to New York City.

next dispatch to ride, he would have something useful to read. Many of the boys read through their Bibles several times while waiting out on the range, and anxiously keeping an eye out for smoke signals of hostile Indians.

If Messrs. Russell, Majors and Waddell had not been honest, God-fearing men to whom a contract. once made, was a binding obligation the Pony Express would never have come into being at all. For, despite the fares it charged (later reduced to two dollars an ounce to attract more business) and a government subsidy of nearly $1,000,000 the express service was so expensive that it was the ruin of them.

The idea of the Pony Express is credited to United States Senator W. M. Gwin of California. One day he was bumping along in a stagecoach on the old Overland Trail, en route to his duties in Washington, D.C., when he conceived the idea of a line of stations about ten miles apart with fast horses, passing the mail bag from one rider to another, and keeping the mail pouch moving at top speed continuously twenty-four hours a day. A horse could run at top speed for about ten miles, he argues, and the rider, leaping from his winded mount to a fresh horse, could keep on going and make about 100 miles in twelve hours.

A fresh rider could then take over and make the next 100 miles in another twelve hours, riding ever onward on fresh mounts, whether it be midnight, dawn or noon. And in that way the mail could get to California in ten days at an average speed of nearly ten miles an hour.

When California was annexed to the United States in 1848, following the Mexican War there were only a few settlers strung out in farms and ranches along the coast, around the old Spanish missions. To get there, one had to sail around stormy, treacherous Cape Horn, a voyage of three to six months, or risk the long wagon trail across mountain and desert through hostile Indian lands. Subsequently, a road was cut across the steaming malaria-infested jungle of the Isthmus of Panama and by sailing there, transferring goods and baggage across the jungle trail and catching another ship up the west coast, one could hope to reach California in sixty days.

After the gold rush of 1849, the Forty-Niner's and those who followed quickly gave California a population of 300,000 and it was admitted as a state. But it was a hard job to keep in touch with its distant outpost. Settlers who went to California found it took the better part of a year to send a letter home and get an answer back. Businessmen were frustrated by the fact that it took months and years to get goods they ordered from the East.

Senator Gwin thought ruefully of the prevalent joke in Washington that a congressman from California would not receive advice from his constituents on how to vote on controversial issues until his term was ended. Then he would find out what the sentiment was back home and be defeated.

On the other hand, California had a hard time finding out what was going on in the rest of the Union. They were toasting the health of President Zachary Taylor for a month after he died in July, 1850, before they found out. As the Civil War neared, partisans of the South were trying to foment discontent in California, hoping to have it join the South in secession or become an independent Republic, as it had been for a short time during the Mexican War.

Thus, the establishment of closer communication with the rest of the nation was a critical need.

The best that had been done by

the Post Office department, however, was establishment of the Overland Stage operated by John Butterfield, linking Missouri with California by way of Santa Fe, Tucson and San Diego. From thence, the mail went north to San Francisco, requiring twenty-five days for the 2,800-mile journey, provided Indians or bandits did not set upon the Butterfield Stage en route.

In Washington, Senator Gwin met William H. Russell who had gone west in the early days and when gold was discovered in Colorado joined with Alexander Majors and William Bardford Waddell to establish the Central Overland California and Pike's Peak Express to serve the growing village of Denver and other new settlements. The wagon road they established, with its stations for changing horses, was the most direct route across what maps then called "The Great American Desert."

To Russell, the California senator expounded his idea. By using the existing stations, and establishing a few more along the road, he argued, Russell's firm could establish a fast Pony Express and cut two weeks or more off the time it took to get letters to California.

Russell gave his word to a tentative agreement with the Post Office before he left Washington. When he returned to St. Joseph, he found his partners less enthusiastic. Think of how much it would cost to maintain 175 stations along the route, they argued, how expensive it would be to haul hay and oats for 750 ponies to those stations in Nevada where the sagebrush and sand provided no forage. The Indians were becoming angry at the white man's invasion of their last buffalo-hunting domain and there would be the constant danger of raids on stations and riders.

Would there be enough mail to pay for such a service and all the riders and station attendants that would be hired? They doubted it. But Russell told his partners he had given his word in Washington that they would attempt it. He argued that the country needed the new service to keep California in the union. Well, his partners said, they were men of their word and if Russell had committed the company they were obligated.

Thus, on April 3, 1860, Johnny Frey, a fifteen year old Missouri farm boy, who weighed only 125 pounds, took off from St. Joseph with the first dispatch. "Though small in stature, he was every inch a man," said an observer. He carried the mail to Seneca, Kansas, a distance of eighty-five miles in less than seven hours, averaging twelve and a half miles an hour, including stops.

Meanwhile, another rider started East from the steamboat dock in Sacramento, heading up in the Sierra Mountains toward Placerville. It was a dark night, pouring rain. This did not slow the rider and he established the tradition that nothing stopped the Pony Express.

But the end for the heroic riders was soon to come. The contract with the government provided that the postal subsidy would continue only until the transcontinental telegraph line was completed. A crew was pushing east through Nevada desert with poles and wire. Westward, another crew was racing for Salt Lake City with its string of poles. The Pony Express riders took an eager interest in the progress and brought each crew daily reports on the progress of the other.

"Pony Express discontinued as of this date," said the advertisement in next day's San Francisco papers. On October 2, 1861, its last letter was delivered. A little later the last ponies were sold at auction, for Russell, Majors, and Waddell were bankrupt. Russell and Waddell both died in 1872, impoverished by their Western adventures. Majors established a successful business and lived until 1900 and wrote the first book on the history of the Pony Express adventure.

The Pony Express lasted only a year and a half. But nothing before or since has so captured the imagination of the American public. We can still share the thrill of those who saw it in operation.

It was an immortal sage that these teenaged riders and their swift ponies wrote on the pages of history, one that will forever stir men's admiration. Could they have done it without the inspiration of the Bible in their saddlebag, without the strong force of faith and courage it gave them? We doubt it. They were faithful to that Bible and the oath they took upon it. Today the nation reveres the memory of as hardy a band of teenagers as the world has ever known.

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COVER

"I saw this day sweet flowers grow thick—/ But not one like the child did pick." William H. Davies.

CONTRIBUTORS

Gerhard Dollinger, a German physician, works in the Mennonite hospital at Filadelfia, Paraguay.

Glenn D. Everett's address is 926 National Press Building, Washington 4, D. C.

CREDITS

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Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: Robert W. Regier. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kansas.

Associate editors: Claude F. Boyer, Willard Claassen, J. Herbert Fretz, Robert D. Suderman.

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EDITORIAL

Last August we stood knee-deep in the Mennonite World Conference. Kitchener, Ontario, was the meeting ground for Mennonites. So many folks came that there should be no Mennonite who, if he wasn't there himself, doesn't know someone who was.

What has happened since that time? The conference addresses were printed in a book called "The Lordship of Christ." It weighs two pounds.

The conference adopted a statement on the Lordship of Christ. This has also been published. (See *The Mennonite,* Oct. 2, 1962.) What did we say in this statement? Let's read a few of the words.

We said, "We pray also that the day of Christ's ultimate Lordship over the world may be hastened." Have we done anything besides pray? Perhaps this needs more than human effort. But has our faith been showing through?

Last fall the Evangelical Mennonite Brethren Conference and the Evangelical Mennonite Church (U.S.) dissolved a nine-year union. The affiliation had been called the Conference of Evangelical Mennonites. Both groups are small. Geography slowed the hoped-for growth. Timidity and feelings of inferiority dragged it down.

This spring seventy Mennonite ministers met in Chicago. It was the first North American Mennonite Ministers Conference. Eight brands of Mennonites sent ministers. It was a cautious encounter. Like a courtship's first date, no one wanted to talk about what each was thinking about. Like a reluctant bridegroom, the small groups and conservative factions were concerned about commitment. Rather they professed noncommitment. They hesitated to study the Bible with others lest they might become involved in deeper waters. (Of course, the fact that I measure their interest in Mennonite unity in this language shows that their fears have ground.)

Mennonite co-operation moves ahead at a good pace. But we learn every day that it is easier to talk about Lordship than to practice its brotherhood.

We said, "We believe that by deeds of love . . . a climate can be created in which the world may become more receptive to the gospel." The most exciting event during the year was the blanket drive for Algeria. The response in November was great.

During the same months the Mennonite Brethren Church in Canada was having problems with a novel published by one of its editors. In *Peace Shall Destroy Many,* Rudy H. Wiebe sympathetically portrayed the struggles of a young man to understand his Mennonite faith. The book disturbed church leaders with its honest account of Mennonite weakness and imperfection. The ground rules of church politics do not allow the description of problems in personal terms.

It was also a problem of art and prophecy. Though this group acted with characteristic rigidity and lack of urbanity in ousting a friendly critic, other Mennonites would have responded in much the same way. Actually, Weibe's novel applies with equal force to all Mennonite groups. Since the prophet doesn't live with us, we can smirk.

General Conference Mennonites don't have a high score on being able to digest art. Witness the letters we received during the winter months. If a modern novel dealing with General Conference life should ever hit us, we would belch.

So when it comes to climate, we prefer to use blankets instead of art. But art may reach as many people as blankets.

And then the conference said, "We believe that our recognition of the Lordship of Christ over all men will help to prevent us from falling into the sin of racial and cultural discrimination." Fresh from a jail in Albany, Ga., Vincent Harding told the World Conference last August: "I considered seriously staying in my four-man cell and sending you a short, gracious note of invitation, urging you to come down to Albany to share the experience with me." Harding was on a segregation protest charge. No Mennonites have taken the hint so far. On July 4, Eugene Carson Blake, chief executive officer of the United Presbyterian Church cooled his heels in a Baltimore jail for a similar protest. At last report, our executive secretary was still free.

Reports in our news columns in this issue show that Mennonites are not sitting on their hands. Recent items in our letters department show that we still have to search our hearts.

The Lordship of Christ is an all-consuming fire.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

12: 30 August 20, 1963

OASIS OF RECONCILIATION

New Ways in Missions

Hugh Samson

KITWE, NORTHERN RHODESIA is at the vortex of the African whirlpool. Here the Christian church is taking its stand against the powerful currents of racialism.

The Christian Council of Northern Rhodesia protests the country's constitution. It frustrates fair representation of the African in his government. But while the political struggle between white and black goes on, the Ecumenical Center at Mindolo serves everyone.

Extremists, moderates, Africans, Europeans, political and industrial leaders, trade union officials, representatives of management, employees and trainees, all pass through the modern conference room and comfortable dormitories of Mindolo. It was built with church funds from many parts of the world. It is an oasis of reconciliation in a desert of prejudice and suspicion.

When Peter Mathews, the Center's Australian director, arrived here he looked with distaste at the crumbling mud huts. Mindolo had once been a mission station. He threw himself zealously into the task of demolishing the lot. From that moment he earned for himself the nickname of Bulldozer Mathews.

"It was a dump," he says with characteristic bluntness. If the planned center was to represent the outward and onward-looking church, it would need a visual expression of confidence and unity. So the shabby symbols of impoverishment and disintegration were levelled to the ground.

"When the first dormitory block was built," he recalls, "Africans simply could not believe that this was for them as much as for Europeans." Today the Mindolo Ecumenical Center is not an inter-racial experiment: it is a non-racial fact.

Leaders from most sectors of Northern Rhodesia's turbulent life arrive at the center for the first time reluctant, suspicious, bigoted. Their attitudes of prejudice may persist for a day or even longer, but when they leave they almost invariably say:

"We didn't know it would be like this; let's have more of it." Christian therapy, the expertise of specialists, and the atmosphere of relaxation deriving from pleasant environments, have done their healing work.

Once they have heard Bulldozer Mathews blow off steam with splendid impartiality about church and state alike, frankness becomes the keynote of their discussions. The fears and suspicions which have poisoned their relationships are brought into the open and recognized for what they are.

Guidance and skilled help toward mutual understanding and toleration in the fields of politics and race are only one aspect of the reconciling work being vigorously carried out from this Christian foundation.

There is a more technical task. Politically-conscious Africans must be reconciled to the arduous responsibilities of democracy and eventual self-government. This will happen sooner or later.

And there is the gigantic task of helping African families. Once they lived by subsistence farming in bush and forest. Now they are wage-earners in the mining company townships, where half a million Africans in Northern Rhodesia live and work. The Christian churches are reaching out into the tumultuous world of emergent Africa.

The Mindolo Center is in the middle of it all, even geographically. Kitwe is a focal point in the Central African Copperbelt, the world's second biggest copper-producing area. From the Mindolo Center you hear the muffled thump of explosives as the miners blast their way deeper into the earth. You hear the wail of hooters as shifts of mineworkers change places underground and in the smelting plants. It goes on without pause all day and all night, seven days a week.

African families have been catapulted through the centuries into the industrial age

The turning wheels atop the mineshafts, the belching smokestacks, the smoldering slag-heaps are the skyline of the new Africa as you approach mining towns like Kitwe from the old. And it is from primitive life in the mud-hutted villages of Old Africa that men, women, and children are catapulted through the centuries into the industrial age. This social upheaval, shocking in its suddenness, brutal in its effect upon an essentially simple people, tests family life almost to a breaking point, and sometimes beyond. It brings the human mind often dangerously close to derangement.

In the change-over from rural to urban life, it is the women who suffer most. They lose traditional responsibilities and do not know what is now required of them. At the Mindolo Ecumenical Center there is a residential block where women, each bringing her youngest child, can come for a four-month course. During the last week of the course their husbands live with them to be shown what their wives have been taught. The gratitude of the men and the renewed confidence of the women is all the testimony required by any Christian of the great service which has been rendered.

A great deal has been done, more in a paternalistic than a fraternal way, by the giant mining corporations in the Copperbelt. The serried ranks of windowless boxlike houses in which they store their African labor are slowly being replaced by four-room bungalows. Recreation grounds are being provided for the children. While the men are trained for their work in the mines the women are given short courses to ease their precipitation into the twentieth century.

Great interest is now being shown in the methods introduced and successfully proven. The Mindolo Center does in depth what the mining companies have attempted in their short crash-programs.

Thus yesterday and tomorrow telescope into one another, in the greatest revolution yet seen by Africa and perhaps even the world. And at the center of it all are the churches, showing what has to be done in the short time remaining to the white man as "ruler and father of the African."

Roy L. Laurin

The church has tools more powerful

Revival Is Not the Answer

REVIVAL IS THE UNUSUAL. It is not the normal operation of the Spirit of God. By revival I mean what is usually meant by the term, a great revolutionary spiritual movement in the nation.

Jesus wrought miracles which were abnormal works of power. But what He did normally far exceeded the miracles He performed. Pentecost produced 3,000 converts plus great city awakenings under Philip. But these were exceeded by the day-by-day conversions through lip-to-ear witnessing of laymen.

Revivals have been few in the course of church history. The first great revival movement in America, the "Great Awakening," began in 1734 with the preaching of Jonathan Edwards. Finney's revivals were in the first part of the nineteenth century and Moody's in the last part of the same century. The greatest year of revival in America was in 1858, when an estimated 500,000 were added to the churches, approximately ten percent of the total church membership at that time. This was a great thing, but what about the intervening years? What about the fruits from the ordinary methods of church evangelism?

There has been only one Reformation while there have been uncounted situations which have amplified the gains begun at the Reformation. The Wesleys, Whitefields, Moodys, and Grahams are numbered only by the fingers of the hand. The unknown preachers and evangelists who have faithfully preached God's Word have accounted for vastly more converts than all the revivals put together.

Spectacular and Unusual

We pray for revivals because we love the spectacular. We assume that the effects of mass evangelism will meet the needs of our generation. This is a false hope. Revivals are like sales in a department store. The periodic efforts of mass merchandising account for only a fraction of yearly sales.

We prefer revival stimulation to effective organization. Revival praying may be a cover-up for sheer spiritual laziness in doing the ordinary work of the church. Consider the effects of a normal Sunday's preaching. Some 184,000 preachers deliver from one to two sermons each Sunday. While no figures exist to show the number of converts, it is safe to assume that they exceed all revival efforts combined. Furthermore, not all churches employ the invitation method of evangelizing. Some use catechizing and communicant classes with planned instruction for youth and adult evangelism.

The Sunday school is another source for unspectacular evangelizing. Probably more converts are won in this agency of the church than any other. Nor must we overlook personal witnessing. Another great bloc of converts are won to Christ in this manner.

We say that it is revival or revolution. We sound our tocsins of doom and claim that unless we have a national revival in America we are lost. Well, we have not had the revival and we are still here.

All-night prayer meetings, publicity campaigns, and vast sums have been invested to stimulate revivals. Have we dared to consider that this might be ill advised? It is not wrong to pray for revivals. But it might be better if we invested the same amount of time and prayer in the *normal* procedures for winning men to God, such as week-by-week gospel preaching, personal evangelism, Christian education, tract distribution, class instruction, and the Sunday school.

God teaches us that harvests require time, method, and organization. Plowing, sowing, and cultivating precede harvesting. Jesus likened the work of the Kingdom of God to fields and vineyards. Revivals are incidental to the normal process of sowing and reaping. Jesus gave the disciples a lesson in fishing for men by the miraculous draught of fishes, but this was the unusual rather than the usual.

There was only one Paul, one Apollos, and one Peter, but uncounted numbers of the nameless who have faithfully labored without no-

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SE YOUR SINS and FIND YO
WHOLE GOSPEL for THE WHOLE WORLD

tice. Their converts were never counted, but when the totals are finally noted in the Lamb's book of life, they will exceed the numbers of great "name" preachers.

Revival Perspective

Let the average pastor take comfort in knowing that when his plodding day-by-day and week-by-week preaching, visiting, teaching, and praying are added to the efforts of his uncounted colleagues they will account for more than the fruit of history's occasional spectacular revivals.

Let the average Christian remember that day-by-day applied Christianity accounts for an impact that can not be equaled by professional services which make headlines.

Let the Sunday school teacher remember that faithful and prayerful teaching, supported by a consistent life, can produce what no other effort can possibly achieve. Let Christian parents remember that a godly home and a family altar can exert more influence on growing lives than anything else.

Let's give more consistent attention to consecrated and intelligent planning of daily and weekly church work and we will produce prodigious results.

Churches were established for the purpose of channeling divine grace and power into day-by-day effort. After Pentecost they "added daily such as were being saved." The church was established to perform more than to seek occasional revivals. It has a social responsibility. It has an educational responsibility. It has a moral influence responsibility. Let none disparage or eliminate revivals and revival efforts, but let's put them in perspective.

Few preachers can produce great preaching, but it does not take great preaching to win souls to Christ. Few choirs can produce fine music, but it does not take fine music to win souls to Christ. Winning souls is the work of the Spirit of God, not the result of advertising, music, preaching, or even invitations. When our dependence is on the mechan-

Let no one disparage
revivals; but let's
put them in perspective.

ics of revivalism we may win converts but we do not make Christians.

Let equal attention be given pastoral preaching, personal witnessing, Sunday school teaching, and so forth, and we then command the great channels of divine use for world evangelism.

Not a single revival is recorded in our Lord's ministry. Revivals do not begin until we get into the Acts of the Apostles and these are not frequent. We have spent the efforts of a generation holding evangelistic meetings in the hope of seeding the clouds to produce a revival. The travail of this mountainous effort has brought forth a mere trickle. While these efforts to produce a great world-shaking revival have gained headlines the real work of the church has gone largely unnoticed. Our greatest heroes of grace are in that vast army of people and preachers and missionaries who perform the ordinary work of the church which has produced the largest results.

Think of the tremendous force for evangelism latently existing in the thousands of churches in our continent. We already have the buildings, personnel, literature, and machinery. Let's improve these. Let's center our prayers at this point. God will take care of the revivals if we will take care of the facilities that can handle revival results.

If we had a national revival now we could not take care of the results. In Elisha's experience they first dug ditches and then God sent the rain. Our ditches are our churches, and when we have done some constructive work in preparing our facilities, we are in a more logical position to receive a heaven-sent revival. It is a comparatively easy thing to pray for a revival. It is a different matter to do the work that is necessary to sustain the results of a revival.

Aren't the frustrated efforts of the past generation to produce a national revival a sufficient rebuke? The ordinary functions of the church when prayerfully pursued could be the answer. Without discouraging prayer in any direction, let's pray and plan for church-wide action in the everyday functions of the church.

Mary B. More

Why I Went to India

Missionaries, being part of fallen mankind, share in the mixed motives which are part of human nature. If we missionaries were able to analyze why we became missionaries many of us would be shaken. We might be perplexed and humbled but not totally cast down. Missionaries choose their work in the honest belief that the one God was in Jesus Christ and that He is calling all men to himself and all have to be told.

Missionaries also believe that in India there is human need which they can help to meet. Undergirding these two reasons is the invitation of the Indian church which, despite the mixed motives involved in that invitation, we value. With these credentials we come.

However it manifests itself—and its manifestations are legion—the missionary movement of the churches is the mission of the one church. It is the same in all countries. It is to speak. Christianity is not a religion in the accepted sense. It is a message which speaks, and it is a way of life which speaks.

The message is that the one God, Creator of the universe, came in Jesus Christ to call all men to be His children. His nature is love. He himself paid the price of reconciliation. The way of life that He has ordained for man and illumined beyond all possibility of misunderstanding is Christ. Men should live as a fellowship, a community of people, bearing one another's burdens, going the extra mile, sharing, loving, suffering, forgiving, and forbearing. They should love their neighbor with imagination. It should be something beyond the ordinary, something extravagant, adventurous, reckless, and joyful.

It is a life lived exactly where you are. It is only possible when you believe so that you will stake your life on the fact that God first loved us.

The difference between the Christian and one who is not is that the Christian knows about this, and must speak.

Speaking with the tongue is sometimes empty and void because the life is not lived. Can the gospel of Jesus of Nazareth be preached by the sick to the poor? A church living as though it staked its life on its message is shouting from the housetops in any land. So to shout by word and by life is the mission of the Church.

But there is another question. It is not so much why do we come in the first instance — there is a simplicity about that. Rather, why do I continue as a missionary in India? India is competent and independent. It has influence in world affairs. Its attitude to nuclear power is sane. The church has been established in Indian life. The Christian journals of the world quote and heed its leaders. I see and rejoice in its obedience in church unity in which it leads the world church. I have returned to the West (and in this West I include Russia) and have seen its greed and selfishness which has plunged the world into two wars and now threatens it with another. I have seen the turning aside from Christian obedience. These are reasons why we must speak in the West. Why then do I presume to continue as a missionary in India?

The oneness of the church permits me. The invitation of the Indian Church encourages me. It wants to so much. This is my present home, where I have been given work to do. But, it is the interdependence, the necessary interchange of insights and of obedience between the different parts of the church that are to me real credentials. I need and I covet a share in the treasures committed by God into the hands of the church in India for the health of the whole church. I hope that in some small measure I may be used to channel them to the needy West.

We all may see different needs and different treasures: I covet a share in four.

Poverty. I would not see this church poor in the crippling sense. At present it possesses the precious secret of how to live with simple needs. If it keeps and shares that secret, then the increase of material wealth will not endanger her entry into the Kingdom. This rather enables it to cope imaginatively with the grinding and real poverty that prevails in the world. I have shared something of this secret by the kindness of my Indian colleagues in our small community of Christian families in a Maharashtrian village.

Its *Neighbor* is so near to the Indian church—the leper, the hungry, the ignorant, the fearful—they are all at hand, waiting to be lived with and loved and served.

Obedience towards Christian *unity* is the third God-given treasure.

And last, this land of great religions is a land where people still believe *there is a God*—not only Mahatma Gandhi, but leading thinkers in India today are challenging the followers of Christ to show forth this way of which they speak. I do not presume; I ask, I beg to be allowed to be a part of this church which is and which must be preparing to meet that challenge—show us the life.

Thanksgiving service in India; The church in India has learned to cope with grinding poverty.

NEWS

Drugs in Religious Feeling

The Aztec Indians ate divine mushrooms that gave them a spiritual ecstasy. They called the mushroom God's flesh. Peyote is another vegetable drug used by some Indian Americans to produce a religious feeling. Ancient history has many other records of sacred foods and religious visions.

But religion regards chemicals with suspicion. Church groups in New England put up great opposition to smallpox vaccination when it was first introduced. The hue and cry against fluoridation of drinking water carries religious overtones.

In spite of this, scientists feel compelled to study these things. In 1960 psychologists at Harvard University started to look at these "religious" drugs. Three had already been identified by other scientists. They include psilocybin, mescaline, and LSO. The latter is the most powerful of the consciousness-expanding drugs. Psilocybin, taken from the sacred Mexican mushroom was chosen for further testing.

Timothy Leary of Harvard has reported on experiments with the drugs on students, professors, artists, and prisoners. *Religious Education* published the report in its May-June issue.

Leary found that more than half of his non-prisoner subjects received "dramatic insights" from the drug. They reported "learning a great deal" and felt that their lives were changed for the better.

Even though most of the students were not orthodox believers or churchgoers, they used religious terms to describe their experience with the drug. Terms like "God," "divine," "deep religious experience," and "meeting the infinite" turned up in over half the reports.

To get a better understanding of the drug, it was tested on prisoners. Thirty-six men in the Massachusetts Correctional Institute, Concord, took part in a 1951 test. If the drug could produce a change, it should be most evident here.

After one hour psilocybin makes things more sharp and clear. One inmate, a former jazz musician, murmured ecstatically and fell to a cot to listen to recorded music. Observers thought his raptured gasps showed discomfort. He later reported the deepest aesthetic experience of his life.

The testing psychologist took the drug along with the prisoners. He felt suddenly stripped of his personal defenses. He lost his role and status as a scientist. He felt frightened and helpless. He asked an inmate how he felt.

"O.K., I guess, Doc," he said with a forced smile.

"Well, I'm scared, I feel lousy!" the psychologist replied.

The two men looked at each other. "Well, Doc. now that you mention it, I'm scared too!"

Laughter, relaxation, and trust filled the room. Scientists and prisoners had found a bond of fellowship. Says Leary, "Caught together in dark, limitless space and then the recognition of the basic paradox and the basic resolution—we are all one—we're all in it together—trust and share, it's the only way out."

Even after the drug wore off, the bond between the men remained.

Psilocybin gives a person a chance to stand outside of himself. He sees himself from a different point of view. There is a sudden insight. A person sees that he has been living in a narrow space-time-self context. Said one convict, "It's all a game, Doc, cops and robbers—we're such tough guys. We take it so seriously as though that's all there is to life."

Some of the men who took the drug had an experience best described as a death-rebirth experience. Words to describe this feeling were hard to find. The men had no religious vocabulary. But they tried.

"I went into the john and sat in the shower and died."

"I was out there looking back at my body lying on the bed, free of that whole business."

"I felt helpless and wanted to murder you guys who did it to me; then I realized it was my own mind doing it; it's always been my own mind imaging trouble and enemies."

"I saw fire everywhere. All of life was fire. I was scared. Then I knew it was all right. I was part of it. I relaxed and went with it."

One tough guy leaped from his cot shouting, "Doc, this is it! This is what life is all about! We'll never live more than we are right now, this minute."

About one-half of these "hardened" cynics reported classic mystic, conversion reactions. "All is one." "Thy will be done." Some reached this point and drew back. "*My* mind. *My* will be done." On the threshold of a religious experience, they drew back.

But the test of any religious experience is whether it lasts. And does it change behavior? The amazing thing about the men who took psilocybin is that their behavior was changed. Men released from prison return in fifty to seventy percent of the cases. Of the men in the psilocybin group only twenty-five percent returned to prison after one year on the street. But even these were not convicted for new crimes. Their violations were technical parole violations: drinking, failure, or inability to find and hold a job.

Walter Houston Clark, of Andover (Mass.) Theological Seminary, commented on this experiment. He said, "The results cannot be ignored by scholars, theologians, or leaders of organized religion."

He saw that psilocybin and other consciousness expanding drugs could be used to study religious experiences and their sources. It is already known that many drug-free experiences produce chemicals in the body known as *indoles.* These biochemical substances are apparently related to chemicals in psilocybin and other drugs. The question that needs study is, "Does the chemistry in our bodies influence our religious feelings?" The opposite question needs to be tested. "Do religious experiences produce chemical changes in the body?"

Clark compares these drugs to organ music. They are "not in themselves sacred or religious any more than organ music is. Given the proper setting and attitudes on the part of listeners, organ music *may be a means* to the stimulation of a religious experience on the part of some people."

These drugs, like organ music and other devices, may help to release hidden religious feelings. But these are things already in the person. The drug only serves to bring them out. Says Clark, "The essential capacity to reach out toward or be grasped by the divine resides within the person."

Thus psilocybin and its brothers can help in self-discovery and self-awakening. They may also help to break down some of the artificial barriers that hamper fellowship.

There is, of course, the word of caution. Psilocybin is a new drug. It has only been tested on thirty-six prisoners. It cannot be used without medical and psychological supervision.

EXECUTIVE COMMITTEE MEETS

The goals adopted by the General Conference in 1962 were the focus of discussion when the Executive Committee of the Conference met in Mountain Lake, Minn., on July 4 and 5. Guided by Walter Gering, president of the General Conference, members of the committee sought to determine priorities in their work.

A major item of concern was the financial problem of the seminary. A resolution was passed recommending that Orlando A. Waltner, executive secretary of the Conference, together with Gering or Secretary Harris Waltner, in consultation with seminary personnel plan to meet with ministers and leaders of district conferences to set up a program to meet seminary needs.

The committee agreed to extend invitations to a number of Mennonite fellowships and non-Mennonite fellowships to send fraternal guests to the 1965 General Conference sessions in Colorado.

Erwin Goering was appointed to represent the General Conference as observer to the triennial general assembly of the National Council of Churches to be held in Philadelphia in December. Orlando Waltner reported on the sessions of the National Association of Evangelicals which he attended at Buffalo, New York, in April. The committee also heard a report by the Committee on Constitution and Polity.

Other items of business included plans for a personnel office and for the establishment and location of Conference archives.

MISSIONS FUNDS LOW

The Board of Missions has received $53,000 less in contributions the first six months of this year than the amount received during the same period in 1962. This plus the usually lower income during the summer has necessitated adjustments in the work of missions. The payment of field budgets is delayed pending receipt of further funds.

A large expense item each summer is transportation of missionaries to and from their fields. Since these costs must be promptly paid, contributions toward this phase of the work are urgently needed.

Andrew R. Shelly, executive secretary of the Board of Missions, is convinced that if congregations understood the challenge involved in mission outreach there would be no problem in meeting the summer accounts. "I feel confident that no one in our church would want missionary activity curtailed because of lack of funds," one minister wrote in his church paper. One congregation with a membership between 300 and 500 received over $4,000 in offerings. A layman said, "During prosperous times is not the time to cut back in missions."

Shelly says that if many congregations put forth a special effort the accounts can be paid. He solicits the prayers of the brotherhood.

1-W ADVISERS APPOINTED

The Board of Christian Service has released a new list of 1-W advisers. Located in all parts of the United States, they are in a position to counsel prospective 1-W men on types of service open to the 1-W program and can give information on draft procedures. Men contemplating 1-W service should contact the nearest person named.

The list includes the following: Jacob A. Dick, Mountain Lake, Minn.; Gordon Dyck, Nappanee, Ind.; Walter H. Dyck, Arvada, Col.; Albert Epp, Downey, Calif.; Albert Gaeddert, Mountain Lake, Minn.; Virgil Gerig, Pandora, Ohio; James Gingerich, Warden, Wash.; Roland Goering, Reedley, Calif.; H. N. Harder, Bloomington, Ill.; John J. Hofer, Munich, N.D.; Harry Howard, Aurora, Ore.; Arthur Isaak, Souderton, Pa.; Paul Isaak, Henderson, Neb.; Walter Neufeld, Hillsboro, Kan.; Omar Nisely, Wayland, Iowa; Bruno Penner, Glendive, Mont.; H. B. Schmidt, Moundridge, Kan.; William Unrau, Freeman, S.D.; and Henry H. Unruh, Meno, Okla.

Others that may be contacted for advice on 1-W service are members of the Board of Christian Service and especially members of the Voluntary Service and 1-W Committee. The latter are Gordon Dyck, Nappanee, Ind.; Milton J. Harder, Newton, Kan.; Vincent Harding, Atlanta, Ga.; Larry Kehler, Akron, Pa.; D. P. Neufeld, Winnipeg, Man.; H. B. Schmidt, Moundridge, Kan.; and William T. Snyder, Akron, Pa.

Mennonite Country Boy

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CANADIAN CONFERENCE

Paul Schroeder, Drake, Sask., was re-elected as chairman of the Canadian Conference held in Altona, Man., on July 18-23. Also re-elected were H. P. Epp, St. Catharines, Ont., vice-chairman, and P. R. Harder, Winnipeg, Man., secretary.

Re-elected to the Board of Christian Service were P. G. Sawatzky, Saskatoon, Sask.; H. H. Funk, Waldheim, Sask.; J. Krause, Vauxhall, Alta. J. F. Pauls, Morden, Man., was newly elected to the committee.

A. A. Wall, St. Catharines, Ont., and J. J. Thiessen, Saskatoon, Sask., were re-elected to the Canadian Mennonite Relief Immigration Council. New members were T. Friesen, Altona, Man.; D. P. Wiebe, Abbotsford, B. C.; and Rudy Janzen, Calgary, Alta.

Paul Schaefer, Gretna, Man., was chosen to replace G. Lohrenze on the Program Committee.

Newly elected members of the Board of Education and Publication were John Neufeld, Aldergrove, B. C., and J. D. Penner. William Pauls, Didsbury, Alta.; Arthur Wiens, Herschel, Sask.; and A. B. Koop, Sardis, B. C., were re-elected to the board.

H. J. Gerbrandt, Altona, Man., was re-elected to the Board of Missions. H. H. Epp, Waterloo, Ont., and C. G. Neufeld, Didsbury, Alta., were chosen as new members.

Re-elected to the Canadian Mennonite Bible College Board were William Block, Vancouver, B.C.; H. T. Klassen, Winnipeg, Man.; Peter Froese, Mission City, B. C.; and C. K. Neufeld, Niagara-on-the-Lake, Ont.

J. J. Klassen, Coaldale, Alta., was re-elected to the Board of Finance.

New churches accepted by the conference were the Altona (Man.) Church, Frank H. Epp, pastor; Grace Church, Winkler, Man., B. Loeppky, pastor; Grace Church, Steinbach, Man., G. S. Rempel, pastor; United Church, Hamilton, Ont., Herman Enns, pastor; and North Hill Church, Calgary, Alta., Jacob Nickel, pastor.

WRITERS CONFERENCE HELD

The Mennonite Writers Conference met on the campus of the Canadian Bible College in Winnipeg, Man., from July 14 to 18. The conference was sponsored by five groups: the General Conference Church, the Christian Press (Mennonite Brethren), the Canadian Mennonite Bible College, the Canadian Mennonite Association, and the Alberta-Saskatchewan Mennonite District Mission Board.

Forty-seven people from Canada and the United States registered. Of the eight denominations represented twenty-eight people were members of the General Conference. The Mennonite Brethren Church had the second largest enrollment with eleven people registered, followed by five from the Evangelical Mennonite Conference, five from the Evangelical Mennonite Missionary Conference, five from the United Church of Canada, and one each from the Evangelical Mennonite Brethren, Mennonite Church, and Christian Missionary Alliance Church.

Courses in writing fiction, articles, news, poetry, and devotional material were taught by Margaret Epp, George Derksen, Frank H. Epp, and Paul Erb. Lloyd Siemens and Maynard Shelly taught a class on "Elements in Plain Writing." Manuscripts were submitted for criticism in afternoon sessions. Henry Poettcker led a worship period each evening. Paul H. Bartel and Mrs. Arnold Mathews lectured in the evening sessions.

MISSIONARY APPOINTMENTS

The Board of Missions office reports that 110 appointments have been made engaging missionaries on furlough, retired missionaries, and other missions personnel for fall mission rallies and harvest festivals. Andrew R. Shelly, executive secretary of the board, indicated that congregations wishing to secure the services of a missionary should make arrangements right away by writing to the Board of Missions, General Conference Mennonite Church, 722 Main Street, Newton, Kan.

BELGIAN AND FRENCH C.O. LAWS

Legislation on conscientious objectors is being considered by the governments of Belgium and France.

The Belgian Senate, by a vote of 105 to 21, with two abstentions, has passed a bill which would provide for alternate service for conscientious objectors.

The bill provides that objectors be questioned by a board consisting of three persons. If their good faith is proved, those who refuse to do military service will be placed in units in which they will not be required to bear arms. Those stationed in Germany would do twelve months' service. Those in Belgium would serve for fifteen months.

Objectors who refuse to wear uniform, if their motives are accepted, would be incorporated into the civil defense service. They would be required to serve one year longer than the other conscripts.

In France, a draft statute relating to objectors, drawn up by the Ministry of the Armed Forces, has been submitted to the cabinet.

Broadly speaking, the statute provides for: the setting up of a commission to examine the cases and to give an opinion about them; and the possible use of conscientious objectors for civil defense purposes.

The number of objectors in France at present is about 130. Most of them are Jehovah's Witnesses.

CHURCH RECORD

CALENDAR

Conferences

Nov. 1-5—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Central

Sept. 20 — Dedication, Oaklawn Psychiatric Center, Elkhart, Ind.

MARRIAGES

Eldoris Fast, Community Church, Fresno, Calif., to *Roy Peak,* First Baptist Church, Selma, Calif., on June 14.

Glen Eldon Frey, First Church, Newton, Kan., to *Ardette Kay Inghram,* Newton, Kan., on July 5.

Janella Friesen, to *Herbert Sperling,* both of Community Church, Fresno, Calif., on July 26.

Gary Graber, and *Vera Wedel,* both of First Church, Pretty Prairie, Kan., on July 19.

Carol Harder and *Ernest D. Falde,* both of Salem Church, Munich, N. D., on June 12.

Joy Hilty, Ebenezer Church, Pandora, Ohio, to *Robert Baderstcher,* United Church of Christ, Bluffton, Ohio, on June 23.

Lorna Jansen, Burrton (Kan.) Church, to *Alvin Fuls,* Zoar Church, Inman, Kan., on June 23.

Doris Helene Janzen, Zion Church, Elbing, Kan., to *Paul M. Longacre,* (Old) Mennonite Church, Barto, Pa., on July 12.

Judith Janzen, Salem Church, Munich, N. D., to *Harold Lee,* Lutheran Church, Reynolds, N. D., on June 14.

Ray Norr, Salem Church, Kidron, Ohio, to *Mary Gerber,* Millersburg, Ohio, on July 7.

WORKERS

James Goering, Eden Church, Moundridge, Kan., has begun a term of voluntary service at Wheat Ridge State Home and training school, Wheat Ridge, Colo.

Harold and Gladys Graber are returning to Africa for their third term with the Congo Inland Mission. For the past one and one-half years the Grabers have served the Hutterthal Church at Freeman, S.D.

Vincent Harding will speak at the Summer Peace Rally at Camp Mennoscah, Kan., on Aug. 10 and 11. The rally is sponsored by the Western District Conference's Peace and Service Committee for young people of the district.

Elda Hiebert, Elbing, Kan., left on July 24 for the Congo. She will serve as a nurse at Tshikapa while studying an African language.

Gene and Virginia Kaufman, Salem Church, Freeman, S. D., will serve at Kings View Hospital, Reedley, Calif., with MCC's Voluntary Service program.

Peter and Ella Kehler, Olivet Church, Clearbrook, B. C., are beginning a two-year term of service with MCC in Asuncion, Paraguay. They will serve as houseparents.

Walter Klaassen, professor of Bible and Director of Religious Life at Bethel College, North Newton, Kan., has been appointed as Chaplain and Associate Professor of Religion at Conrad Grebel College, Waterloo, Ont. The appointment is effective in September, 1964.

Paul Lin, pastor at Hualien, Taiwan, has been invited to visit in Japan from July 24 to Sept. 3.

Elaine Mishler, Salem Church, Kidron, Ohio, has entered the MCC Voluntary Service program. She will serve at Kings View Hospital, Reedley, Calif.

John Neufeld, Carrot River (Sask.) Church, has entered the European Pax program under MCC.

Marlene Penner, Mordin (Man.) Bergthaler Church, has begun a term of service at Gulfport, Miss. She will teach released time Bible classes in the public schools and work in the Community Center.

Dan and Elma Peters and their four daughters of Gretna, Man., left for Mexico in July. They are being sent by the Board of Missions in response to a call from Mennonites in Souceto, north of Cuauhtemoc. Peters will be a minister-teacher.

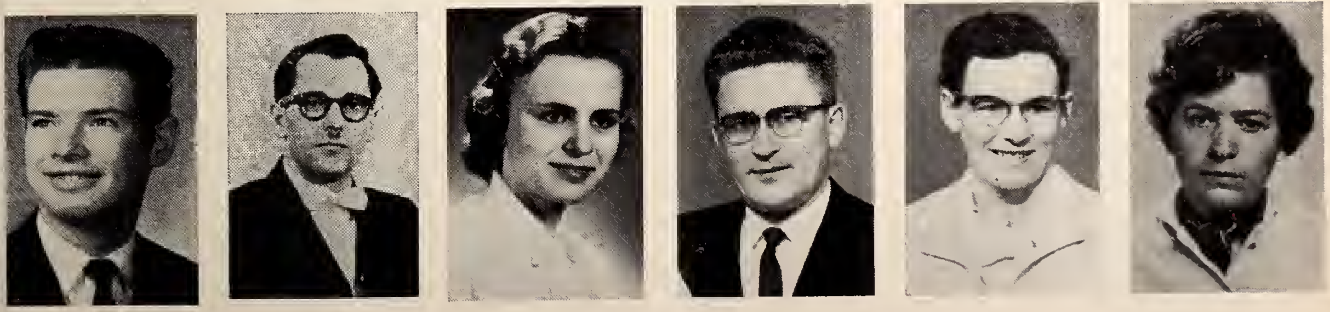
Ronald and Bertha Lois Preheim, Salem Church, Freeman, S. D., are beginning a two-year assignment with the Voluntary Service program of MCC. They will be at Ailsa Craig Boys' Farm, Ailsa Craig, Ont.

Fremont and Sara Regier have completed two years of service in Mexico. Serving under the Board of Christian Service, Fremont has cooperated with Mexico's Department of Agriculture, representatives of the Quaker Oats Company in Mexico, and the Rockefeller Foundation. The Regiers are scheduled to go to the Congo in January.

Ursula Reuter will serve a one-year period as Instructor in Mathematics and Physics at Bethel College, North Newton, Kan. She replaces Arnold Wedel who is on a sabbatical leave. A native of Munster, Germany, she was an exchange student at Bethel College in 1955-56.

Gerald Stucky was elected president of the Colombia church conference at the annual assembly on July 1 and 2. *Jaime Caro* was elected vice-president, *Virginia Terreros* secretary, and *Hulda Myers* treasurer. Members analyzed the present mission and church program and outlined new strategy at the

James Goering, Walter Klaassen, Marlene Penner, Dan Peters, Elma Peters, Ursula Reuter (Workers).



William Klassen, Helen Kornelsen, Carl Liechty, Sandra Liechty, Peter Voran, Lois Voran (Workers).

conference. The churches decided to seek incorporation.

Donovan and Naomi Unruh, Pawnee Rock, Kan., are beginning a three-year assignment with Menno Travel Service in Leopoldville, Congo. They will serve as host and hostess of the Union Mission Home.

William Klassen, associate professor of New Testament at Mennonite Biblical Seminary, Elkhart, Ind., has been granted an eighteen-month leave of absence beginning January, 1964. He will take an interim appointment on the faculty of the Biblical Seminary in New York as associate professor of Bible and New Testament Greek, after which he is to return again to Mennonite Biblical Seminary. This assignment will allow for special research in some of the large theological libraries in the N.Y. area.

Aron and Kathryn Jantzen arrived in United States on August 12. Jantzen has served as superintendent of the Bethesda Leprosy Hospital. They will be in Pasadena, Calif., during their furlough.

Helen Kornelsen, Watrous, Sask., returned to India for her third term on August 15. She will again be active in women's work and in the translation and distribution of literature during her third term.

Carl and Sandra Liechty, Bluffton, Ohio, will begin a short term in the Voluntary Service program in Japan. Carl will teach English at Miyazaki University as well as English and New Testament to children in nearby mission schools. Sandra will teach elementary music.

Peter W. and Lois Voran, Hopefield Church, Moundridge, Kan., sailed for Japan on Aug. 17 where they will begin their third term of service.

LETTERS

PREPARED TO SERVE

The Board of Missions received the following letter of gratitude from students of the Menno Colony Vereinsschule *in Paraguay. The students were recipients of financial assistance to enable them to study.*

Because we received the privilege of attending the *Vereinsschule* in Loma Plata in 1962 through the General Conference Mission Board, we want to give our sincerest thanks to the board.

Since we had a total crop failure in the Chaco this past year, we would never have had the opportunity of receiving this schooling.

We feel the urgency of helping in the work here, which we cannot do without the necessary preparation. Many Indians live here who know nothing about Jesus or God. That is why we want to prepare ourselves to tell these people about Jesus.

We are glad and thank God that last year during hard times He provided contributors who made it possible that we could study. Today we can only say, May God reward you. Our prayer is that God will bless your work in the future. *Abram F. Unrau and Trudy Braun.*

SOUTH AMERICA TALK

To the Editor: You cannot imagine how much I appreciated reading *The Mennonite* this week! Due to a change in jobs recently I didn't get too many articles read, but happened onto the one, "Colombia School Opens," page 217 of the March 26 edition. Then Sunday, I read the bulletin announcements for this week of the Puyallup Presbyterian Church which I often attend. It contained the announcement that James Goff would speak. Well, the result was I attended. I'm so glad I could get a report on South America which represented a true picture and an admonition for Christians to get busy and do something to warn those people what to expect if a revolution should come to their country as it has to Cuba. His statement (the most outstanding one) was Christians are failing in South America in their task. Here's hoping Mennonites do their share. I pray to that end.

I'm in a town that doesn't have a Mennonite church but it does have several strong Christian churches. I enjoy getting *The Mennonite. Dorothy Jahnke, 319-9th St., S.W., Puyallup, Wash.*

THE WOMAN IN WHITE

To the Editor: The following lines are thoughts expressed during my three weeks' stay in Bethel Deaconess Hospital: The woman in white,/ Called angel of mercy,/ No nobler career, a woman could choose,/ Her work's never ended,/ Through day and through night,/ The door lights are flashing,/ The footsteps are many,/ Her friendly face and soothing hands/ Bring such relief from pain,/ And in return the patient cries/ A thousand thanks! Is that enough?/ O, no, at least a million more! *Mrs. Adina Goering, North Newton, Kan.*

Bergo Christie

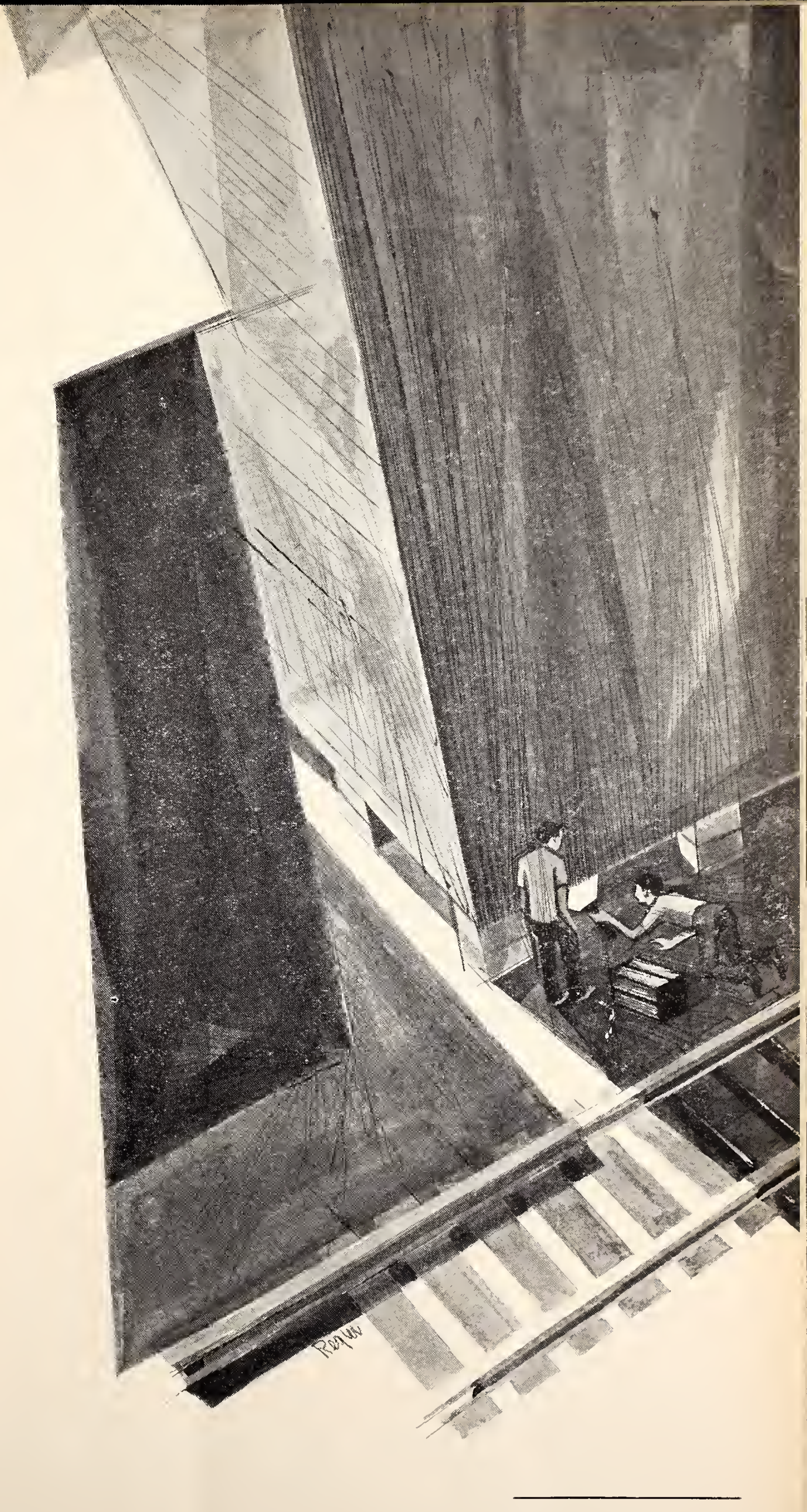
catch as catch can

I WATCHED THEM for some time out of my window. They were down there on the railroad tracks behind the grain elevator, bending over an old orange-crate. Then, when I saw the flashlight and realized what they were doing—but let me give you the whole picture.

Here in River Bend, I own and operate Townsend's Poultry House. I'm Grant Townsend. My father built the building years ago—all out of grey fieldstone. My friends around town, when they want to rib me, call it Townsend's Tower. That's because the building is like a tower, five stories high and then some.

In the basement are all the rooms for dressing poultry for market. Then, on the first floor, there's a refrigerated room for dairy storage, a big room where the egg candlers do their work, and two loading docks—one out the front to the street for trucks and the other out the back to the railroad siding. Above this floor rise four floors of lofts where we keep the live poultry between shipments. There aren't many windows in these loft floors because the chickens are more quiet in dark rooms. This is what gives the building the look of a stone tower.

Also, up on the roof, my father built himself a unique private office. It's actually a penthouse with big windows on all sides. The building elevator comes up in one corner. And, of course, there's a wonderful view of the whole town from there



YOUTH

—in any direction.

Well, about the middle of every afternoon, when I've had about as much of egg prices and poultry orders as I can stand, I have a habit of dropping everything at my desk and going over to one or the other of my windows to have a quarter hour or so with the Lord. You see, I'm a Christian. Sometimes I read a few verses from my pocket Testament to meditate over, but very often I just look out at the view and quietly thank God that Jesus saved my soul.

So, I was around at the back window that afternoon, looking down onto the railroad siding. On the other side of the tracks there's a big grain elevator, painted barn red and been there for years. And I saw these two boys, teen-agers, bending over an old ornage-crate. They had on ragged jeans and dirty T-shirts. It was one of those sultry August afternoons when the air just hangs dead.

Well, I watched a while almost without thinking what they were doing. I'd actually not come to the window for that, you see. But then I saw this big flashlight they had and I realized they were catching our stray chickens from under the grain elevator.

Every so often a chicken crate breaks open in shipment and a bird or two will get away from us on the loading dock. When they do, they usually bee-line over to the grain elevator. Those birds are smart! They're out of easy reach under that old building, and there's enough grain there that's sifted through the floorboards to make them a regular feast.

Well, I watched while the taller of the boys crawled under the elevator with the flashlight. Obviously they were blinding the chickens with the strong beam and catching them that way. And, sure enough, a little later the boy backed out on his hands and knees, dragging a fat hen by the legs, her wings flapping and beating up dust. Then they stuffed the hen in the orange-crate and picked it up between them.

Well, somehow, I more or less expected them to bring the crate up to the loading dock, but they went off down the tracks and out of sight. So I right off picked up the intercom to talk with my foreman, Lem Saunders, down below.

"Did you see that, Lem?"

"I sure did."

"They must have made off with half a dozen. Did you make some arrangement with them?"

"No . . . I thought you had, boss."

"Well, it doesn't matter, but who are those boys?"

"They both of them live down on the Flats. The tallest one's Henry Heggler's boy, Peter. They call him Pete. The other one's Richie Sparks. . . . They're. . . ."

"They're what, Lem?"

"Well, around town, they're pretty tough customers. . . ."

"Oh, I see. . . ."

"But look, boss, I more or less know Henry Heggler. I could get word on to him about this—that is, if you want them to bring the birds back. . . ."

"Yes . . . do that, Lem. But go very easy. Don't get them to thinking I'm cross, or anything, because I'm not. I'd just like to talk with those boys."

"Sure, boss, I'll do my best. . . ."

So, Lem got word to them, all right, and little before noon the next day the intercom buzzed. It was Lem.

"Thought you'd like to know, boss, Pete and Richie are on the way up the tracks."

I went to my back window and watched. There they came, lugging the orange-crate between them. And once again I expected them to bring it to the loading dock. But, instead they set the crate down on the tracks, tore off the top slats, and kicked the sides with their feet until all the chickens flew out of it! Every last bird bee-lined to the grain elevator and disappeared underneath!

But the boys didnt' run away, like I thought they would. Instead, they each planted a foot up on the empty crate and stood there, facing the loading dock, defiant.

I quick got on the intercom. . . .

"Did you see that, Lem?"

"See it!? Listen, boss, I've seen meanness and spite, but. . . !"

"Hold it, Lem. Save all that. I want those boys up here."

"Ha! What you aim to do—throw a net over them?"

"No, don't make any move toward them or they're sure to run."

"Well, boss, it's a hot day, maybe we could invite them in for a nice glass of pink lemonade!"

"Lem, you may think you're joking, but I think you've hit on a way that may get them up here."

"I've *what* . . ."

"Look, ease out on the dock and ask them, for me, real nice-like, if they've had lunch. If they say no and go for it, send them up in the elevator with a half dozen eggs, a quarter pound of butter, and a bottle of milk."

"All right, boss, it's your party."

"And remember now, Lem, easy does it. I think this is a case of the less said, the better."

So, I waited. And I didn't quite know what I was doing, so I prayed. I prayed that I might reach these boys. And what came to my mind was what I'd just told Lem—"the less said, the better."

Then, I was getting the hot plate and skillet out of the lower drawer of the filing cabinet when I heard the elevator in the building rising to my office. The door opened and out stepped Pete with a carton of eggs and Richie with the milk and butter. They were still plenty defiant—they moved with a sort of swagger — but the defiance was clouded over somewhat with bewilderment. Still, seeing that cocky swagger, something nagged in me to whale right into them about those chickens, but I held it in.

". . . Uh . . ." Pete began, ". . . He told us to bring this stuff."

I took the things from their hands with a little nod. Then I melted some butter in the skillet and commenced scrambling up the eggs for sandwiches. I could see they were expecting me to say something, and the silence began getting pretty strained, but I just let them stand there.

Then, while I was fixing the bread, they shifted a little and I could see they were getting pretty curious about my penthouse office. And before long they both wandered around and looked out all the windows.

"Say," said Pete, "this sure is some place you've got up here."

"Yeah," added Richie, "you can see all over."

Something nagged at me again to tell them I'd watched them out of those very windows while they were catching my chickens—also while they were spitefully letting them go again, but I bit my tongue and said nothing.

Then I poured up glasses of milk and set out the lunch around one end of my desk. I motioned to them to bring chairs and we sat down. I folded my hands on the edge of the desk, lowered my head, and waited a little. They got the idea and bowed their heads, too. I longed to ask a blessing aloud, but something told me to keep it silent. And just before I prayed, I thought in a flash that they'd either respect me for this act, or else think me foolish and revert to their swaggering defiance.

When I'd prayed, I raised my head and they raised theirs. I could see that respect had won out. I could tell by a certain sober look in their faces. It was like as though they were thinking that a grown man praying before eating was—well—*really* grown up.

So we ate our sandwiches and drank milk. They were good—Lem had sent the best eggs in the house. And in the thickening silence I began to picture these two in my teenager's group at Sunday school. Something in me wanted to bring it up and ask them outright, but I knew they might very well draw back if I did. Then Pete spoke between mouthfuls.

"Sure are a lot of chickens down there. . . "

"Yeah!" agreed Richie.

I pretended to think that they meant the chickens down in the poultry house, not the ones under the grain elevator. I picked up a shipping invoice from the work on my desk and threw it down by Pete's plate, as if to say—"that will give you a rough idea."

And he was a sharp one and got my meaning right off. He spoke right through a mouthful.

"No!" he blurted, "I don't mean down here in the poultry house! I mean down . . . ah . . . down below there, under the grain elevator. . . ."

So he was forced to finish it, having blurted out that way, but his voice trailed off some when he got to "grain elevator." And we fell silent again, then, with me nearly strangling on things I could say but wouldn't. Like — would they want to catch those hens for me if I paid them? Or, in another direction, how would they like to come with my Sunday school group on the hayride we had planned for Friday? But I kept silent. Then Richie spoke.

"Don't you ever catch those chickens?"

But Pete never gave me time to answer. He turned on Richie.

"What you want to ask that for? You *know* they don't. Why don't you ask him if we can do it for so much a chicken?"

"Well. . ." said Richie.

And since Pete had said it, Richie didn't bother repeating. They both turned to me with hopeful, expectant faces. I shrugged my shoulders in a way that could have meant anything and began gathering up the lunch dishes.

They just stood there while I put the hot plate away and rearranged my desk for work. I began feeling terribly sorry for them. I'd given them a good lunch, but a pretty hard time, to boot. And I knew now that I liked them both. They were good fellows, really, but just bored with summer vacation and poking around for whatever monkeyshines they could get into. I thought how maybe I could use them when fall came, nailing together our wooden, egg crates after school. I wanted to tell them, but I was determined to see the silent treatment through.

Finally, they shuffled over and pressed the elevator button. I kept on with the papers at my desk. While they waited for the elevator, I heard them having a whispered conference. Then Pete turned to me and spoke.

"Maybe we could drop around tomorrow and see . . . uh . . . see what you think about catching those chickens."

But before I could answer, the elevator arrived and the door slid open. Richie held it with his hand and they had another conference of whispers. This time, Richie turned.

"If you decide," he said, "we'll catch the first five for nothing."

"Yeah," said Pete, "we sort of owe you those, anyhow. . . ."

So they left. But I knew I'd see them again. I'd been allowed to reach these boys, and I hadn't said a word, not once. And as they were going down in the elevator, I had the feeling I should be going down on my knees. God is good, and I simply had to tell Him so.

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CONTRIBUTORS

Hugh Sampson is an executive for the British Council of Churches.

Roy L. Laurin, 132 San Miguel Road, Pasadena, Calif., is pastor of the Eagle Rock Baptist Church, a Bible conference speaker, radio broadcaster, and author. His article appeared first in the Standard in November, 1962, a publication of the Baptist General Conference.

Mary B. More, Allipur, India, a medical missionary and a missionary's wife, left Scotland to work in India. Her message was originally published in "Why We Must Speak," a 1962 publication of the World Council's Department of Studies in Evangelism.

Everek R. Storms, 336 Dumfries Ave., Kitchener, Ont., is editor of The Gospel Banner, a united missionary church publication.

CREDITS

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EDITORIAL

by Everek R. Storms

It is not so much how long we live that matters, as much as *how* we live. Methuselah lived 969 years, but we aren't told one worthwhile thing which he did.

Each age has its own peculiarities and differences. The present generation is no exception. The following are some of the tendencies of our time:

The tendency to non-participation. We like to watch a basketball or hockey game, but do not want to take part ourselves. We enjoy seeing others participate in a contest, a quiz, a program, or some sports event, but refuse to have anything to do with it ourselves.

It is the same in spiritual matters. We want to go to church and Sunday school but we do not wish to take an active part. We like listening to the special singing in church, the testimonies in prayer meeting, and the discussion in Sunday school; but we would rather see the church suffer than put our own shoulder to the wheel and help carry the responsibility.

Yes, we realize the job has to be done. "But don't call on me," we say.

The tendency is to conformity. All men dress alike. All women have to have the hem of their dress at the same place. We all have to wear the same style of shoes, the same hair-do, the same color of clothes.

We want a transistor radio, a portable TV, a boat, and a host of other things just because everybody else has them.

We lower our moral standards, compromise, burn the candle at both ends and do many things that are wrong simply because others do them.

We hate to be different. We don't want anyone to think we are peculiar. So we do what the rest are doing, and follow the majority even though we know they are wrong. What poor Daniels we would make!

Like the ancient Israelites who desired a king because the other nations had one, we want certain things just because other Christians and other churches have them. Somehow we have acquired the idea that if enough Christians do a thing, it must be acceptable even to God.

The tendency not to associate ourselves with reality. There are so many unpleasant situations in life that we want to get away from it all and live in another world. We enjoy television because it helps us to forget the realities of our own life as we become absorbed in the problems of others.

We like to think that the world is getting better, that communism is on the verge of collapse, that there will never be another war or depression, and that no matter how dark the picture may be, everything somehow will turn out all right.

We like to believe that we can sin day after day without paying the consequences, that there is no such place as hell, that death ends all, and that there will be no judgment day when we will be called upon to give an account of our deeds done in the flesh.

What an awakening some of us will have one of these days!

The tendency to give God the left-overs. We keep the best for ourselves and give God what is left over —just the same way we treat the dog.

We seem to think that anything is good enough for the church. Our own home is landscaped beautifully but there isn't a shrub around God's house. It hasn't seen paint for years. We buy only the best equipment for ourselves but the cheapest supplies we can get for the church.

We don't read our Bibles or pray until the end of the day, when we are too tired or worn out to get much out of what we are doing.

We rush into church at the last minute, ill prepared to worship God or teach those precious children entrusted to our care.

We only go to prayer meeting when we can think of nothing else to do, or are ashamed to stay away any longer.

It is the same with our money, our time, and our talents. We look after our own "needs" first, and then, if we have anything left, we think about God.

No wonder the man on the street sees nothing to challenge him in the average church. We are all too willing to feast on the riches of God's love and give Him in return nothing but warmed over potatoes. May God help us to awake before it is too late!

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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Labor Unions in Need

The Church Has a Job

STOOD IN front of the modern brick uilding wondering which door to ake. The sign on the outside said, *nited Auto Workers Headquarters.* tried the door to the gymnasium oping it would lead to the offices. tried the door near the bowling lley. It led to a hallway down hich I could go to the lounge and ance floor. I turned around and ent outside to make another effort t getting inside the building.

I went around the building, into side door and up the stairs to a ow of offices. It reminded me of nodern school building. It was nice- constructed but modest. It was ne headquarters for 11,000 union nembers. As I walked down the hall o meet the public relations man recalled reading that labor union dministration is now big business n itself. The organization perpetutes itself. It must show its mem- ers that something is being ac- omplished. In smaller unions the rganization may develop to a point here the president has complete ower and elections are only for- nalities.

Labor spokesmen admit the abuse f power. But they also point to the ifference in the sizes of business nd labor scandals. A Congression- l committee uncovered scandals of mbezzlement in labor union funds mounting to ten million dollars ver ten years. Embezzlements in usiness totaled more than five bil- ion dollars in the same period. abor tried to clean its house (with he exception of Jimmy Hoffa) vhile business hardly blushed at ts corruption.

Five railroad unions may lose 0,000 jobs because of automation n the railroads. The unions threat- n to tie up businesses and indus- ry and put thousands of people out f work by striking. So intent are he unions on holding their jobs hat neither the unions nor busi- ess have made any effort to set p re-training centers or relocation ervices for workers.

After reading the literature I icked up at the union headquar- ers I was impressed by the good hat the unions are trying to do for ociety. On the other hand, to pick p the morning paper makes me ick and ashamed of the labor move- nent. The home of the manager of plant being struck by members f a labor union was damaged with a shotgun bullet fired into the bedroom window of their son.

Not many people in Portland, Oregon, can forget the bombed trucks and the ugly attitudes of labor unions when the newspapers were struck. One newspaperman was shot. Business broke off negotiations with labor and brought in non-union people to work. All we can say is, "Can you blame them?"

Is the Church Involved?

So, as I walked down that hall I had mixed emotions about labor. The labor unions have secured higher wages and better working conditions for its members. Even in non-union plants employers keep one eye on union wage scales while they set wages for their employees. Unions and their insistence on safe jobs and conditions have improved factory work a hundredfold since the turn of the century.

What I wanted to know was, "How much is the church involved in union activities?"

The union officer seemed open and free. I began the discussion with easy questions about civil rights. Why are unions so often segregated? He replied, "Management does the hiring. All we can do is watch for opportunities. For instance, for a long time management hired Negroes only as sweepers. But the unions insisted that they be eligible for promotion just like anyone else, so we have achieved some integration. But the unions most affected by the problem are the building trades. There the union itself does the dispatching of workers to a job when they receive a request. They can discriminate."

I tried to work into the religious issue easily. Can you name some people in your labor movement who are active churchmen? He thought for a moment and mentioned only one. Later I found out why. Union meetings are held on Sunday.

The official, a young man in his late twenties or early thirties and dressed in a sport shirt, spoke carefully. He wanted to convey a good picture of the labor movement. He told me of a man who refused to work on Sunday. The foreman threatened to fire him if he did not, but the rest of the workers in the shop protested to the foreman (although they had no contractual rights to do so). They helped the man keep his job.

Then I asked, "How do the churches participate in the labor movement?" He thought a minute. "Well, we asked the ministerial group here to provide us with a minister to deliver the invocation at our meetings, but we didn't have much coopertion. I suppose this is because we meet on Sundays. But ministers are very cooperative when we meet during the week in schools and in some of our committees."

When I left I assured the gentlemen I would return for another talk. (Rest assured I will if he reads this article!) But all the way home I could not shake the impact of such a shallow idea of what the church meant. A minister delivering an invocation at a meeting! Bravo for American tradition!

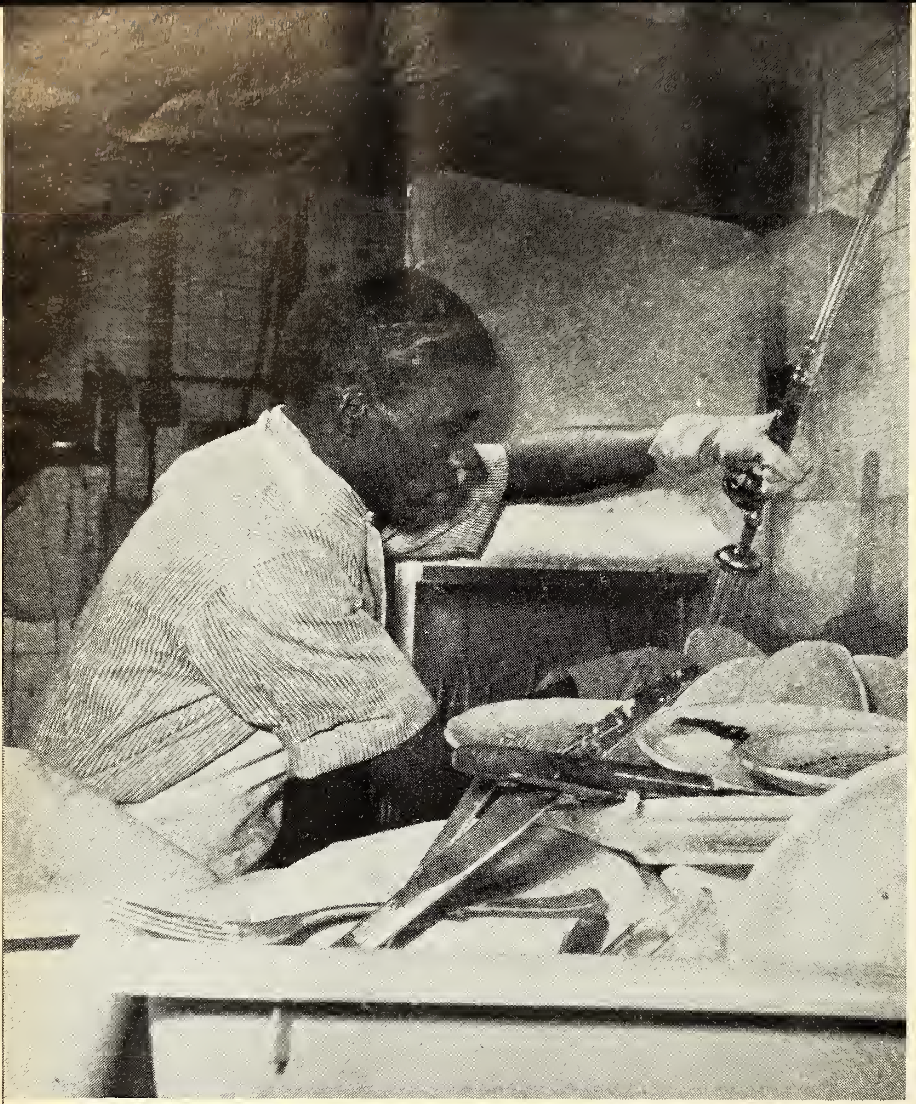
Ethical Blind Spots

I remember the uncertain sound of a labor convention that met a few months ago. They invited seminary students as observers. The excellent treatment we received set us in a good frame of mind. The representative of the Religion and Labor Council was on hand to lead us in some seminars. We were briefed on labor's view of all the legislation they were supporting: federal aid to education, medical care for the aged, and higher minimum wages. Labor had to get into legislative work when the Taft-Hartley bill was passed because more of such legislation "threatened to hurt labor."

In our discussions we accused labor of being self-centered. We had listened to convention speakers support a political candidate by virtue of his promises to do this and that for the labor organization. "We want . . . We want," was the echoing cry. (I did not realize at the time that the state's minimum wage law for hotel and restaurant workers is less than fifty cents an hour!)

Labor leaders answered by pointing out that they gave heavily to United Funds and other community charities. When improvements in community services were demanded, the laboring man paid for them through taxes.

But they could not answer the charge that unions are segregated. The state in which the convention met has a large concentration of



The minimum wage for hotel and restaurant workers in certain states is less than fifty cents an hour.

colored people. Not one delegate was a Negro.

The practice of democracy was certainly in doubt. The incumbent president was voted the right to live across the state line while holding office. He was voted a raise in salary for part-time work which was more than most executives make at full-time work. All this took place before the election for the next term of president.

A Conscience for the Unions

Does the church have a voice here? Don't the ethics of Jesus apply also to the labor union movement? They should, for because as much as any other organization the labor union will reflect public feelings about standards of morality and procedures. More potential power is wrapped up in a labor union than ever existed with big government. A labor union can destroy a man's business, or his job. It can put pressure on a legislature, and demand equal share for labor.

There are 100 million church members in the United States. Surely there are enough union members among them to create harmony between employer and worker. Surely they can persuade unions to meet some other time than on Sundays. Surely they can put on the kind of moral pressure that would make union violence a lot less common.

A movement needs to take place among concerned laymen to change and guide the conduct of the unions to which they belong. This concern can show itself in several ways.

Christians who live what they believe can communicate something wonderful and positive to their fellow workers. They can inspire the kind of following that will allow them to share leadership in the locals. In large unions they can work on committees and run for office. They can become candidates for section spokesmen in labor-management meetings.

Christians must direct the attention of the labor leaders and workers to the ethical involvements and to the long-range effects of what they are doing. Management, of course, has the same need. For instance not all labor leaders are excited about the profit-sharing deal of American Motors. It creates problems in the plants. One worker who sees another not working as fast or as skillfully as he, complains, "Hey, you are cutting down my profit." In reality the man may be doing his best.

"We are about through asking for raises in wages," says an auto union executive. "We are now concentrating on better insurance plans, longer vacations, and improved working relations."

In times of change like this, churchmen can make themselves heard. Opinions are now being formed. Christians lending a sympathetic ear to one another and pulling together will set the situation straight sooner than harsh words, violence, and doubtful tactics.

Christians can be the conscience for the union. Christians should be indignant when anyone is discriminated against. Christians should be the first to spot unethical labor or management packaging or processing procedures and the first to expect that abundance will be shared that all may live as God has provided. The Christian goes into his society saying with Jesus "I am come that they might have life, and that they might have it more abundantly."

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a cure for loneliness

Paul F. Barkman

WHEN ARE YOU the loneliest? When you are alone and far from other people? When you are with many people who do not know you and pay no attention to you? When you have been deserted by someone you needed and trusted?

Perhaps one of the loneliest places can be the midweek prayer meeting.

At such a meeting you are usually surrounded by people who should be interested in you, but who you feel are not interested in the things that really matter to you. The things that really hurt and burden you cannot be talked about in such a meeting. You are in the presence of the people you need and trust the most, yet when a real need presses upon you, you cannot count on them.

Why should there be so many "unknown requests"? (In case you don't have them in your church, it works this way: instead of naming

the prayer request, a person says he has an "unspoken request." Or the leader may ask if there are any "unknown requests," and people raise their hands. They want prayers, but they do not want to say what one is to pray about.) You dare not trust your brethren with the personal things—they are too "touchy" to be mentioned.

There are several reasons. One is that you are too proud to expose your inmost selves and deepest weaknesses before others. The things on which you need help most urgently are kept secret, and therefore, usually unhelped.

Another reason is that your brethren cannot be trusted. They would use your secrets against you and destroy you. As long as such things are true, Christians will be lonely in the time of their deepest need—deserted by those whom they most need—alone in the midst of the crowd.

Fewer and fewer of our intimate, personal needs find their way into the prayers of the brethren these days. The church becomes increasingly weaker because the brethren cannot count on each other for support. What can we do about it?

Rigid with Fear

Are our prayer groups too large, and too casually thrown together? Would we confess our weaknesses more freely in smaller, well-known, friendlier groups? Do we focus prayer meetings too much on "big issues" and ignore the deep issues? Are ministers and elders really the gossips that people tell me they are? Have we forgotten how to "bear one another's burdens, and so fulfill the law of Christ"?

People cannot pray openly with one another because they have become rigid with fear.

The fear is that they will be found out to be sinners. This seems strange, since the Christian church has always taught that "there is none righteous, no not one." Every Christian has confessed his sinfulness in order to receive the forgiveness of Christ. Indeed, Christ cannot be a savior unless there is something from which we need to be saved.

We get positions of leadership. We get the reputation that we are "good" church-going people. Thus it becomes more and more difficult to admit to others (and to ourselves) that we are just sinful people in desperate need. We actually begin to think of ourselves as "examples," and feel that if we fail, the rest of the world will lose faith in God.

So, it becomes difficult to mention the really great inner difficulties. If someone else should find out that we are troubled by these things, it might tumble us off the pedestal of "holiness" on which we have placed ourselves. The higher this pedestal has become the more rigidly one must behave to stay there.

How can you ask others to pray for you when you are tempted by greed, or anger, or adultery, or jealousy? In fact, how can you even admit to yourself that you are troubled by such things? It becomes necessary for you to make sure that nobody finds out about it. It also is necessary to watch every piece of behavior and every word with great care, lest these betray the inner struggle. It is most important that you hide the dreadful truth even from yourself. Thus you become rigid from fear as you try to keep the tiger that lives within you safely cooped up.

How wonderful if you could find a friend, or better, several friends, with whom you could open up the blackness and filthiness of the pit that is within you. What a relief it would be to be weak! How wonderful to be able to be a sinner, and to weep, and confess! How restful it would be to be a child and have others who would bear you up to the throne of grace! How sweet it would be to be forgiven!

Yes, for many of us it has been our very "goodness" which has been destroying us. It has put a barrier between ourselves and our fellow-Christians, and between ourselves and God. "If my people, who are called by my name, will humble themselves, and seek my face, and pray, then will I hear" says the Lord.

Listening Prayer Partners

It takes a great deal of humility to be a good listener.

If the church is going to have effective prayer cells, then it is necessary that people learn how to listen to each other in such a way that others will be able to talk about the things that really should be prayed about.

Let's give a few rules.

Don't be shocked. Be sympathetic. Remember: If you are going to be honest, you will have worse things to confess than this. You'll need that sympathy soon yourself.

If you are so good that you don't have dreadful things to confess yourself, you can probably not be a good listener, because you are dishonest about yourself and cannot be trusted with the secrets of others. "If we say we have no sin we deceive ourselves, and the truth is not in us." 1 John 1:8.

Never try to minimize a problem. Never say, "Oh, that's not serious." If it's serious enough to this person that he feels he should talk about it, that makes it serious.

It's not the kind or size of problem that matters. What matters is that to this person it is serious. If you make it look as though it isn't really a problem, this person will not be helped, he will only feel that you don't understand his need.

Don't play God. There is a terrible temptation to want to give the solutions. Avoid it whenever possible. The person who is talking to you goes to church, he reads the Bible, he listens to the preacher, and besides, he has thought about this problem more than you have. He already knows all the answers you are going to give him.

What he needs is the one thing he has not been able to get—a person who will listen with sympathy, and will love him in spite of what he is. If you can be such a person, you will give him the strength to work out the problem for himself. Naturally, what you can do is to pray with him, and for him.

If he finds such a person he may finally be able to face the truth himself instead of being afraid of it; and he may begin to work on the problem creatively.

Be patient. You may be hearing about this problem for years to come. After all, isn't there at least one problem which has been with you all your life, and which you still haven't overcome? This is part of what it means to "bear one another's burdens." He has lost patience with himself long ago. You and God must not lose patience, or there will be no one to help him.

Only God must hear what you heard. When your prayer partner confides in you, you must never tell t to another person—you must only ell it to God. This is an absolute ule.

If husband and wife do not belong o the same prayer circle, they should begin with a spoken agreement that they will not tell each other what they have heard; and each prayer circle should know what agreement has been reached by the married people in the group. Certain problems will not come out for prayer unless this is done. If you both belong to the same group, then, of course, you both know.

This is not the kind of secret that will disturb a marriage. The promise that you would keep nothing from each other does not apply to this. This is not your secret. It's someone else's secret. If your marriage is so shaky that this becomes a problem, then withdraw from your prayer cells, and join another one in which you can both pray God to repair your marriage.

Know what can't be done. It takes humility to know when there is nothing you can do. Be careful that you do not try to help someone through prayer alone when he really needs other help. No method that God has given us is effective for everything. Preaching will not accomplish everything, nor medicine, nor testifying, nor Bible reading, nor prayer.

Often, the greatest thing you can do is to recommend someone else, and then help your prayer partner get the courage to go to that person. If he needs to see the pastor, encourage him to do so. If this seems to be a very severe emotional disturbance, you can help him to get the courage to visit a clinical psychologist or a mental health clinic.

One precaution: Do not go and consult the pastor, the psychologist, or anyone else about your prayer partner. That is betraying his secret, and it is taking too much into your own hands. Help cannot be given secondhand, and the pastor or psychologist cannot tell you what to tell him. It is your obligation to get your partner to go for help. If he does not go for help himself, no one else can give it to him.

Share your burdens. You must tell your problems, and make your prayer requests also, or the prayer circle will stop being effective. This sharing will keep you all humble, and strengthen each of you.

These are easy to remember, and hard to do.

The simplest way is just to go to several friends and ask if they would like to join you regularly for prayer. Keep the group small. I think ten is too many. It would seem that about five is a good size, but you may want to start with three, and then let the group decide who else shall be asked to join.

Getting Started

Two people are usually too few. One of the things one wants to avoid is a clique, which is a sort of "inner circle" that keeps others out. Such a group doesn't really accomplish what a prayer group is intended for.

The meeting place and the time should be decided as it may be convenient, but it should preferably be done in addition to what one already does at the church—not in place of it. We also need the larger fellowship of the church.

If the members of the circle are unmarried then there should be only one sex in the group. If they are married it would seem best, as a rule, to include both husbands and wives, but this would need to be determined by the circumstances. Groups of both sexes other than husbands and wives are not advisable.

If a large group wanted to subdivide into prayer cells, they might begin by having each person make a list of about five people whom he would like to have in the same group. Each person, then could hand this list in to the pastor, or some one other person who can be trusted not to tell secrets. This person can then arrange the groups according to the preferences which they have secretly expressed. If this is done, each person should first privately be given the privilege of eliminating any names which are not acceptable. All this should be done in such a way that only the central person (possibly the pastor) and the party who is involved knows who made what choices. In this way no one knows who didn't want him, and each person in each cell knows that he was wanted by all the rest. (Sociologists call this a sociogram.)

Churches would do well to experiment with something like this and share their experiences with other churches.

THE MOSCOW MUSEUM

The Pausellanos Christ
meditates from a corner wall
on Kiev farmers who sacrificed
their night at the Bolshoi as a small
payment on the collective loss;
and on the few peasants who came
attesting to His Cross
and Sacrament, and the name
(silently now) of God whose love
was superseded by an official dove.

Strange that those who undo
the social heddle from its warp left
Christ's untiring eye to gaze out through
the reconversion. In the theft
and parricide and races exiled
does His love still warm and dismay
their consciences? Reviled,
some prayed last night, and play
today's deadly cold down in the heart.
Would He be executioner to that heart?

BRUCE CUTLER

NEWS

Muddy Waters At Montreal

The following news story is reprinted from the Covenant Companion, *a publication of the Evangelical Covenant Church.*

The frustrations and challenges of the fourth world conference on faith and order held last month in Montreal have been appraised by participants and observers.

One of the staff responsible for the World Council of Churches-sponsored event, Paul S. Minear of Yale Divinity School, referred to the "remarkable success" in the area of ecumenical dialogue.

"We have been open to one another, listening acutely, sharing fully the resources of mind and heart. . . . All churches have rejoiced in the presence of other churches. No one has challenged the right of any other church to be here. And this has not been due to sponge-like tolerance, to a vague benevolence which delights in compromise, for the vigor of debates has proved the opposite to be true."

Chief frustration, the newly elected chairman of the faith and order commission observed, was due to the "difficulties of turning multilateral conversations into a verbal statement, only because procedures are not fully adapted to the needs of such conversations."

Minear admitted that as measured against other faith and order conferences "we have failed." The last such conference was held in Lund, Sweden, in 1952.

"Why have we failed? We have failed because having drawn all the major traditions in Christendom together we have insisted on dealing with the deepest divisions among us. We have not been content with glib words, with forced agreements, with easy but artificial compromise.

"We have failed because we brought with us certain notions concerning what this conference should be, what its report should contain, what advances should be made, and the Holy Spirit has disorganized our neat schemes."

He said the failure was due to attempting too much too quickly, "refusing to give up our goal of mutual understanding and at the same time insisting on dealing with ecumenical reality which resists imprisonment in dogmatic formulations."

Patrick Rodger, executive secretary of the World Council's department of faith and order studies, also referred to the pressures of time, business, language, words, and ideas that cannot be properly expressed under which the delegates worked in the fourteen-day conference.

He observed that human beings hate pressure, and the scholar hates it most of all. But he raised the question: "How far does the kind of pressure that we experience not only at Montreal in so much modern ecumenical work reflect truly the pressure under which the whole Christian church *must* live today?"

"I have a horrid suspicion," he said, "that the pressure is with us to stay and that we may not refuse or evade it. And if that is so, then I know too that we are going to need all the resources we can draw together from the power of the Holy Spirit."

Rodger affirmed that despite the tremendous task facing faith and order he was not "in the least discouraged. And I know it can be done only if we continue to edify one another—to build up the whole body—through at least two great means of grace that are open to us: I mean prayer and correspondence."

Carl F. H. Henry, editor of *Christianity Today,* who attended the conference as an "advisor," called the results "paltry."

Montreal had "positive values" in the way of "fringe benefits," he said, but failed to produce a desired "theological breakthrough."

He chided independent evangelicals who seem to keep theological discussion "at a comfortable but unscriptural arm's length. . . . The Montreal fiasco had to its credit the fact that the ecumenical movement was at least willing to assume the risks of theological dialogue."

Henry's report declared that "nobody was more indignant over the paltry achievements of Montreal than the theologians themselves."

The editor criticized "the deliberate incorporation of verbal generalities." These, he said, "yielded a hasty production of a pseudo-ecumenical document acceptable to the conference leadership but distasteful to professional theologians, since mutual acceptability was possible only because the divergent communions gave different interpretations to identical formulas. "

Associate Editor Martin E. Marty of *The Christian Century* called the conference "creative but unsatisfying." Montreal, he wrote, "has seen the good ship *Oikoumene* through the muddiest waters it has had to navigate to date."

He stated that the conference "was unsatisfying in that in substance it hardly advanced unity conversations; it was creative in the way it assimilated Orthodox, Roman Catholic, and 'evangelical' interests and corrected some past emphases in the ecumenical movement which had made or would make such assimilation difficult."

He continued: "The sessions produced no administrative genius to clarify the mechanisms by which faith and order are related to the whole World Council enterprise, or how it can be related to the constituencies of the churches and, through them, to the world. It gave us no theological genius capable of pointing out the directions in which the faith and order conversation might lead the church. It is in these respects that the conference and its reports were unsatisfying."

Marty summarized what Montreal said.

"The first section, dissatisfied with Lund's method (comparing what churches say, seeking to understand) and its central point (that Christology, the doctrine of Christ, is the inclusive ecumenical focus), was restive over the faith and order commission's Lund-to-Montreal decade of work. It politely dismissed much of what had been done and set out on its own to relate the ecumenical question to more inclusive formulas such as those having to do with the Trinity, to more diffuse emphases such as 'nature and grace,' and to more 'worldly' concerns in the life of the church.

"This section, assigned the task of defining the nature of the World Council of Churches, could hardly hope to offer a satisfying answer this year, and it did not do so. The World Council, it said, 'is neither the fulfillment of the hope of unity, nor merely an instrument of cooperation'—a tantalizing conclusion indeed. What, then, *is* the World Council? Obviously, less than 'the church,' though many in the council would like to guard their own doctrines of the church by holding that it *is* 'not the church.' Boxed in between these two interests, Montreal did the next best thing: it asked the churches to study, reappraise, and comment. 'We have come to a point . . . at which we must ask ourselves whether our common life in the Council participates in the reality of the Church.'

"In the section on tradition the participants elevated 'the tradition' to what will be seen as a new prominence in Protestant thinking. The heavy stamp of Orthodoxy, the enduring weight of Anglicanism, and the shadow of Roman Catholicism were felt here; but the newer Protestant biblical and historical studies of the relation of Scripture to tradition were also recognized. I am afraid that Montreal did such a good job of isolating 'tradition' that it provided much good homework on the topic of 'Scripture'! (To illustrate how 'far out' deliberation over words can wander: at one point a study subsection was more than half seriously urging the formula —carefully defined and inoffensive in context but *eheu!* what an embarrassment out of context!—*sola traditione*, 'by tradition alone does the church live.') Of the five sections and their reports, this one offers most newness to Protestant scholars and churchmen.

Delegates to the Montreal Faith and Order came from East and West.

"In a third section, dealing with the complex questions of ministry, the theologians were most mindful of the revolutionary nature of the times, and what the times have done to traditional ministries. The report came up with little that was new or startling, though its comments on exceptional ministries in 'boundary situations' — emergency, 'younger church' life, etc.—will raise questions among those for whom traditional ministries are decisive marks of the church.

"The section concerned with worship ranged widely. It produced a statement on intercommunion at ecumenical gatherings on which the plenary session was unable to agree.

"The fifth section report, which began by affirming the New Delhi formula (which seeks a unity that would bring 'all in each place to confess Christ Jesus as Lord into a fully committed fellowship with one another . . .'), offers the most substance for study in local churches. A call for a radical reappraisal of denominationalism and competition is implied in the report: 'We acknowledge that many of God's gifts to His whole Church cannot be shared by us in our local churches until we recognize ourselves as the one people of God in each place, and are prepared to embody this fact in new and bold ventures of living faith today.' "

The concluding "word to the churches" issued by conference officials noted that "openings" can be seen today "which only faith could discern yesterday."

AID TO VIRGINIA SCHOOL

In 1959 Prince Edward County, Virginia, closed its schools to avoid integration. For four years, sixty-one percent of the nearly 17,000 school-age Negro children have not had formal schooling. Voluntary Service director, Edgar Stoesz, visited the county in early July to explore possibilities of sending teachers into the area.

At the time of Stoesz's visit, coordination meetings were being held in Washington to set up a substitute school program under the direction of a school board comprised of persons and organizations involved. Stoesz reported that if such a program were initiated, organizations would also be invited to provide teachers. He concluded that to set up a program apart from such a coordinated plan would be inadvisable.

On August 14, it was announced that temporary schools, financed by private foundations, would be opened for Negroes this fall. The Mennonite Central Committee will await further word from leaders in the county before recruiting teachers for the new program.

HYMNAL REVISION MEETING

Representatives of the music committees of the General Conference Mennonite Church and the Mennonite Church met at Goshen College, Goshen, Ind., July 29 to August 3.

Their main task was to complete a suitable list of hymns for a possible common hymnal.

The Worship and Music Committees of both churches have both been working separately on the revision of their respective hymnals. Each group brought to the Goshen meeting a list of between 800 and 1,000 songs for review in relation to a common hymnal.

The persons who met at Goshen College in this cooperative work were as follows: Vernon Neufeld, Harold Moyer, Lester Hostetler, George Wiebe, and Willard Claassen from the General Conference Mennonite Church and Walter E. Yoder, Chester K. Lehman, Mary Oyer, and Ellrose Zook from the Mennonite Church. Walter Jost attended the meeting as an observer.

Among other questions considered by the group were the worship aids for a common hymnal and further research in gospel songs, chorales, tunes, and psalmody. According to present plans the new revised hymnal should be published in 1969.

SAFETY MEASURES IN HAITI

Following the invasion of Haiti by Haitian exiles on August 4 and 5, the magistrate advised the Grande Riviere du Nord Mennonite voluntary service unit to evacuate. A national army escort was secured for the trip to Cap Haitian on Wednesday, August 7. One soldier was placed in each car. Several days later the unit was escorted back to Grande Riviere at the request of the government.

Information of the evacuation was received from unit leader, Arlin Hunsberger, who telephoned the Akron (Pa.) office of the Mennonite Central Committee office on August 13. The trip to Cap Haitian was a measure taken by local Haitian authorities to insure the safety of the group.

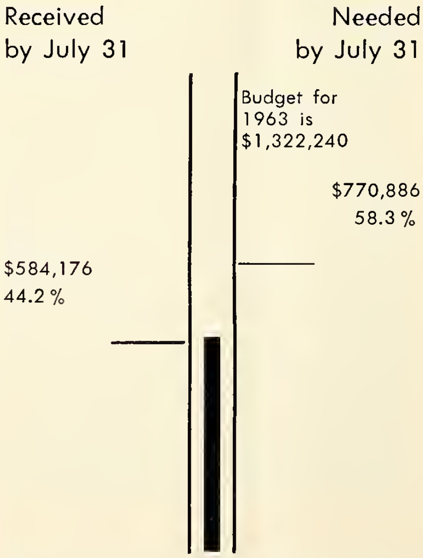
Hunsberger asked the Akron office to continue with plans to send the two nurses to Haiti who were scheduled to leave on Thursday, August 15. Both units—Hospital Albert Schweitzer and Grande Riviere de Nord—plan to remain at their posts. None of the workers feel they should leave their assignments.

The August 19 *Newsweek* report of the crisis seemed to indicate that the invasion was not too serious. Two days after the invasion, President Duvalier announced that he "had the rebels on the run." An Esso official agreed and stated: "We have the impression that only a small hit-and-run force was involved." The number was estimated to be from fifteen to one hundred.

According to a report in the *New York Times*, August 14, the Organization of American States is working on a plan to avert another crisis in relations between Haiti and and the Dominican Republic.

Although many Americans left Haiti in May due to the political upheaval, Mennonite units remained because of the desperate need and the fact that the units were not in danger. However, the Mennonite Central Committee is keeping alert to happenings there and will take all precautions to insure the safety of its workers.

CONFERENCE TREASURER'S REPORT



For the first time this year we can report that receipts for a given month exceeded receipts for the corresponding month last year. In other words, less money was received in support of the Conference program this year in all months except July. To have greater support come in July is especially helpful because of the "summer slump" we usually experience. It will be necessary, however, to continue to receive good support in the remaining months of the year if the budget is to be met. The mission board particularly, is in need of additional support at this time since it has not remitted to the fields all that was budgeted. *Wm. L. Friesen*

EARTHQUAKE OPENING

Mennonite Central Committee representatives were in Skoplje, Yugoslavia, less than two days after an earthquake devastated this city of 170,000 in July.

John Wieler of Niverville, Man., director of the program in Greece, and Paxman Aden Troyer, Sugarcreek, Ohio, reported from the scene of the disaster that seventy-five percent of the city was destroyed. They will report on service and relief opportunities after they have surveyed the disaster area. The Mennonite Central Committee stands ready to send men and supplies to Skoplje if recommended.

Skoplje, located in southern Yugoslavia, is only eighty miles from the Aridea Valley in Greece where Mennonites have an experimental farm and community development program.

Persons who have traveled through southern Yugoslavia report that this section of the country is extremely poor. Mennonites have tried to locate a unit in Yugoslavia, on a number of occasions during the past few years, but without success. The Skoplje earthquake may be the open door.

CHRISTIAN EDUCATION SEMINAR

About forty persons met in North Newton, Kan., for the week of July 22-26 to study the needs of the church in Christian education. Sponsored jointly by the (Old) Mennonite Church and the General Conference Church, with observers from the Mennonite Brethren conference, the seminar called for intensive study of the present situation in the church and for the formulation of an objective.

The following papers were presented for discussion: "The Situation in Our Churches" by Arnold Cressman and Maynard Shelly; "Trends in Christian Education," Paul M. Lederach; "Life and Its Setting," Ross Bender and J. Howard Kauffman; "Revelation and Christian Education," David Schroeder; "Sonship and Vocation," Leland Harder; "The Church," Lawrence Burkholder; "The Objective of Christian Education," Willard Claassen; "The Program of Christian Education in the Local Congregation," Paul Shelly; and "The Curriculum Undergirding the Program," Paul M. Lederach.

CHURCH RECORD

CALENDAR

Conferences

Nov. 1-5—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Central

Sept. 8 — Church building and organ dedication, West Swamp Church, Quakertown, Pa.

Sept. 20 — Dedication, Oaklawn Psychiatric Center, Elkhart, Ind.

Oct. 17—Fall Missionary Rally of the Illinois Mennonite Women's Fellowship, Meadows (Ill.) Church.

Northern

Sept. 15—Harvest Festival, Bethel Church, Dresden, N. D., LuVerne Mulvhill, speaker.

Western

Sept. 10—Gift and Fellowship Day for Bethel Deaconess Hospital and Bethel Home for Aged.

Sept. 23—Music in Worship Workshop, Faith Church, Newton, Kan., sponsored by Mennonite Song Festival Society.

Oct. 6—Harvest Mission Festival, Beatrice (Neb.) Church.

Oct. 6—Western District Conference Sunday School Convention, Tabor College Auditorium, Hillsboro, Kan.

Nov. 10-14—Spiritual Life Week, Beatrice (Neb.) Church, Walter Dyck, speaker.

MINISTERS

Jaime Caro, La Mesa, Colombia, was licensed a minister in the Mennonite churches of Colombia on July 3. He will be minister of the La Mesa congregation.

Heinz Janzen has resigned as pastor of Calvary Church, Washington, Ill., and has accepted a call from Salem Church, Kidron, Ohio.

MARRIAGES

Darla Albrecht and *Delmer Schrag,* both of Salem-Zion Church, Freeman, S. D., on June 28.

Connie Epp, Community Church, Fresno, Calif., to *Larry Franz,* Hebron Church, Buhler, Kan., May 28.

Jerry Ewy, Garden Township Church, Hesston, Kan., to *Ruth Schneider,* Moundridge, Kan., on June 8.

WORKERS

Tom and Jeannette Bechtel, Eighth Street Church, Goshen, Ind., are beginning a two-year service assignment in Leopoldville, Congo. They will serve under MCC.

Mr. and Mrs. Irvin Enns, Bethel Church, Inman, Kan., left for Gulfport, Miss., where they will spend two years in voluntary service.

James Faul will teach instrumental music at Bethel College, North Newton, Kan. He graduated from Augsburg College, Minneapolis, Minn., and the University of Minnesota. For three years he was instructor in music at Freeman Junior College, Freeman, S. D. He will teach half-time at Bethel and half-time in Walton (Kan.) High School.

Hugo and Jean Friesen, Yarrow, B. C., have been assigned to a three-year term under MCC in Hong Kong. Hugo will become the director of the Mennonite Central Committee program there.

J. Odgen and Elizabeth Augspurger, Pulaski Church, Pulaski, Iowa, have been assigned by the MCC to Africa. They will serve in the Teachers Abroad Program.

Anna Baerg returned to her work at Oraibi, Ariz., on July 1 after a year's furlough. She is from Frazer, Mont., and has been in missions to Indian Americans since 1945.

David Bower, Hereford Church, Bally, Pa., was assigned to Dacca, East Pakistan, where he will serve for three years under MCC's Pax program.

Katie Froese, United Church, Leamington, Ont., began a two-year term of voluntary service on Aug. 1. She will serve at the Wheat Ridge (Colo.) State Home and Training School.

William and Barbara Martens, Leamington United Church, Leamington, Ont., will be serving three years under the MCC's Teachers Abroad Program in Africa.

August and Esther Schmidt, Canton, Okla., have retired from missionary service in Oklahoma. Their retirement was announced two years ago but because of the great need for workers they continued working part time. Schmidt also taught at Menno Bible Academy.

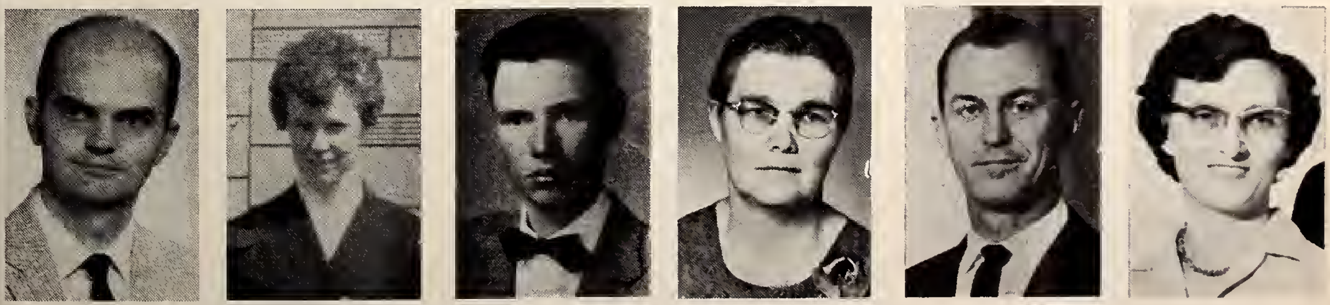
Eldon Schmidt, Canton, Kan., began his two years of service in the 1-W program on Aug. 1. He will serve at the Wheat Ridge (Colo.) State Home and Training School.

Selma Unruh, Friedenstal Church, Tampa, Kan., left Aug. 28 for the Congo. She will again teach in an elementary school there.

Verney and Belva Unruh, Bloomfield, Mont., left on Aug. 17 for Japan. They have previously served two terms in Japan.

PUBLISHED

Torchbearer's Guidebook, a manual for boys (88 pages, $1.25), and *Torchbearer's Manual* (40 pages, $1.00), were published by Faith and Life Press on August 23. Mennonite Men, sponsors of the boys league program in the General Conference Mennonite Church, also sponsored the publication. The Guidebook features an achievement



James Faul, Katie Froese, Eldon Schmidt, Selma Unruh, Verney and Belva Unruh (Workers).

program for Mennonite Boys League. By completing projects in the areas of home, community, and self the boys in the league can earn achievement ranks and merit badges. The leader's manual gives organizational and program information for adult leaders of the program. These books will be available from Mennonite Bookstores. Information on the boys league program may be had by writing to Milton Harder, 722 Main, Newton, Kan.

BAPTISMS

Community Church, Fresno, Calif., on May 26: Charles Hinz, Randy Schmidt.

Ebenezer Church, Pandora, Ohio, on July 7: Francine Diller, Pat Jones, Shirlene Sommer, Joyce Williams, Michael Allgire, Jim Basinger, Mark Spallinger, Mrs. David Burkholder, Mrs. Marlin Burkholder, Mrs. Marvin Garmatter.

Salem-Zion Church, Freeman, S. D., on June 2: Ila Friesen, Carol Mierau, Erna Schmidt, Candace Schrag, Ronald Burge, Loren Glanzer, Douglas Schrag.

United Church, Wolf Point, Mont., on June 16: Carolyn Heidner, Judy Heidner, Mrs. Bill Remmich; on July 7: Nina Buller, Molly Toavs.

Coaldale (Alta.) Church, on June 2: Marie Dueck, Evelyn Dyck, Ellie Klassen, Sarah Klassen, Petra Siebert, Ruth Unrah, David Martins, Leonard Siemens.

Comins (Mich.) Church, on July 18: Barry Shantz, Jerry Yoder, Donald Emig, Kathy Layman, Larry Yoder, Mrs. Clara Zenker and Mr. and Mrs. Dick Kauffman.

Seiling (Okla.) Church: Five young people were baptized in April.

DEATHS

Rudolph Boese, Bergthal Church, Pawnee Rock, Kan., born Sept. 7, 1887, and died July 19. His widow and one son survive.

Mrs. Helena A. Buller, First Church, Newton, Kan., born April 9, 1874, in South Russia, and died June 27.

John W. Ewert, Lehigh (Kan.) Church, born Dec. 27, 1875, and died July 13. His wife and two children survive.

Mrs. Mary Jane Hager, Comins (Mich.) Church, died July 10, at the age of 82.

Mrs. Katie Keil, Butterfield (Minn.) Church, born Mar. 20, 1880, in Austria, and died June 18.

Frank Mohr, West Swamp Church, Quakertown, Pa., born July 22, 1868, and died June 26.

David Neff, Wayland (Iowa) Church, died May 30 at the age of 29 in a car accident.

Warren Oberholtzer, West Swamp Church, Quakertown, Pa., born May 21, 1884, and died July 6.

Henry A. Wiebe, First Church, Paso Robles, Calif., born in Lysanderhoeh, Russia, on March 14, 1882, and died July 25. Five children survive.

Crus Oberholtzer, West Swamp Church, Quakertown, Pa., born on July 7, 1886, and died June 18.

Mrs. Norman Renner, Springfield Church, Pleasant Valley, Pa., born July 6, 1912, and died June 28. Her husband, one son, and one daughter survive.

Menno S. Rosenberger, West Swamp Church, Quakertown, Pa., born Mar. 6, 1877, and died June 5.

Mrs. Irvin Stahly, First Church, Nappanee, Ind., born Oct. 30, 1885, and died July 2. Her husband, one son, and one daughter survive.

Glen Howard Voth, First Church of Christian, Moundridge, Kan., born May 9, 1950, and died June 30.

Ella D. Fretz, a charter member of Grace Church, Lansdale, Pa., died on June 10, 1963.

Kathryn Leigh Froese was born Feb. 16, 1963, and died June 22. Her parents are Mr. and Mrs. K. Lyle Froese, Kansas City, Kan.

Peter N. Harder, Mt. Lake, Minn., was born Aug. 18, 1898 at Mt. Lake, and died June 19. He was a member of the First Church.

Albert Jantz, Rosthern, was born Sept. 30, 1906 and died June 11. He was a member of the Eigenheim congregation.

Melroy Loewen, Mt. Lake, Minn., was born Mar. 4, 1947, and died June 8.

Mrs. Mary Moyer, Frederick, Pa., was born July 2, 1924, and died June 18. She was a member of the Hereford Church, Bally, Pa.

Nick Schmidt, Tabor Church, Newton, Kan., was born Jan. 12, 1903, and died May 6.

Mrs. Sara Schroeder Janzen, Tabor Church, Newton, Kan., was born Nov. 12, 1878, and died June 28.

LETTERS

BLANKETS AND ART

Dear Editor: Received our *Mennonite* . . . today. I read it from cover to cover. Many articles have come along in the last year that I have answered, but only to myself or to my family. We have had *The Mennonite* for many years.

The August six number the editor made a remarkable remark. Permit me to quote it. "But art may reach as many people as blankets. . . ." I . . . cannot feature someone coming to our dwelling place, dirty, hungry and in need of clothing, that I should show that human being a pretty work of art and that would be satisfying. Or if I would have a plate of food standing and ask, which do you prefer? Which would sustain the world the longest? Or would you do as we read in James 2:15, 16? *Dora Sukau, 7735 Atlantic Blvd., Space 10, Caduhy, Calif.*

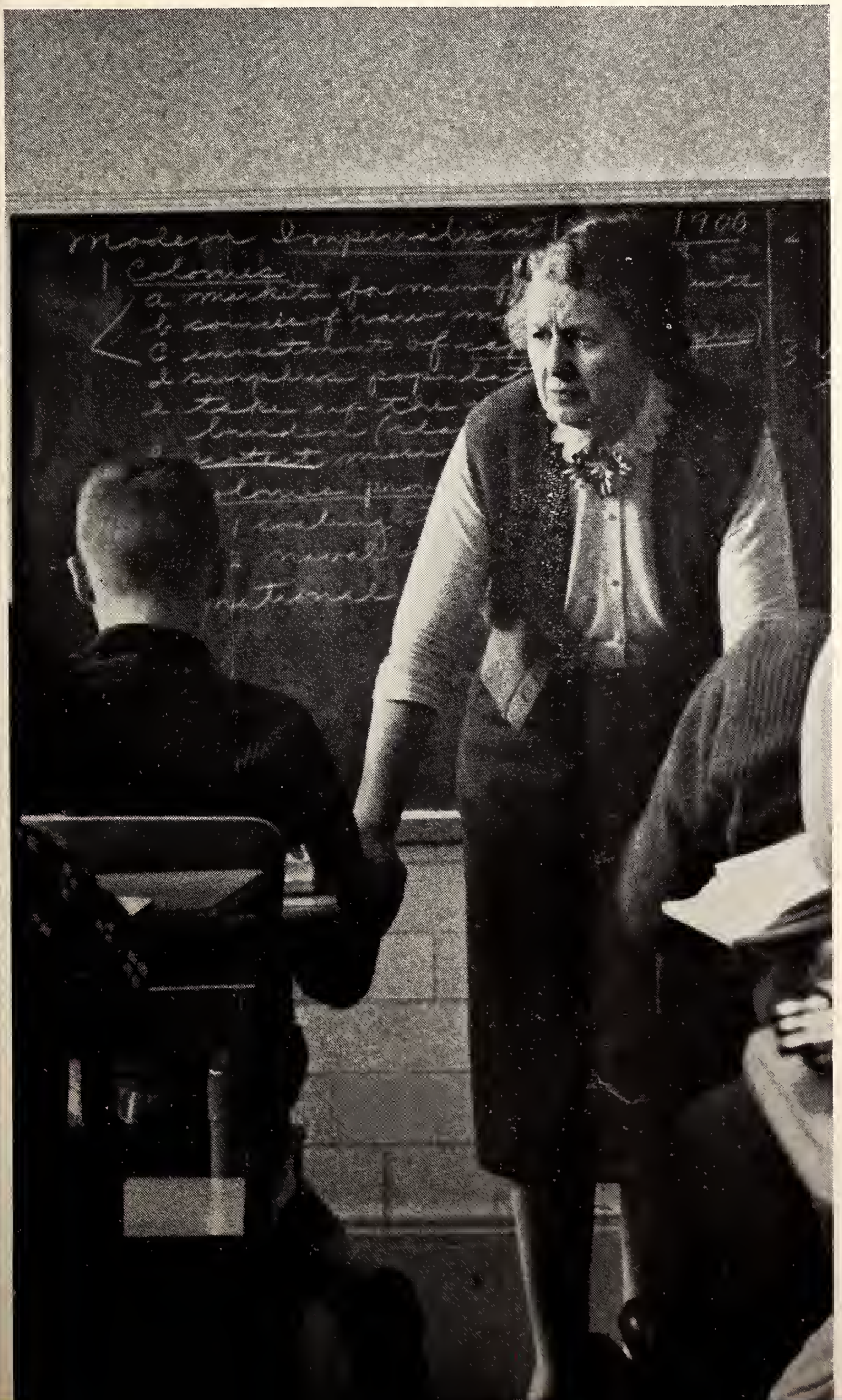
A WELCOME WITNESS

Dear Editor: I enjoy reading *The Mennonite* as it presents the whole counsel of God and witnesses to man's need of the whole being. A well-known radio pastor made a statement as follows: why feed men for many years and then send them to hell? This is not the message of James 2.

I only regret to report that for years our family was deprived of this paper by the church and its leaders where we worshiped. Is it possible to support and pray for our mission work when the brotherhood can't hear about it? Now we receive this Christian paper by way of another Mennonite church whose pastor and laymen further Christ's cause to which He has called them. It is more important than a daily paper in our home. *Kansas.*

YOUTH

Are Teachers Really Human?



BETWEEN THE INNOCENCE of babyhood and the conquest of the adult world lies a teacher. They are as ancient as Adam, as modern as television, and available in all sizes, male and female, from college-fresh twenty-two to experienced seventy-five years of age.

Teachers are found everywhere—in classrooms and cars, at football games, bowling, and after school. Little girls love them, little boys hate them, sophomores ignore them, older students tolerate them, and graduates appreciate them.

Nobody knows so much and is credited with knowing so little. Nobody else is a mind reader, prosecuting attorney, master of tactical warfare, counsel, bureau of information, and is still known as a slave driver supreme.

Teachers like neat papers, quiet Christmas cards, combed hair, lunch, and snack periods; clean blackboards, perfect attendance, rapt attention, and vacations. They don't like spit wads, nameless papers, tardy slips, low-slung pants, too much make-up, fire or earthquake drills, tight clothes, smart alecks, or chewing gum.

A teacher is happiest when everyone understands the lesson; saddest when there is a huge stack of smudgy tests to correct; slowest when the bell-to-go rings; fastest when not one is ready for the test, yet; nicest when you've just decided to hate him; and the most long-winded when keeping you after school.

God endowed teachers with many animal instincts for classroom survival. He gave them the slyness of a fox, the voice of a parrot, the memory of an elephant, the stubbornness of a mule, the quickness of a gazelle, the keen sight of an eagle, and the life span of a turtle.

Who else can cause more grief, embarrassment, irritation, and despair; be hated, ignored, knocked, gossiped about, yet seem so wonderfully sympathetic, and tolerant when the world is a mess and your self-confidence is tumbling?

Yes, teachers are nerve-racking nuisances, just taskmasters to be endured; but when commencement is over and it's time to face the world, we are thankful so much for the knowledge and understanding of the most influential and dedicated people in the world, teachers.

Gene Church Schulz

Tactics for Taming the Tough Teacher

DOES ANY TEACHER at your school seem determined to get your goat? Does one teacher "bug" you regardless of what you do?

As you have learned, there is no magic formula for getting along with other people. For a few it's easy to be friends with everyone they meet. The rest of us may have difficulty understanding and winning the friendship of everyone, teachers included. But being on good terms with them, although it may not help your grades, can certainly make your life a happier one.

As everyone knows, teachers like students who cooperate with them, pay attention in class, behave in a courteous manner, and turn in assignments on time.

Put yourself in the teacher's place. Would you be impressed with a student who didn't cooperate, wasn't attentive in class, or did poor or slipshod work?

Try to understand your teacher as a person. If he feels that you like and respect him, he is very apt to like you in return. And your attitude toward him can have an influence on your school work and actions in class.

You may not have thought of it this way, but teachers are like you in that some days they don't feel like coming to school. But as adults they must discipline themselves to do the job they're paid for. Students need such discipline, too.

Even though your teacher likes you as a person, he must also act toward you as only one member of the class. He shouldn't give you time or attention that rightfully belongs to others. So if you feel neglected, try to understand that his time must be spread among every member of the class.

You've been around long enough to realize, too, that teachers are not all cut from the same pattern. They are as different from each other as you are from your classmates. What goes with one teacher may be sudden death with another. Your bright saying may be welcome in one class and earn you demerits somewhere else.

If your teacher's explanation seems too fast or over your head, he'll appreciate your telling him. Only remember, he's a human being with feelings just like yours. Be tactful in explaning why his teaching isn't getting through to you.

If you feel you've done all these things and still can't seem to get "in" with one of your teachers, one of these tactics may help you improve the relationship.

Have a short conference with him (or her) before or after class and ask for help. Try to choose a time when he seems to be at his best and you are, too. A conference will give you both a chance to become better acquainted, and the problem may automatically solve itself.

Offer your assistance. Teachers have many outside responsibilities which take up their time, and students can help. Maybe you can prepare an exhibit for the bulletin board, run errands before school, erase blackboards, or help with other chores. Whatever job you undertake, be sure to show up on schedule and perform to the best of your ability.

You may want to ask another teacher what you have done to get off on the wrong foot. The answer may be that the difficult teacher has illness at home or other problems which make him act harshly at times.

If all else fails, cooperate completely and stay out of the teacher's way. Do everything he asks of you promptly and well and be careful not to make a nuisance of yourself with extra demands on his time.

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Charles M. Schulz, © 1961, by Warner Press, Inc.

"Could you hold the line for just a moment? I think I'm about to be hit on the head with my own shoe!"

Reedley Youth Service Project

This summer the youth group of First Church, Reedley, Calif., made up its own voluntary service unit and spent a week working in Hoopa, Calif. Our pastor, Roland Goering, gave us the idea. When he showed pictures of a similar project with the youth group of his former church in Halstead, Kan., we knew we wanted to do something like it.

Of course, the most necessary thing when undertaking a work project is money. We raised money in several ways. We cooked and served the annual Brotherhood banquet and kept all the profits from it. A pancake supper was tried next. We sold tickets for $1.25 per person and let the people eat as much as they wanted. We also served German sausage, peaches, and coffee. This brought the greatest amount of money for the least amount of effort.

Later we had a spaghetti dinner and a carwash. With a large church, members who care, and adequate publicity, money raising projects of this type are quite successful.

We chartered a bus to take us the five hundred miles to Hoopa. A pickup and a station wagon also came along. The thirty of us left early June 10.

Hoopa is in northern California, about 120 miles west of Redding. The location of our project was the Klamath-Trinity Hospital. This is a community hospital but Ken Peters, Glenn and Betty Fredrick, and formerly Merlin Schrock serve there through the MCC.

The girls slept in a shed and the boys and sponsors slept in tents. The nurses' quarters housed several of our members and also served as our kitchen. The picnic area served as our dining room.

The girls painted a shed, the nurses' quarters, a washroom, a small storage shed, a short fence, and the tables, benches, and swings in the picnic area. Some cleaned the unit house and others did some paper work in the hospital.

We boys spent most of our time clearing brush. We chopped small trees down, removed rotten stumps and unnecessary vegetation, and hauled it away in the pickup. There was considerable poison oak and we had our casualties! We also fixed the benches, the tables, and did other odd jobs. We even made one table and a short fence.

But all of our time wasn't spent working. We were the invited guests of the hospital for a picnic highlighted by roasted corn and a talk by one of the board members of the hospital.

We had a birthday party for Mrs. Goering, complete with cake, ice cream, gifts, and picture taking.

Ken Peters led us on a hike on a mountain road. We ended up singing songs, German ones at that.

The last evening included a talk by Mrs. Rickless, an Indian lady. She told us of the ways of her people, both past and present. She sang Indian songs, one of which we would have liked to learn. That was the "Money Song." You get up at four in the morning and sing this song for good luck.

Close by was the Trinity River in which we swam every day. It was cool but refreshing. Places were shallow enough to wade in but other places were deep. At these places five steps from shore put your head under water.

We also visited a veneer plant, toured the inside of the hospital, and just sat around talking.

Spiritually the whole week was rewarding. Each morning we took turns leading the devotions and in the evenings we had inspirationals given by various young people. The splendor of the countryside seemed to draw us nearer to God. The project was planned to be one that would help others. It helped us just as much we are sure. *Richard Friesen.*

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

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COVER

Workers in Düsseldorf, Germany, stoke the furnaces in a foundry for seamless steel tubes. "Unions and their insistence on safe jobs and conditions have improved factory work a hundredfold."

CONTRIBUTORS

Don Knipschield, 1112 East 6 St., Anderson, Ind., is an editor for the Church of God.

Paul F. Barkman is on a two-year leave of absence from the psychology department of Taylor University, Upland, Ind., doing an internship in child clinical psychology at the Reis-Davis Clinic in Los Angeles.

Bruce Cutler, a Quaker, served as a conscientious objector with the Friends Service Committee, in Mexico, El Salvador, and Texas. He now teaches at the University of Wichita.

Lewis Sprunger, Berne, Ind., won the Grand Award in the Junior Division of the Kodak High School Photo Contest with his photograph (detail on page 529) taken while a sophomore at Bern-French Township High School in 1960.

CREDITS

Cover, United Nations photo; 518, 520, Associated Press photo; 521, photo by Daniel J. Ransohoff; 529, Kodak High School Photo Awards; 529, from Viewpoints, published by Nebraska State Education Association. Used by permission. "The Moscow Museum" is from The Year of The Green Wave, copyright 1960, University of Nebraska Press, Lincoln.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan.

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Pork St., Paso Robles, Calif.

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EDITORIAL

Dean Rusk played a game of badminton with Nikita Khrushchev. He lost. What's wrong? Why can't the streamlined Secretary of State keep up with the portly Russian? Physical fitness, after all, is a keynote of the New Frontier. The members of the Cabinet exercise faithfully, we understand.

Proud Americans hang their heads in shame. First, Sputnik; now out-birded in badminton. We could slip through the slats of our rockers in remorse.

But, wait! There is a news leak from the Department of State. The New York *Times* reported on the meeting of Rusk and Khrushchev to explore future steps toward disarmament. The limited nuclear test ban treaty had just been finished by the foreign ministers of Britain, the United States, and Russia. President Kennedy has called the treaty "this hopeful step" to impose limits on the nuclear arms race. But it is only a first step. There is much to be done before the cold war turns to peace. Rusk discovered in his talks that the next steps will be hard ones. Before he left for home, Rusk met the Russian for a friendly game of badminton. Says the *Times* (Sunday, Aug. 11), "Mr. Rusk was reported to have lost, perhaps taking care to do so."

Losers always have their excuses. But perhaps it was a diplomatic loss. If so, it seems to us a smart move. It is a wise man who gives up unimportant pleasures to capture the highest prize. In the cold war there are things more important than national pride. We reach for life itself and for the lives of our children.

The fate of the nuclear test ban hangs in balance before the United States Senate. Will it approve? We hope it will give its endorsement. The treaty does not mean disarmament. We wish it did. It does not even mean an end to the arms race. Hopefully, it will slow it down.

The treaty can stop the pollution of the air that our grandchildren will breathe. The radiation already in the air from eighteen years of atomic explosions and tests will mark generations yet unborn. The American bombs in New Mexico and Japan started it all. Now, says Kennedy, the treaty is "an important opening wedge in our effort to 'get the genie back in the bottle.' "

An argument against the treaty says that it will weaken the defenses of the United States. We can see that a slowdown in military preparations is a matter of concern, if there was a real reason for arms in the first place. But we feel the risk of a continued buildup in arms is more serious than a cutback in the preparation for war. We agree with Secretary of Defense McNamara when he says, "The sheer multiplication of a nation's destructive nuclear capability does not necessarily produce a net increase in its security."

There is a further argument that says, "The Russians cannot be trusted." If they do not keep their agreements, why make them in the first place? We believe the Russians will keep any agreement that is in their own best interest. At the moment they agree that a ban of nuclear tests protects them more than it does us. We agree it does the same for every other nation. An agreement that benefits everyone is not too hard to keep. Thus we believe the Russians will keep the treaty as long as we keep it. There are risks in trusting the Russians. But the risks of distrusting them are much greater.

Yes, we give up some of our pride by agreeing to the test ban treaty. We admit that we can't do it alone. We need the cooperation of others to live on this troubled globe. But it is a sacrifice a strong man makes willingly.

Badminton, anyone?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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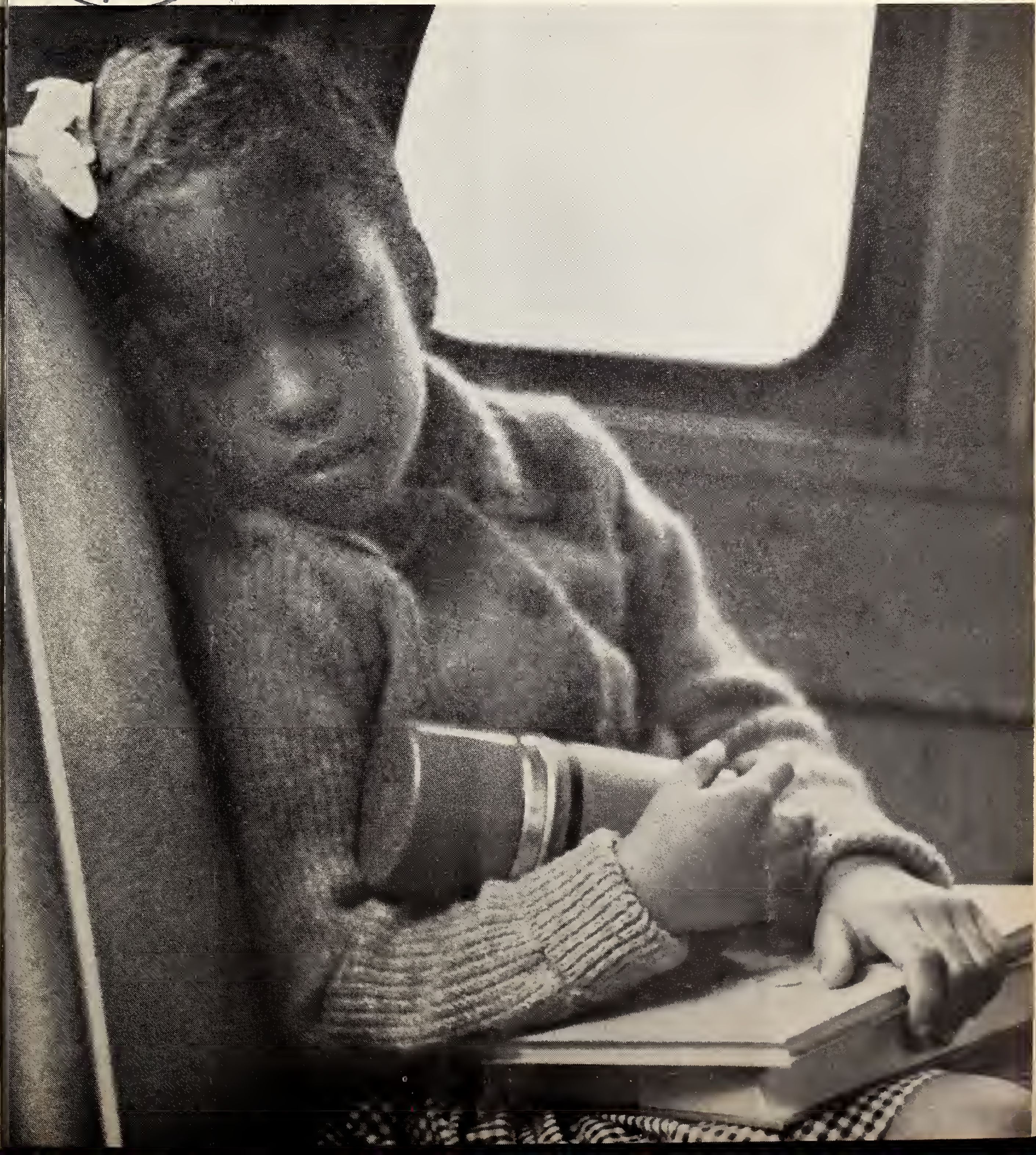

John D. Unruh, Jr., and Esko Loewen

IS THIS OUR

America is in the midst of a social ferment. Where are the Christians? What are they doing?

In 1959 the public schools in Prince Edward County, Va., closed their doors. This was done to evade court-ordered segregation. White citizens set up a private, segregated school system for the county's 1,200 white youngsters. They built a $250,000 twenty-eight classroom building. They are now adding a six room addition.

But for the 1,700 Negro children there have been no schools for the past four years. Though some have left the county to attend school, since 1959 sixty-one percent have had no formal schooling at all. Researchers report alarming results. In administering their tests they even had to show seven, eight, and nine-year-old children how to hold a pencil.

In recent testimony before a senate committee, Attorney General Robert Kennedy quoted a tourist guidebook. It showed that a traveling Negro can find overnight lodging in only one place in Montgomery, Ala. Nowhere at all in Danville, Va., can he find a place to sleep. A dog traveling with a white person is welcome to spend the night in at least five establishments in Montgomery and four in Danville.

These illustrations come from the South—but prejudice and discrimination have no boundaries. President Kennedy says that "the Negro baby born in America today has about one-half as much chance of completing high school as a white baby, born in the same place, on the same day; one-third as much chance of becoming a professional man; twice as much chance of becoming unemployed."

We have a real opportunity for making progress in American race relations. In the first place, the churches of America are seeing the sin of their segregated sanctuaries. They know they should have spoken more clearly against racial discrimination and for the brotherhood of all men. Many churches are now lending support and leadership to the civil rights movement. Several Mennonite conferences have adopted statements confessing our own past guilt and affirming our faith that in Christ all men are one.

Secondly, there is a social revolution under way in America. It can neither be stopped nor delayed. It is an opportunity for constructive action and change. A recent national survey showed that half of the nineteen million American Negroes would join a demonstration or go to jail for their cause—fuller integration into American society and the equality so long denied them. On July 31 the Assistant Attorney General of the United States reported that since the Birmingham riots this spring there have been 599 demonstrations in 169 cities in thirty-two states and the District

REVOLUTION?

f Columbia. And the demonstra- ons continue every day. The mass arch on Washington on August dramatizes the urgency of the oment.

Finally, 1963 is a time of oppor- nity because the great national ebate was started by the Presi- ent's civil rights proposals. These re the most comprehensive ever receive serious study by House nd Senate committees. A myriad f organizations are presently cen- ered in Washington lending their esources to the support on the ad- inistration's proposals.

What should Mennonites be do- ng as the winds of change begin to low against the blight of racial rejudice? We must not overlook he daily business, social, and rec- eational contacts we have with in- ividuals of other racial groups. ur churches have special oppor- nities, especially in urban areas. nother possible avenue of action is direct witness to government it- elf.

The question of witnessing to gov- rnment is a difficult one. Several tudy conferences have failed to re- olve the theological implications. evertheless, there is a growing eeling on the part of many Menno- ites that we should urge the gov- rnment to fulfill its responsibilities n a higher level.

With respect to civil rights, this ight mean that we encourage Con- ress to enact legislation to deal ith the present injustices of racial iscrimination. Laws will not solve ll problems, but they do provide ecessary guidelines. The Presi-

There is a social revolution under way in America. It can neither be stopped nor delayed. It is an opportunity for constructive action and change. . . . What should Mennonites be doing as the winds of change begin to blow against the blight of racial prejudice? We must not overlook the daily business, social, and recreational contacts we have with individuals of other racial groups. Our churches have special opportunities, especially in urban areas.

dent's proposals would insure progress in voter registration of all groups. They would make it possible for all persons to enjoy most public accommodations. Further progress in school desegregation would be possible. The President could withhold federal funds from projects where discrimination is practiced if the bill now being studied becomes law.

Because of concern about prejudice and discrimination, a delegation representing the General Conference Mennonite Church went to Washington. On August 8, Vern Preheim of the Board of Christian Service; John D. Unruh, Jr., a member of the Bluffton College faculty and a Mennonite Central Committee Peace Section representative; and Esko Loewen, a member of the Committee on Peace and Social Concerns, visited congressmen and senators. We sought to lay before them our concern as a church for fair legislation regardless of race. We cited our history, and our missions, relief, and church outreach to other races and nationalities. We referred to the statement on race the General Conference had adopted in 1959 and which we recently sent to every congressman and senator.

Our visits were cordial. The lawmakers reflected varying degrees of understanding and concern for the problem. One man—a half-Indian who had grown up on a reservation—was quite clear about the needs of minority groups in American society. Others felt the competitive political need for party prestige in civil rights legislation. Some showed a fine sense of statesmanship. They want to do for the Negro what is right.

We saw the complex problems these men face in writing this law. There is concern that the administrative branch of government does not become its own judicial agent. The question of infringing on the rights of private property is a point repeatedly raised by Southern congressmen. And then there are the personal relations of the legislators. "A good friend of mine who is southern and opposes civil rights legislation is committee chairman of the Committee on Indian Affairs. When I vote my conviction on civil rights there will be a strain in our relationship since it will be against his interest. Yet I need his support for good legislation for the Indian minority in which I am interested."

One senator, from a state in which there are many Mennonites, indicated that his mail was running two to one against civil rights legislation. He was of the conviction that this law needs to be passed in spite of his mail barometer. Our support is helpful to these men of conviction who face all kinds of pressure.

We need more personal encounters with our legislators. They are people; they seek to make wise decisions. We cannot criticize their action in a valid way unless we enter into their decision-making process by sharing our concerns with them. To do this we need to examine ourselves and our motives. We do not go as a pressure group demanding our way or a denial of our support at the next election. This may happen, but it is not the basis for conversation. Rather, we need to share our concern for the welfare of the national and world community.

We need, in addition, to be duly humble about our mission. The church's voice needs to be heard in legislative halls, but in perspective. The prime business of the church remains the gathering of the believing fellowship around the word of Christ. Those things that impede this central task need to be dealt with. One such impediment in our day is the lack of legal protection of the Negro and his status as a person.

Though the enactment of Kennedy's moderate proposals is quite obviously necessary, it is not at al likely. Southern congressmen and powerful lobbying groups are utilizing tactics of delay and have promised endless softening amendments and a filibuster in the Senate. Especially crucial to final passage wil be the votes of midwestern and western Republican senators and representatives. If and when a civi rights bill is passed, it is likely tha it will be a relatively weak bill—especially the public accommodations provisions.

Through letters and telegrams w can encourage our congressmen t support legislation which will hel provide full equality for the Negr and other minority races. (Representatives can be contacted at th House Office Building, Washington 25, D. C.; Senators at the Senat Office Building, Washington 25 D. C.)

Many legislators say that the have not heard from their constituents on this matter. One of the chie civil rights sponsors in the Senat did not receive a single letter fro a minister supporting civil right during the first two weeks of Jun when this issue was front pag news.

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Reinhard H. Vogt

EVANGELISM'S STUMBLINGBLOCK

We can't witness because we don't know what the Christian faith is all about.

DURING A RECENT one-year stay in Germany I found that there are many things about America which Europeans admire.

Most of all they admire our robust and practical spirit. An American is optimistic and generous. He has a method for everything.

At the same time Europeans feel that many Americans are unbelievably naive. Americans seemingly feel that differences between nations, and problems within individuals, are usually surface differences. They can easily be dealt with. An enemy can be changed through a friendly slap on the back, a neighborly chat, and a generous gift. A person can be changed through positive thinking or through a radical decision. In brief, Americans think that "conversion" is a sudden and relatively simple process, whether in nations or in individuals.

A German Christian once told me: "You in America have noticed our empty churches. You have rightly concluded that Christianity is in a dismal state in our country. However, you have wrongly decided that an obvious failure has no deep roots. In your zeal and optimism you have come to us with quick cures' and flashy answers. You work for quick conversions and mass change. You have failed to see the depth of our problem."

He went on: "Many of our people have seen their highest ideals being destroyed, twice in one lifetime. Everything that they felt was holy and worth giving their life for has turned to dust.

"In the midst of this disaster stands the church. It blessed so many of these vain efforts that it too has fallen in the dust. Surely God can raise it again. But it will be a long and hard road. The people mistrust our voice. They have been deluded too often. They are wary of gimmicks and emotional appeals. We as Christians will have to walk with them, showing them from day to day that in our love there is something permanent, powerful, and holy. This is the only way in which revival will come."

These remarks moved me. I think that this criticism must also be applied to our Christian efforts in America. We have failed in our own midst to be effective witnesses to the gospel.

One of the easiest things to do is to come up with new evangelistic methods. This appeals to our sense of the practical. There is something straightforward and decisive about "coffee-shop evangelism" and "visitation evangelism."

But I am convinced that little needs to be done consciously about methods if the basic conviction is there. If each one of us was firmly convinced that the Christian faith is worth sharing, that the Christian gospel is absolutely crucial for the life of each individual, then we *would* be witnesses to this gospel and we would spontaneously create the proper methods.

We have not failed in evangelistic methods. We have failed to appropriate the gospel for ourselves in such a way that we feel compelled to share it with others.

I see reasons why few Christians today feel motivated to witness.

First, we present the gospel as though it is primarily meant for emergencies or for a future life. As a result, the Christian faith seems to have little to say to the daily experiences of life.

We need to recapture the "worldliness" of the Christian faith. This is not easy, but it is crucial.

Second, we have to show our people that amidst the relativities of life, the Christian faith makes a distinct difference in our behavior and attitudes. Christianity *is* a "works religion" in the best sense of the word. Let's avoid those heresies which separate faith from works and tell us that the Christian is saved by faith alone. The best proof of Christianity is still in its works. Therefore, it is a deep part of our evangelistic task to spearhead movements of social justice and righteousness in our society. There is something devastating about the criticism which we often hear that "Christians are less concerned about justice and righteousness than non-Christians. Let's take this criticism seriously.

Third, we should work hard to make the Christian faith more intelligible to our people. One of the most frequent questions that I encounter in the church is this: "Why did Jesus *really* have to die?" These people do not want the old clichés. They find these meaningless. What they want is an honest appraisal of the faith, one that makes the faith meaningful to them.

Recently I spent a pleasant evening with a young Christian couple. The conversation drifted to the Christian faith. Suddenly the wife turned to me and said: "You know, I am not really sure why a person should believe in Christ. What difference does it really make?"

This was not a question of unbelief but a sincere expression of doubt. It is an expression which we should not condemn. We should work with it seriously.

Many persons in our churches have questions of this kind. One of our main evangelistic tasks lies in helping them.

Recently I have been asked to speak to different Christian groups. Often the topic suggested is: "What is Christianity?"

We face a tremendous challenge in our church. Let us create witnesses by helping our people to a new and more meaningful understanding of the Christian faith. Then they will be witnesses, whether we supply them with new methods or not.

NEWS

Paraguay Renames its President

Alfredo Stroessner has set a record for long life as president of Paraguay. From 1948 to 1954 six presidents were overthrown by military plots. In 1954 General Stroessner, son of a German immigrant, came to power. On August 15 he began his second full term as president.

The fifty-year-old leader was named in a controlled election in February. Stroessner's Colorado party was opposed by the Liberal party. The government has not allowed any major opposition party or newspaper to flourish. During the last two years there was some relaxation in these restrictions. Members of opposition parties are harassed if they involve themselves in poitics.

Stroessner has pushed through a broad program of public works. He boasts that since he came to power in 1954 an average of one school per week has been built. Also a source of pride is the Chaco road built with United States and Mennonite assistance. The road connects the capital, Asuncion, with the virgin lands being developed by Mennonite colonists.

Edward C. Burks, New York *Times* correspondent, notes that several years ago Filadelfia, a Mennonite settlement 270 miles from Asuncion was not even "labeled the end of the road." The road finally reached there in 1961.

"Now Filadelfia has an Esso gasoline station, four-times-a-week bus service to Asuncion, and a sprinkling of motor vehicles along with its horse-drawn buggies.

"A twenty-five-foot-wide dirt road being built across the Chaco by Williams Brothers of Tulsa, Okla., has moved far beyond Filadelfia toward its scheduled ending on the Bolivian border."

The same road is being extended eastward to the Brazilian border. These roads will reduce Paraguay and Asuncion's isolation from the rest of South America.

Paraguay is about the size of California. It has 1,800,000 people. Asuncion was founded 426 years ago. Until five years ago it had no municipal water system. A recent addition to the city has been a fourteen-story first-class hotel.

Stroessner's opponents accuse him of arbitrary arrests. The capital city abounds with well equipped police although there is no noticeable tension. The president, who has been considerate of the needs of the Mennonite colonists, points out that Paraguay's currency and cost of living have been quite stable in comparison to those of Argentina, Uruguay, and Brazil.

Editorializing on Stroessner's reelection, the New York *Times* said on August 16: "The Stroessner regime, whatever its guise, has been and will remain an old-fashioned one-man military dictatorship.

"It can be argued that Paraguay has never known anything else and cannot change in the foreseeable future. There is no solid basis for hope that if the Stroessner government were overthrown by the Liberals the situation would be any different. Nevertheless, the feudal, militaristic structure has been developing cracks. Economic and, especially, educational advances are creating more and more people who do not want to keep on living in the nineteenth century.

"General Stroessner has been an iron-handed dictator since he engineered an army coup in 1954. He has at least brought internal stability, although at a high price. Under its umbrella, the people of Paraguay are inching toward the twentieth century."

GERMAN ALTERNATIVE SERVICE

Nearly 23,000 men born between the years 1920-43 had applied to West Germany's Ministry of Labor and Social Affairs for conscientious objector status as of July 31, 1962. Of this number, 6,257 applicants had been officially recognized as COs and 10,317 were still waiting for their cases to appear before the examining boards.

One thousand and one of the recognized COs had already completed their alternative service and 561 were doing their service at the time of the report. The number of men from the birth years 1940 and 41 available for alternative service at that time was 1,360.

HURCHMEN MARCH ON CAPITAL

ore than 40,000 churchmen from
l parts of the United States were
xpected to converge on the nation's
ıpital August 28. They swelled par-
cipation in the March to Washing-
ın of civil rights organizations to
ıore than 100,000 persons. Individ-
al congregations and council of
hurches in many parts of the coun-
ry chartered planes and buses.

The purpose of the churchmen's
articipation in the March is "to
emonstrate our solidarity in sup-
ort of racial justice implemented
ırough civil rights legislation and
ı witness to the fact that this (the
acial crisis) is a national moral
sue and not a regional problem."
hus spoke Robert W. Spike, Na-
onal Council of Churches execu-
ve leading Protestant efforts in
ehalf of the March.

The National Council of Churches
alled for a Church Assembly in the
ation's capital to demonstrate
how deeply the conscience of the
merican people is troubled about
acial injustice." When the six leading civil rights groups reached agreement on sponsoring a "March on Washington for Jobs and Freedom" August 28, the Council joined "in sponsoring this massive witness to the nation's most important commitment—racial justice now," Spike said.

Main sponsors of the March on Washington—in addition to the national Protestant, Roman Catholic, and Jewish religious organizations—are the Congress of Racial Equality, the Southern Christian Leadership Conference, the Student Non-Violent Coordinating Committee, the Negro American Labor Council, the National Association for the Advancement of Colored People, the National Urban League, and important segments of the country's major labor unions.

One hundred thousand poeple were expected to move in one body from the Washington Monument to the Lincoln Memorial at noon on Aug. 28. Leaders of the civil rights movement were joined there by Congressmen and Senators who witnessed the major addresses to be given.

EVANGELICALS DISCUSS WAR

Thirty evangelicals discussed the topic "The Evangelical Christian and Modern War" at a Winona Lake, Ind., seminar on August 26-28.

The seminar, initiated by the MCC Peace Section, was arranged and planned by a seven-man ad hoc committee consisting of Kenneth Kantzer, Trinity Evangelical Divinity School; Lloyd Kalland, Gordon Divinity School; Vernon Grounds, Conservative Baptist Theological Seminary; Frank Farrell, *Christianity Today;* Arthur Glasser, China Inland Mission; and C. N. Hostetter, Jr., and Edgar Metzler, MCC Peace Section.

The program was divided into three areas: biblical perspectives, war and the Christian witness, and theological perspectives.

The thirty participants came primarily from evangelical colleges and seminaries, but there were also representatives from journals and other evangelical organizations.

The major part of the seminar costs will be covered by a grant from the Schowalter Foundation.

ALS IHRE ZEIT ERFÜLLT WAR
150 Jahre Bewährung in Russland

Als Ihre Zeit Erfüllt War portrays in photographs the life and work of Mennonites in Russia. The book concentrates on the one hundred and fifty year history of Mennonite settlements in South Russia. Pictures have been assembled from the families who have immigrated from Russia. The book has been edited by Walter Quiring, editor of **Der Bote** and now instructor at United College, Winnipeg. Designer of the book is Helen Bartel, Saskatoon. The book will be published on November 1. Its size will be ten by eleven inches. It will have 216 pages and 1,500 pictures on all phases of life in Mennonite Russia. Cost of the book after December 31 will be $9.95 in hard cover and $7.95 in soft cover. Pre-publication prices in effect until December 31 will be $8.95 and $6.95. Gift copies to be sent to persons in South America are available at one dollar less than the publication price. All orders should be sent to the Mennonite Bookstore, Rosthern, Sask. Quiring has edited two other picture books: "Im Schweisse Deines Angesichts" (about the Mennonites in Paraguay) and "Der Canadische Mennonit" (about the Mennonites in Canada). The latter book was also designed by Helen Bartel.

Mennonite Brethren Act on Race and Baptism

THE GOSPEL OF Christ should be preached to all men "irrespective of any national or race makeup." This was the gist of a resolution on race relations adopted in Winnipeg by the Mennonite Brethren in August.

More than two-thirds of the seven hundred word statement dealt with the availability of the gospel to all people. Delegates called on Mennonite Brethren congregations to "regard all persons regardless of race or ethnic origin . . . as individuals whom God would reach with the Gospel of His saving grace. . . ."

Congregations in communities undergoing racial transition were encouraged to stay and continue a ministry to the community. The purpose of this strategy is "so that the souls in those communities, regardless of race or ethnic grouping, may be won and served."

The closing paragraphs mentioned discrimination and social justice.

The first asked that "conference institutions, agencies and offices make no distinction based upon race or color, in their entrance requirements or employment policies."

The call to social action said "that since Christians are constrained to do justice and love mercy, we acknowledge our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination wherever it may exist, in community, city, state, nation, and the world."

The statement did not concede any involvement on behalf of the church or its members in acts of discrimination.

In another noteworthy action, the Winnipeg conference dealt with the problem of ecclesiastical discrimination. By a seven-to-three vote delegates approved a resolution to admit non-immersed believers to membership in Mennonite Brethren Churches.

The acceptance has qualifications. Local congregations may accept non-immersed persons but such members are not eligible for ordination and their membership cannot be transferred by letter.

The conference affirmed its belief that believers should "upon their personal request, be baptized by immersion." It added, "We recognize that the body of Jesus Christ is one and we fellowship with all truly born-again believers who follow Jesus Christ in obedience to the Word of God." This affirms fellowship between Christians in spite of mode of baptism.

But this point of view must be qualified in a specific denomination. "But we further recognize that a working fellowship always necessitates agreement on major issues of doctrine and ethics. This is especially true with respect to those who are called to teach and give guidance in the church."

The acceptance of non-immersed members was placed in a conditional context. It asked that "they will be baptized by immersion as soon as they receive such light through the Word and in fellowship with others who hold that conviction."

The United States Mennonite Brethren Conference met in Mountain Lake, Minn., several days before the Winnipeg session. Among actions taken was one to join with Canadian Mennonite Brethren to produce a joint hymnal.

The Tabor College *Bulletin* for September noted that 300 copies of the *Mennonite Hymnary* had been placed in the Tabor College chapel. Among designated gifts for this purpose was one from the hymnbook committee of the Mennonite Brethren Conference.

JOBS NEED PEOPLE

The church needs workers. Each day brings reports of jobs that need people. The following requests are from the Personnel Office, Mennonite Central Committee, Akron, Pa.

An editorial assistant is urgently needed for the Information Services department. This opening is available immediately. The duties of the editorial assistant are writing news releases, editing script writing, and preparing promotional materials such as folders, booklets, etc.

Secretaries will be needed in five offices between August and December. There are positions available in Menno Travel Service, Mennonite Mental Health Services, Foreign Relief and Services, Information Services, and Central Stenographic Service. A Canadian secretary is needed to assist the director in India.

Unit leaders are needed at Junior Village, Washington, D. C. This couple will have the opportunity to serve in custodial care, recreational leadership, and shopwork, in addition to unit leadership responsibility. At Boys Village near Smithville, Ohio, a home for thirty-six emotionally maladjusted boys, ages twelve to eighteen years, a matron is needed for the service unit.

A medical doctor is needed in Algeria to serve in the medical program. On the island of Timor in Indonesia a doctor is needed by January, 1964, to succeed Dr. Samuel Stover.

An elementary teacher is needed in Ontario's Ailsa Craig Boys Farm before the new school year opens.

Electricians are needed immediately to teach electricity. On the island of Crete, a man is needed at the Klaus-Richard School, a technical school where boys are taught basic mechanical and electrical skills. Another electrician is needed at Fernheim Colony in Paraguay.

Vocational training director is needed in East Algeria. He will plan and supervise the courses, teach elementary science (arithmetic, physics, and related subjects), try to relate to the appropriate Algerian educational institutions or to the department of education, and help Pax or European volunteer teachers to achieve maximum training and experience.

A Canadian Pax poultry man is needed in Calcutta. His duties will include helping in the refugee assistance program. Another poultryman is needed in Greece.

Volunteers for National Institutes of Health at Bethesda, Md., are needed to serve as normal control patients in its medical research program. Ten persons are needed to serve at this institution from September to Christmas, and ten more to serve from Christmas to spring. The volunteer may work in a "career opportunity" program in a laboratory or in other research.

A printer is needed in Congo to be in charge of mission press which publishes literature for one of Congo's main vernacular areas. The press publishes literature jointly for the Congo Inland Mission, the American Presbyterian Congo Mission, and the Westcott Mission, and is located at Leubo, Kasai Province, Congo. Its equipment includes two flatbed-cylinder presses, one 11 x 14' automatic Heidelberg press, one job press, font caster, Monotype caster, power cutter, automatic folder, powered by diesel-generated electricity. Contact Congo Inland Mission, 251 West Hively Ave., Elkhart, Ind.

MUSIC WORKSHOP

A Music in Worship Workshop for ministers and church musicians will be held at the Faith Church, Newton, Kan., on Monday, Sept. 23. Sessions begin at 4:30 p.m. and close at 9:15 p.m.

Speakers for the event are Vernon Neufeld, President of Bethel College, North Newton, Kan., and Orlando Schmidt, Professor of Church Music at Mennonite Biblical Seminary, Elkhart, Ind. Neufeld will present a paper on "What Is Worship as Viewed by the General Conference Mennonite Church?" and Schmidt's subject is "How Does Music Contribute to Worship?"

The workshop is being sponsored by the Mennonite Song Festival Society in cooperation with the Ministerial Committee of the Western District Conference.

TRAINEE SPONSORS NEEDED

Have you ever considered opening your home to a young person from another country? An opportunity is again being provided for American and Canadian Mennonites to enjoy the friendship of Christian young people from abroad. Fifty-one trainees arrived on August 15. Sponsors are still needed for ten girls who would like to work in a household taking care of children and doing housework.

A trainee spends one year in America, working half a year in one place and half a year in another place. The sponsor provides a home and work for the trainee and pays into the MCC trainee fund, from which transportation costs are paid. For further information write MCC, Akron, Pa.

INSTITUTIONS RECEIVE STATUS

The General Conference has added three names to its list of welfare institutions. The Executive Committee at its recent meeting recognized the Mennonite Home for the Aged, Frederick, Pa.; the Bethesda Home, and the Bethesda Hospital, Goessel, Kan., as affiliated institutions. Affiliation is through the Board of Christian Service.

The home at Frederick is owned by the Eastern District Conference, which is part of the General Conference. The Bethesda Home and Hospital were recognized as institutions of Mennonite character (inter-Mennonite).

Affiliation with the Board of Christian Service entitles them to whatever service the board renders in this area, whether that is by way of personnel recruitment or in keeping them informed of developments in geriatrics and hospital care.

NEW LEPROSY MYTHS

New myths about leprosy are just as harmful as the traditional ones. O. W. Hasselblad, M.D., president of American Leprosy Missions, says that myths have always been barriers to understanding leprosy.

The traditional myths—leprosy is unclean, a punishment for evil, highly contagious, inherited, though still believed by some people, have been pretty successfully dissipated, Hasselblad said. (See "Leprosy Misinterpreted," *The Mennonite,* Jan. 22.) "The real danger lies in the present day myths that are rapidly taking the place of the old ones."

First among the harmful new myths is the belief that the problem of leprosy has been solved, he pointed out. "Actually, in many countries of the world today leprosy is one of the major public health problems."

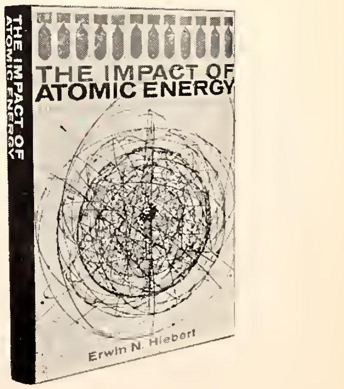
Many public health specialists working in Africa, he said, see leprosy as "one of the biggest and most complex of the many problems confronting the medical services in Africa today."

Of the fifteen million or more cases estimated by the World Health Organization as the total world incidence, fewer than five percent can be accommodated in existing institutions, Dr. Hasselblad said. "The vast majority are living in their own homes and probably not more than twenty percent are receiving treatment of any kind. He said the figure of twenty-five percent given for the number of leprosy patients with some degree of disability "is undoubtedly conservative because in many surveys anesthesia of hands and feet which constitute a severe disability is not recorded except when accompanied by deformity."

Another misleading myth said Hasselblad, is that the sulfone drugs are the answer to leprosy and all we have to do is hand out pills.

"The sad truth is that despite their effectiveness the sulfones are not the perfect answer. Action of the drug is slow. It may initiate or prolong leprosy reaction or cause undesirable side effects. The search is still on for a better remedy."

The Impact of Atomic Energy



The atom tells its history for the lay reader. Scientists, politicians, and religious leaders speak for and against disarmament. *By Erwin N. Hiebert.* $4.

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

CHURCH RECORD

CALENDAR

Conferences

Nov. 1-5—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

Central

Sept. 20 — Dedication, Oaklawn Psychiatric Center, Elkhart, Ind.

Sept. 28—Central Illinois Youth Rally, Meadows (Ill.) Church.

Oct. 3-Nov. 7—Fall Study Series, First Church, Bluffton, Ohio.

Oct. 13—Program of Sacred Music, Bethel Church, Pekin, Ill., Mr. and Mrs. John Purvis and children, guest soloists.

Oct. 7—Illinois Fall Women's Missionary Rally, Meadows (Illinois) Church.

Northern

Sept. 15—Harvest Festival, Bethel Church, Dresden, N. D., LuVerne Mulvhill, speaker.

Pacific

Sept. 13, 14—Church and Sunday School Leaders Retreat, Camp Pilgrim Pines, Yucaipa, Calif., sponsor, First Church, Upland, Calif.

Western

Sept. 9-15—Evangelistic Meetings, First Church of Garden Township, L. R. Amstutz speaker.

Sept. 15—Seventy-fifth anniversary celebration, First Church of Garden Township.

Sept. 23—Music in Worship Workshop, Faith Church, Newton, Kan., sponsored by Mennonite Song Festival Society.

Oct. 6—Harvest Mission Festival, Beatrice (Neb.) Church.

Oct. 6—Western District Conference Sunday School Convention, Tabor College Auditorium, Hillsboro, Kan.

Nov. 10-14—Spiritual Life Week, Beatrice (Neb.) Church, Walter Dyck, speaker.

WORKERS—SUMMER VS

Tina Braun, Rhineland, Sask.; North Battleford

Laura Brucke, Abbotsford, B. C.; Clearwater Lake Hospital

Edna Norma Dyck, Duck Lake, Sask.; Clearwater Lake Hospital

John Elias, Rosthern, Sask.; Students in Industry

Dolores Friesen, Rosthern, Sask.; Camp Belwood, Ont.

George Friesen, Coaldale, Alta.; North Battleford

Henry Friesen, Saskatoon, Sask.; Students in Industry

Walter Friesen, Manitou, Man.; Students in Industry

Herta Funk, Abbotsford, B. C.; Manitoba Sanatorium

Geraldine Heppner, Waldheim, Sask.; North Battleford

Elsie Hiebert, Hague, Sask.; North Battleford

Doug Hildebrand, Saskaoon, Sask.; Students in Industry

Martha Hildebrand, Winkler, Man.; Camp Belwood, Ont.

Ruby Isaak, Rosthern, Sask.; North Battleford

David Janzen, Newton, Kan.; Students in Industry

Janet Juhnke, McPherson, Kan.; Students in Industry

Janet Klassen, Carstairs, Alta.; North Battleford

Helen Krueger, Vancouver, B. C.; Manitoba Sanatorium

Anne Neudorf, Hague, Sask.; North Battleford

Alvin Poettcker, Vancouver, B. C.; Work Camp

Dennis Regier, Burnaby, B. C.; B. C. Work Camp

Marianne Regier, Watrous, Sask.; North Battleford

Eleanore Rempel, St. Anne, Man.; Manitoba Sanatorium

Elsie Marie Rempel, Hague, Sask.; Clearwater Lake Hospital

Hans Sawatzky, Calgary, Alta.; North Battleford

Lea Sawatzky, Medicine Hat, Alta.; North Battleford

Linda Marie Schellenberg, Kelowna, B. C.; The Manitoba School

Sigmund Schroeder, Abbotsford, B. C.; Grande Prairie

Beverly Thiessen, Aberdeen, Sask.; Camp Belwood, Ont.

Rosilyn Thiessen, Summerfield, Ill.; Silver Lake

Loretta Unger, Abbotsford, B. C.; Clearwater Lake Hospital

John Richard Unrau, Aldergrove, B. C.; Clearwater Lake Hospital

Peter George Woelk, Gouldtown, Sask.; Clearwater Lake Hospital

Joanne Zerger, McPherson, Kan.; Students in Industry

MINISTERS

August Ewert is now serving as pastor of Bethel Church, Marion, S. D. He had served the Fellowship Church at Macksburg, Iowa, for the past three years. Ralph Graber was the former pastor of Bethel Church.

Frank Ewert, pastor of Bethel Church, Dresden, N. D., is also serving the Swiss Church, Alsen, N. D., while they are without a minister. Herbert Dalke was formerly pastor of the Swiss Church.

Frank D. Huebert moved to the Saron Church, Orienta, Okla., the end of August. He served as pastor of the Bethel Church at Wolf Point, Mont., for six years.

Norman J. Schmidt became the minister of East Swamp Church, Quakertown, Pa., on Sept. 8. He had been serving Faith Memorial Church, Filer, Idaho.

Elmer Wall became minister of the Good Shepherd Church, Sioux Falls, S. D., in August. He has served a Mennonite church in Middlebury, Ind., and the Church of the Brethren, Middletown, Ohio.

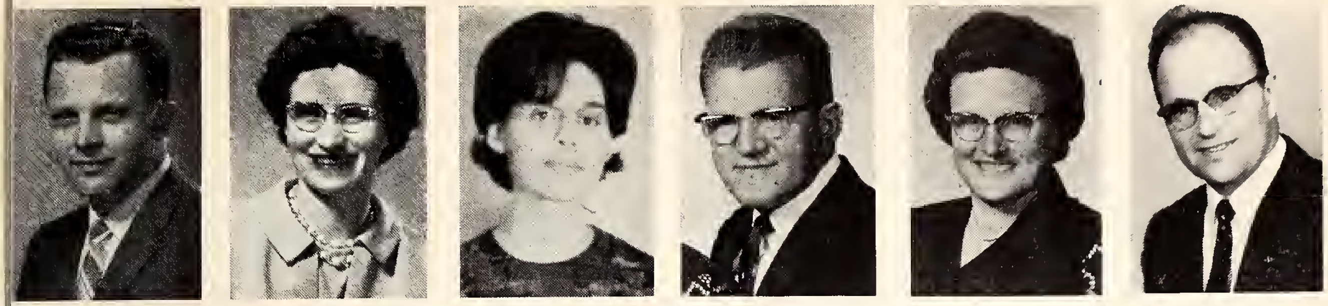
WORKERS

Menno and Esther Bergen and *Margaret Dueck* are taking a two-months Spanish course in Mexico City. Margaret went to Mexico under the Voluntary Service program of the Board of Christian Service in February this year. The Bergens are beginning their second term under the Board of Missions.

Henry and Tina Dirks and their five children sailed for the Congo on August 28. This is their first term of service. Henry was in the printing business in Virgil, Ont., and will serve at LECO Press in Leopoldville. The Congo Inland Mission is part owner of this press which serves all Protestant missions in the Congo.

Velma Enns and *Sharon Doerksen,* Bethel Church, Inman, Kan., spent six weeks teaching Bible school at the Rescue Mission, Wichita, Kan.

Robert and Ann Epp, Bethel Church, Inman, Kan., left Aug. 8 for 1-W service in Evanston, Ill.



Henry and Tina Dirks, Barbara Lehman, Vernon and Irena Sprunger (Workers); Frank D. Huebert (Ministers).

Vincent Harding, MCC Peace Section representative in the South will be a guest on the Mennonite Hour on Sunday, Sept. 22. He will be interviewed on the subject of race relations by David Augsburger of the Mennonite Hour staff.

Elda Hiebert, Elbing, Kan., and *Selma Unruh,* Hillsboro, Kan., were scheduled to sail for the Congo on July 24. Plans were changed and their sailing date was Aug. 28.

John Hiebert, Newton, Kan., became art director of *The Mennonite* with last week's issue. He follows Robert W. Regier who will do graduate study in art at the University of Illinois. Hiebert continues as a designer for Mennonite Press, North Newton, Kan., a post he has held for the last nine years. He is a native of Mountain Lake, Minn.

Barbara Lehman, Salem Church, Kidron, Ohio, has joined Information Services at MCC headquarters, Akron, Pa. She will become a layout artist.

Jacob Loewen, an anthropologist from Tabor College, Hillsboro, Kan., left July 11 for Paraguay to make a six month study of the Chaco Indians. Since September, 1961, an Indian settlement board has administered the program of resettlement of the 4,500 Indians who live near the Mennonite colonies. The need for Loewen's visit grew out of the board's concern for preserving the good traits of the Indians' way of life, rather than forcing them to adopt Mennonite patterns and culture. Upon completion of his study, Loewen will make recommendations to the board.

John and Elizabeth Miller, Zion Church, Souderton, Pa., have accepted a two year assignment in Atlanta, Ga. They will serve under the MCC-VS program.

Arnold and Lorene Nickel, First Church, Saskatoon, Sask., will serve a two year term at the Congo Inland Mission Hospital, Mukedi, Congo. Nickel is a doctor and will work through MCC.

Bernard Peters of British Columbia, Canada, joined the foreign language department at Bluffton (O.) College. He has been completing a doctoral program in German and linguistics at the University of Marburg, Germany, and will be the assistant professor of German.

Olus Schaaf was appointed assistant professor of education at Bluffton (Ohio) College. He recently retired as Superintendent of Schools of Garfield Heights, Ohio.

LaVerne Schirch is the new assistant professor of chemistry at Bluffton (Ohio) College. He received his doctorate at the University of Michigan in bio-chemistry and has been studying at the University of California at Berkeley.

Aaron and Elizabeth Smith, First Church, Newton, Kan., will be leaving soon for service under the West Indies Mission.

Kermit and Marilyn Nikkel, Alexanderwohl Church, Goessel, Kan., are serving a 1-W assignment at the Evanston (Ill.) Hospital.

Anne Penner reports from India that the price of rice is rising continually and it is getting increasingly more difficult to obtain. Rice is the staple food in Madhya Pradesh and many people are in need.

Kathryn Schmidt, Alexanderwohl Church, Goessel, Kan., left Sept. 6 for Europe where she will spend one year in the MCC American Trainee to Europe program.

Vernon and Irena Sprunger sailed for the Congo on Aug. 28. Vernon has served as executive secretary of the Congo Inland Mission in Elkhart, Ind., for the past four years. Prior to this he spent twenty-eight years in the Congo. Irena has spent ten years in the Congo. During her furlough she was editor of the *Congo Missionary Messenger.*

GIFTS

An unrestricted grant of $1000 from the United States Steel Foundation, Inc., has been given to Bethel College, North Newton, Kan. Bethel is one of thirteen Kansas colleges receiving the grant.

A $1500 grant has been received by the Board of Christian Service from the Schowalter Foundation for the promotion of peace. The money will be used in two projects. Peace teams will be sent out to churches to conduct seminars. The second project is the publication of more peace literature.

BAPTISM

First Church, Halstead, Kan., on June 2: Kenneth Ewy, Karen Keller, Timothy Nightengale, Rita Ortman, Robert Quiring, Marlene Regier, Kirby Stucky, Michael Westerman, Albert Wiens.

MARRIAGES

Linda Jeanne Blacksmith, Presbyterian Church, Donnellson, Iowa, to *Dean M. Krebill,* Zion Church, Donnellson, Iowa, on Aug. 3.

Patricia Claassen and *Gene Allen Penner,* both of First Church, Beatrice, Neb.

Ann Doerksen to *Robert Epp,* both of Bethel Church, Inman, July 28.

Nancy Elder, Wayland (Iowa) Church and *Wendell Olson,* Denver, Iowa, on Aug. 6.

Jack Elias, Bethel Church, Winnipeg, Man., and *Elizabeth Wiebe,* Springstein (Man.) Church, July 3.

Virgil Epp, Zion Church, Elbing, Kan., to *Nadine Nikkel,* Alexanderwohl Church, Goessel, Kan., July 28.

Richard Fast, Bethel College Church, North Newton, Kan., to *Joyce Ewing,* Zion Lutheran Church, Newton, Kan., on July 26.

Lowell Goering, Eden Church, Moundridge, Kan., to *Judy Schmidt,* Hoffnungsau Church, Inman, Kan., on August 11.

Darleen Goosen, Bethesda Church, Marion, S. D., to *Vernon Ortman*, Mennonite Brethren Church, Dolton, S. D., on August 2.

Edward Harder and *Irmgard Dyck*, both of Springstein (Man.) Church, on July 19.

Kathryn Henss, Wayland (Iowa) Church and *Stanley Meyer*, member of Sugarcreek (Ohio) Church, on Aug. 25.

Harold Isaak, Springstein (Man.) Church, Springstein, and *Elizabeth Penner*, Whitewater, Man., June 15.

Twila Kay Klaassen, Eden Church, Moundridge, Kan., to *Harold Gene Gerrey*, First Baptist, Hutchinson, Kan., on Aug. 11.

Sandra Kay Kindred, Eminence Christian Church, Atlanta, Ill., to *W. James Litwiller*, Boynton Church, Hopedale, Ill., on Aug. 4.

Daniel Koehler, Springfield Church, Pleasant Valley, Pa., to *Patricia Deard*, Lutheran Church, Almont, Pa., on July 27.

Janice Linsenmeyer and *John Blosser*, both of Beatrice (Neb.) Church, on Aug. 16.

Helen Ruth Miller, First Church, Hutchinson, Kan., to *Robert Friesen*, Hutchinson, Kan., on Aug. 4.

Doris Diane Penner, Bethel Church, Dresden, N. D., and *Vernon Clark*, Jamestown, N. D., June 18.

Marilyn Penner and *Richard Epp*, both of First Church, Beatrice, Neb.

Marlin Lou Ratzlaff, Alexanderwohl Church, Goessel, Kan., and *Anita Louise Shurtleff*, Baptist Church, Lakewood, Colo., on Aug. 24.

Mary Ratzlaff, Friedensberg Church, Avon, S. D., to *Lonnie Waltner*, Salem Church, Freeman, S. D., on July 26.

Melvin Ratzlaff, Good Shepherd Church, Sioux Falls, S. D., and *Catherine Locke*, Zion Lutheran Church, Garretson, S. D., on June 8.

Paula Ann Ratzlaff, Burrton (Kan.) Church to *Kenneth Jack Goering*, Eden Church, Moundridge, Kan., on July 27.

Charles Regier, First Church, Clinton, Okla., to *Carol Zielke*, E.M. B. Church, Meade, Kan.

Jerold Regier, First Church, Hutchinson, Kan., to *Bonnie Wiens*, Hutchinson, Kan., on Aug. 2.

Esther Lois Schmidt, Bethel College Church, North Newton, Kan., to *Edward M. Springer*, Methodist Church, Newton, Kan., on July 28.

Gerald Schrag, Eden Church, Moundridge, Kan., to *Evelyn Claassen*, First Church, Beatrice, Neb., on Aug. 5.

Delano Dean Stucky, Eden Church, Moundridge, Kan., to *Rozan Kay*, Free Methodist Church, McPherson, Kan., on Aug. 10.

Marlene Jo Stucky, First Church, McPherson, Kan., to *Darrell Lee Waite*, Wichita, Kan., on June 16.

Evelyn Stucky, Zion Church, Elbing, Kan., to *Harvey Pankratz*, Alexanderwohl Church, Goessel, Kan., on July 20.

Robert E. Unruh, Bethel College Church, North Newton, Kan., to *Barbara Sue Swim*, First Baptist Church, Newton, Kan., on July 27.

Evelyn Wiebe, Beatrice (Neb.) Church, and *Wilburn Dillon*, Methodist Church, Newton, Kan.

Nancy Heiks and *Robert Suter*, First Church, Bluffton, Ohio, Aug. 25.

LETTERS

REVIVAL TRUTH

To the Editor: Thank you for Pastor Roy L. Laurin's article "Revival Is Not the Answer" (Aug. 20). He has given us *very* much to think about. And it is such an uncomfortable truth! We dread to face it, I believe, because we hate to change our ways even when we know that we should change some.

For some time I have felt that our efforts in time, prayer, money, et cetera, are so channeled in the direction of mass evangelism that we forget unknown and lesser servants of God . . . "average" preachers, Sunday school teachers, deacons, organists, librarians, janitors, et cetera. Consequently, our interests are in the "spectacular" rather than in the "ordinary." With this background, how can God bless us in the way that we should be blessed?

Everek R. Storms has also challenged us. May we heed his warnings and take them as coming from God. *Paul Liechty, 265 Buckeye St., Berne, Ind.*

REVIVAL SLANDER

To the Editor: The splendid editorial by Everek R. Storms [Aug. 20] deserves much commendation. Each tendency that he portrays hits home with amazing accuracy when one reads the editorial in a spirit of true self-analysis. It certainly behooves us to take greater care on how we live and what values we cherish, that they be values with eternal worth, and not just empty and broken cisterns.

On the other hand, the article by Roy L. Laurin "Revival is Not the Answer," is a clear case of blowing out the other man's candle, in order to let our own shine brighter.

We of the General Conference are extremely weak in our evangelistic effort, and would do well to learn from those who have done great things for God within the context of "revivals," rather than to discredit their efforts. Merely because we are too complacent or too "respectable" to resort to such "unorthodox methods as revival meetings, is no reason why we should heap slander or ridicule on those who use these methods that "they might by all means save some." *John D. Wiebe, Rt. 1, Beatrice, Neb.*

DRUG SURPRISE

Dear Sir: I am appalled at the lack of responsibility shown by *The Mennonite* in allowing an article such as "Drugs in Religious Feeling" [Aug. 20] to be printed. Those of us who have worked among the Indians know that the use of one of the drugs mentioned leads only to depravity and insanity.

While I agree with the main premise in another article in the same issue, "Revival is not the Answer," I am astonished that you would score one at least convention-sanctioned method of heightening religious feeling, and then give at least tacit approval to a highly dubious form of getting similar results.

Mennonites have a message for a drug-crazed and troubled world. Let's not muddle it by giving approval to esoteric methods. *Inez Unruh, Box 483, Chinle, Ariz.*

Charles Ludwig

Never, Never, Never!

la Scudder celebrating her eighty-sev-nth birthday at her hospital in India.

THE TEEN-AGE SINGLES champion, daughter of an Indian doctor, frowned when she drew her opponent at the tournament in Vellore. She liked a good game of tennis, one which took all her skill to win. But her opponent? Dr. Ida Scudder, an old maid American missionary crowing seventy!

"I drew a grannie," she grumbled to her mother.

When the mother repeated the remark to Ida, the famous founder of the Vellore Hospital in South India replied, "I'll teach her to grannie me!"

White-haired Ida had a wicked serve and a habit of smashing a curve ball just over the net and into the opposite corner from her opponent. There were times the ball didn't even bounce, and her accuracy was pinpoint sharp.

The game was pure slaughter. Fifteen love; thirty love; forty love; game. Fifteen love; thirty love; forty love; game. The doctor's daughter didn't have a chance. Ida won every game of the two sets. And you can be very sure that this older lady felt a great deal of satisfaction when she went up to the net and shook the former champion's hand. However, Dr. Ida's greatest satisfaction in life did not come from winning tennis matches. She was used to that. Her greatest satisfaction came from having given her life to the cause of Christ in India. She felt profoundly thankful that God used her to establish the vast network of healing stations that spread out to a radius of fifty miles and that minister to almost a quarter of a million people yearly.

This huge healing center includes roadside dispensaries, branch hospitals, a leper camp, a mental health center, a medical college, and a host of other things. It is the largest medical enterprise in all of Asia, and it is supported by forty denominations.

God worked great miracles through Dr. Ida, and all of Asia is thankful. But Ida almost missed all these blessings, and the reason is quite simple. When Ida Scudder was a teen-ager she was stubborn. Very stubborn. She knew what she wanted to do, and no one was going to stop her—not even God.

Being a missionary's daughter in the late 1800's was no fun, and Ida knew all about it. In those days there were no suitable schools for American children on the field, and this meant that parents were forced to leave their young ones in America or England for long periods of time.

Ida never forgot the time when as a fourteen-year-old she parted in Chicago from her India-bound mother. Those who were to care for her refused to let her see her parents off at the station. In desperation she had flung her arms around her mother's neck and refused to let go. Force had to be used, and as her parents rattled away in their carriage, she rushed upstairs to spend the night sobbing in her mother's pillow.

Her nerves shattered, she locked her room and refused to eat. When a plate of food was pushed into the room, she threw it out the window. For this last act she was severely punished and deep wounds were made in her heart that only the grace of God could remove.

Besides all this, there was the pain of growing up with other girls whose outlook on life could not be as broad as hers, for many of them had never been out of the country where they were born. Moreover, they were always tantalizing her with questions about India—a country she wanted to forget as hurriedly as possible.

One of her pet hates was the fact that her friends could not get through their thick skulls the simple truth that she was not—definitely not—going to India as a missionary. "Oh, you'll change your mind," they'd answer with a knowing smile. "Anyone who is a Scudder just has to be a missionary to India!" Even her parents felt that the only thing that stood between their daughter and India was her schooling. With great confidence her mother wrote, "I bought a little organ in New York. It will serve for you to use, Ida, when you come. . . . Do keep

YOUTH

up your piano practice, darling. Music is such a help on the mission field."

Ida was proud of what the Scudders had done for India. Thoughts of their faithfulness gave her courage to adjust to America and to keep at her studies. Nevertheless, she insisted that she was one Scudder who was going to remain in the United States. And this she proclaimed at the slightest provocation.

Her grandfather, John Scudder, had been a successful New York doctor. One day in 1819 he chanced to read a pamphlet that described India's need. He was so moved he gave up his practice and sailed for Ceylon with his wife, Harriet, and two-year-old child. The child died on the six-month-long voyage and was buried in Calcutta. Two more children were born in the next eighteen months, and they also died. But in spite of this discouraging beginning, they had ten more children, eight of them sons. All of these sons, with the exception of the one who died while he was studying for the ministry, became missionaries to India.

Dr. John Scudder II, Ida's father, was the youngest of these seven brothers. Altogether, these remarkable Scudders had given nearly one thousand years of their lives to missionary work in India. Quite an achievement!

One night, shortly after she had been graduated from a ladies' seminary in Northfield, Mass., Ida received a cable from India. Her fingers trembled as she ripped it open. Then her heart sank, for she read, "COME IMMEDIATELY. YOUR MOTHER ILL AND NEEDS YOU."

When her friend "Spook" heard about it, she said, "Oh, you'll go to India, Pussy Willow, and be a missionary like all of the rest of your precious Scudders. We'll never see you again."

"I will not!" replied Ida, stamping her foot in terrible fury. "Don't you ever say I will because I won't. Never, never, *never!*"

But as Ida considered the cablegram, she knew that she should go and see her mother. This was her duty.

With her lips repeating that she would never, under any circumstances, serve in India, she boarded the *City of Berlin* and sailed for India. The date was July 30, 1890.

As she watched the cool phosphorus gleam in the water behind the ship as it tossed along, she hoped that India would be different than it was when she was a child. She could never forget the horrors of those days, and especially the time her parents helped feed the masses during one of the terrible famines. The history books said that 5,250,000 people perished at that time. But to Ida, the zeros in those figures were not just cold statistics. To her they were long pushing lines of empty mouths. She tried to forget the memory, but she couldn't. She thought of it every night, even as she thought of the children she had seen lying dead and unattended in the streets.

Ida was a great help to her mother. She planned the meals, helped her mother in the schools, and worked with the children. Sometimes she found her eyes resting on the little Hindu girls with their gold-thread saris, bright earrings, and raven hair. But whenever she did so, she said to herself, "Look out, Ida. You can't fall in love with these people even though they are so sweet."

Ida took special pains to guard her heart. She surrounded it with the dreadful horrors of long ago, and when she saw something that was really appealing, she framed it with these horrors.

She was *not* going to be a missionary! Never, never, *never!*

Then one night a tall Brahmin stood at the door. "What is it?" asked Ida, as she studied the troubled man's face from the glow of the lantern.

"I desperately need your help," replied the twice-born Hindu in crisp, cultured tones. "My wife, a young girl of only fourteen, is dying in childbirth. The barber woman can do nothing for her and says she must die. And she is such a lovely girl. I heard that you came from America to help—"

"Oh, it's my father that you want," replied Ida. "He's the doctor."

"What! Take a man into my house to care for my wife? That's impossible! No other man but members of the family have ever seen her face. It's better that she should die!"

Ida followed his form as it disappeared into the shadows. She wished she could help, but she knew nothing of obstetrics. It was too bad.

Sometime later that evening there was another knock at the door. Ida hoped that it was the Brahmin, that he had changed his mind, that he would allow her to call her father in the study next door. She was confident that he could save her life. He was a man of great skill. But she was mistaken. The man before her was a follower of the Prophet.

"Salaam, Madam. May Allah give you peace."

"What can I do for you?"

"My wife has had other children. They were born without difficulty. But this one does not come. The only one who is helping her is an ignorant, untrained woman. I am afraid she is dying. Will you come?"

"Let me call my father. He has delivered many babies. He will help.

Dr. Ida preparing to operate. This was taken in 1910 in Vellore.

Graduation ceremonies at Dr. Scudder's nursing school in Vellore.

He will save her life."

"Madam," replied the man as he adjusted his turban, "you do not understand our customs. Only men of the immediate family can enter a woman's apartment."

"But I can't help you. I've no training. I'm not even a nurse. Let me call my father. He's in the next room."

"Then my wife must die," replied the man sadly. "It is the will of Allah."

Ida returned to her room blinded by tears. Oh, if she could only help! A lump clogged in her throat. Then there was another call at the door.

She hurried from her room. Maybe the follower of Muhammad had thought it over and returned. Or maybe — wonderful thought — both men had returned. But again she was mistaken.

The man who faced her on the porch was the father of one of her pupils in the Hindu Girls' School. He was a member of the Mudaliar caste.

"Is Kamala ill?" asked Ida, thinking of the dark-eyed girl about her age.

"It's my wife. She much sick—very sick." Suddenly, impulsively, he prostrated himself on the floor with his hands at her feet. "Will you come?"

"Let me call my father," replied Ida, her lips hot and dry and a hollow feeling in her stomach. "He's the doctor. Maybe he can save her life."

The man refused. It was against his religion for another man to see his wife.

Ida went sobbing into her father's room and told him about it. "But don't cry, Ida. There's nothing you can do. Wise people learn to forget, and this you must do."

Ida returned to her room. But she did not sleep. Instead, she wrestled with herself. She felt the call of America with its glamor. She felt the call of India. She knew the sacrifice that was involved. It was a long, hard, emotional battle.

The next morning she sent a servant to investigate. All three of the women had died. She ran to the street and watched the Hindu funeral procession. She watched it as it followed the old path to the burning place by the river. Then her eyes caught the bright cloth on the bier. She thought of the pile of sandalwood that would soon go up in flames, and she remembered that the girl was only fourteen.

Suddenly she could see no more. The tears she wiped away were followed by more tears. She felt like Jeremiah.

Returning to her room, she washed her face and straightened her hair. Then she went into her parents' bedroom-study. As they lifted their eyes from their work, she said quietly, "I'm going to America and study to be a doctor, so that I can come back here and help the women of India."

Christ had won the battle, and today the entire world is thankful!

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COVER

Segregation keeps this girl from attending a school in her community. The long journey each day to a school many miles away brings fatigue.

CONTRIBUTORS

John D. Unruh, Jr., an instructor at Bluffton College, Bluffton, Ohio, was a special representative for the Mennonite Central Committee's Peace Section during the summer.

Esko Loewen, North Newton, Kan., is dean of students at Bethel College and a member of the Board of Christian Service.

Reinhard H. Vogt, 17 Westgate, Winnipeg 1, is the assistant pastor of the First Church there, and is a member of the General Conference's Committee on Evangelism.

Charles Ludwig lives at 7217 East 30th, Tucson, Ariz.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan.

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

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EDITORIAL

Joseph Sitler, a Chicago Lutheran theologian, said, "There are many signs that the theological roof is about to fall in." He set the date within ten years.

That was two years ago. That means we have only eight years to go. More than likely the ten years have passed in two. It happened on August 28. The March on Washington for Jobs and Freedom was the rooftree coming down on the heads of those immune to plaster dust.

For the world is going through change. No. Change is hardly the word. Convulsion is more like it.

We will see more happen in the next ten years than used to happen in a century. Wasn't this the experience of the last ten?

And is the church ready? Yes and no. It depends on the direction we face.

No, if we spend more time facing inward than outward. This seems to be our danger. We are overwhelmed with our historical infatuations. We spend a lot of time answering questions nobody is asking. The Vatican Council last year was absorbed in a debate on the place of Joseph in Catholic piety. Said one Roman Catholic, "Here we are arguing about Saint Joseph, when over half the world hasn't heard about Jesus Christ."

Exactly. Let's add to this our debates on modes of baptism. A great user of time is dividing Christians into various brands—liberals, fundamentalists, modernists, evangelicals, orthodox, conservatives, plus all too many prefixes and suffixes. It may be a mediocre party game but it doesn't put much balm on the world's wounds. It has nothing to do with the Great Commission.

Yes, if we are ready to let the Holy Spirit take hold of us. Most Protestants have been fascinated with the Vatican Council. (The second session under a second pope begins this month.) The yeast of the Holy Spirit is moving in a hard lump of dough. Karl Barth, master theologian of Europe plus the world and assorted provinces, warns Protestants from becoming charmed by the Vatican Council. Unless Protestants open themselves up to the Holy Spirit, He may work only though the Catholic Church and pass the Protestants by. Double exactly.

And how can we make the Holy Spirit work? Nothing less than radical openness to the Word of God. This means faith which is obedience. It means a commitment to learning and growth which goes beyond self-preservation. (Our efforts to preserve our traditions and an imagined purity can get in the way of our obedience.)

It is not clear what the next years will bring. The last few months have been startling enough. We are obviously in for more of the same.

THE MENNONITE

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LIBRARY

OUT OF THE CHURCH-INTO THE WORLD

Paul R. Carlson

Judson Memorial Church stands at the south end of Washington Square. This is in the heart of New York City's famous Greenwich Village.

The village is still the haunt of bearded artists, "beat" poets, and aspiring actresses. It also draws narcotic addicts and alcoholics. New York University and modern apartment buildings have attracted students and the families of Wall Street lawyers. All live within a few blocks of one another.

Not too long ago Judson Memorial was a dying church in a changing area. But that day is past thanks to the leadership of two young enterprising pastors.

The present minister is Texas-bred Howard Russell Moody. He believes that religion should be just as effective in the street as in the pulpit.

"If the church of Jesus Christ passes by on the other side of the street and fails to stop and help bind the wounds and hurts of our divided community," he says, "then it is not worthy to bear the name of Him who took the form of a servant and ministered to those in need."

The actions of his congregation support Howard Moody's words. For more than a decade, Judson Memorial has been changing "the public image of the church from irrelevant stuffiness to an acute, sensitive involvement in modern life." It does so in many ways.

Judson's barnlike gymnasium and club center provide a place where rootless boys from New York's asphalt jungle are welcome without question. Its coeducational, interracial, and international student house provides a home for thirty young people attending New York University and the New School for Social Research. Its Village Aid and Service Center offers assistance to those addicted to drugs. It has also established an art gallery. It has sought to take seriously the work of writers who live in the community.

Political leaders, narcotics pushers and slumlords have discovered that members of the church can be stiff opponents as they drive to uplift the moral and social climate of the village. Howard Moody himself is chairman of the Citizens Emergency Committee, a watchdog group.

Judson Memorial is just one of many churches that has re-examined the meaning of evangelism. It has come to the conclusion that the church must enter into all aspects of community life if it is to make

Howard Moody and a former associate, Bud Scott, on the street in front of Judson Memorial Church. "Since Christ is the living Lord, He was on those streets. I did not have to introduce Him because He was there in spirit."

s witness effective. This same eed was mentioned by Theodore O. Vedel in an address at Evanston, l., in 1954.

"Every chiselled stone in our othic shrines, every carving on ur pews, every cushioned parish hurch stands under judgment if it not serving the apostolic calling f the Church—a Church on mission ent," he told delegates at the Second Assembly of the World Council f Churches. Wedel is chairman of he department on evangelism.

"Within the churches," he continued, "[the outsider] often sees the ame competitive success-worship hat he meets in business—the commercialized bazaar, the fashionable wedding, the treadmill of guilds and ommittees—not a true evangelistic hurch, humble in the knowledge hat it acts only as steward of a message that belongs to all men."

So it was that the Evanston assembly challenged the churches to nter into a bold encounter with the world about them. The report said: The church must break out of its solation and introversion, meeting he individual where he is with the ompassion and comprehension of Christ. While this initial demand applies to all evangelism, it is particularly relevant to workers and intellectuals, many of whom are conspicuously outside the life of the hurch. No social group lies outside he orbit of the compassion of Christ."

Evangelistic efforts often are important because they have not been mbodied in works of service, compassion and identification. "It is not nough for the Church to speak out f its security. Following our incarnate and crucified Lord, we must ve in such identification with man, with his sin, his hopes and fears, is misery and needs, that we become his brother and can witness rom his place and condition to God's love for him.

"Those outside the church," he dded, "make little distinction beween faith and works."

Hans J. Margull, executive secretary of the department on evangelism, learned the truth of this tatement while still serving as a ecturer in missions and ecumenics t the University of Hamburg.

Looking at the faces of those who walked the streets of this important German port city, Margull was struck. A Christian witness must be made to these people, the majority of whom were completely outside the life of the Church.

Dock Workers

"Since Christ is the living Lord, He was on those streets," Margull said. "I did not have to introduce Him because He was there in spirit. My obligation—or my privilege—was simply to articulate what was already there."

Margull was well aware that the nearest saloon was the first stop for most dock workers after they left their jobs. So often he would join them just to chat about the affairs of the day.

Although religion was not a topic of conversation at the outset, Margull was surprised one day when all of the men made contributions to a Salvation Army lassie who had entered the pub. When he inquired why they had made the donations, the men replied: "Because they are the only Christians who look us up in our everyday life."

"Through long contacts, the men found that other Christians cared about them other than on Sundays or when their children were baptized," Margull recalled. "I was invited to their homes and asked questions about politics, labor conditions, but first of all, about family life.

"They did not ask me how they could escape hell," he said, "but how they could escape hell in their own families."

"What hit them was the fact that they could talk to a man who himself had hope. The lords of the world come and go. But there is one Lord who comes."

In time, many of these men came to accept Christ, although they could not yet accept the church their fathers had left years ago. This fact made it clear to Margull that it was necessary to establish a new congregation in a secular, atheistic environment and allow Christ to work in His way among these new Christians.

"If a bishop or minister agrees to this procedure, I am sure that his view of evangelism is free of proselytism and self-aggrandizement," Margull says. "And if this course is followed, there eventually will be a reconciliation between the church and these men—since they already are in the faith—and they will turn out to be the best evangelists."

Out of his experiences in Hamburg, Margull has come to certain basic conclusions regarding the

Judson's cooperative dormitory for graduate students. "The church . . . must meet the individual where he is with the compassion . . . of Christ. [This] is particularly relevant to workers and intellectuals."

evangelistic task of the church.

"If it is true that Jesus *Christ* is himself the evangelist—and I emphasize Christ to distinguish Him from just a teacher or prophet—then every Christian congregation is not just another religious group, but a colony of heaven where the Kingdom of God begins," says Margull.

"The Word of God cannot be limited to a visible congregation, since it is meant to be believed and followed by all mankind. The congregation is meant to be the city on the hill and the salt of the earth, making witness the most obvious task of every one of its members."

To Margull, the fact that churches sometimes feel that they have to schedule special evangelistic campaigns means that something is wrong with the congregation. "If all was well," he points out, "they would be fulfilling their own missionary task.

"We have congregations that are spoiled by an institutionalized ministry and by the erroneous idea that the pastor is the specialist in religion. The minister should be the servant of his congregation, not that this relieves the congregation of its own duties, but that it helps the congregation to carry out its own responsibilities."

For Christians to be members of a witnessing congregation does not necessarily mean that they preach on the street corner. Jesus Christ rather uses the whole community for the ministry of evangelism by giving special *charismata* or gifts of grace to individual members, thus giving them a special mission and responsibility.

This means that within the witnessing community there are individuals who have a particular ability in proclaiming the gospel to non-Christians on differing occasions and in many different settings. But, in any case, personal encounter with the world is always involved.

The House Church

The story of Halton Parish in Leeds, England, serves as an example. There are some 12,000 people who live on the ninety-nine streets within the confines of the parish. It is an area far too large to encourage church attendance.

However, the former pastor, Ernest Southcott, says, "We have discovered that we must stop talking about getting people inside the church building and that we must start talking about how to get on speaking terms with the vast majority of people who are almost completely outside the worshiping community. We have discovered again and again that it is no use trying to take people from where they are not to where they don't want to be."

Halton's answer to this dilemma has been the "house church," such as that which came into being in the home of Philemon. The justification for taking the church into the home lies in the belief that where Christ is, there is the church. This belief has met with outstanding results.

"What is happening is a revolution in the way we do things," says Southcott. "It is a revolution that is leading to meeting—not meetings—in fresh ways. Meeting of regular worshipers, from house to house; of regular worshipers with irregular worshipers, of regular worshipers with outsiders and of regular worshipers of one confession with regular worshipers of another."

A somewhat different approach is paying dividends in Crooswijk, one of the poorest Dutch Reformed parishes in Rotterdam. An overwhelming majority of its 15,000 inhabitants live completely outside the life of the church, although efforts have been made in the past to witness to the people of this area.

"Never has the gospel been totally lost at Crooswijk," says the pastor, Gijs van Veldhuizen. "Many have remained vaguely conscious of the hidden presence of God. It is this rumor, this dim consciousness, that gives us the first point of contact with people in speaking about matters of faith."

Van Veldhuizen and his associates have found it wise to work quietly within existing social groups rather than try to form new groups. Today, some 3,000 people are received in the five parish houses every week, including children, the aged, and members of street corner societies, trade unions, sport clubs, and bands.

"It has been useful to wait," he says. "We refrain from trying to Christianize those visitors after our own manner. We wait for the time when they come and ask us to render an account of the faith that is in us.

"The fellowship is near to the *agape* of the first centuries, with a deep understanding of one another and a permanent demonstration of love of God and of one's neighbor," he adds.

It becomes clear that evangelism is the task of the *whole* Church and not the delegated responsibility of any particular denomination. On more than one occasion, the World Council has drawn attention to the fact that ecumenism and proselytism are mutually exclusive. The same can be said for proselytism and evangelism.

"Evangelism in the biblical sense is always ecumenical," says Margull. "It is never sectarian."

"To identify evangelism with 'church membership promotion' can lead to grave misunderstandings of the gospel itself and of the church's primary witnessing vocation," he remarks. "Christians do often give the impression that they are interested in the man in the street only insofar as he may become a man in the pew."

Margull concedes that it is natural for an Anglican or a Pentecostalist to expect others to share their own religious experience. A Lutheran might well be disturbed if a new convert joined the Salvation Army.

"But we must allow him to make his own choice," he says. "Otherwise, we distort the meaning of evangelism and interfere with the work of God. We must always examine our motives: Do we really care about the man, or are we primarily interested in filling our pews?"

"Jesus Christ is the gospel we proclaim. He is also himself the Evangelist." His followers are simply the instruments through which He makes His love known to the world as they seek to be obedient to His will through unity, witness and service.

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas.**

Christian Literature is your assistant pastor. A. J. Metzler, an experienced Mennonite publisher tells us what it means for a church to produce the printed page.

The Church That Prints

LITERATURE IS THE assistant pastor in every congregation. Every pastor realizes he needs help in outreach and nurture. For his own needs and the good of his congregation he constantly seeks the literature that will best help them in this service and in their ministry.

The same is true of parents. The wise parent knows well the powerful influence of literature. It helps build strong homes.

A denomination's literature ministry is a service arm of the church. Your publishing house is not in missions, education, relief, pastoral work, or parental training, but it works hand in hand with all. However it is more than a service agency. It goes beyond the call of these various agencies of the brotherhood. It is ever alert to plan literature for the good of the church.

Church publishers produce three types of publications: books and pamphlets; periodicals; and curriculum.

How does a church publisher work? First, he must know and understand the church and its needs. This in itself is a gigantic and continuing task. It means that those responsible, administratively and editorially must constantly be in touch with the life of the church.

Against this background, we come to the heart of the task. This is to select or produce the materials to meet these needs.

Producing literature is a tremendously expensive and involved task. The church should resort to this only if and when there is not already available literature that reasonably meets the needs of the brotherhood. We should use our resources only in those areas where there is no material available.

The average member of our brotherhood probably uses far more literature from other sources than from his own denomination. However, there is some literature which a denomination needs for its own nurture. Other sources cannot supply it. It can only come from its own strong publishing organization. Publishing is the communicating of truth by means of the printed page from the heart and mind of one to hearts and minds of multitudes.

You should understand something about publishing if you are to give intelligent, sympathetic, and wholehearted support to the church's publishing program.

There are three major areas in publishing. They are editorial, production, and distribution.

Editorial, Distribution, Production

Editorial includes the whole process of getting the manuscript ready for the printer. It includes planning. This may involve one or more committees and numerous meetings. It requires research. A writer must be selected and instructed. Then comes the actual heart of the work as the writer produces the materials.

Planning and writing are under the supervision of the editor. Later he and his assistants work on the manuscript. Illustrations are also the editor's responsibility.

Of the three areas in publishing, the editorial function is the most important. It deals with content, the heart of the message. A denomination must have competent skills and an organization to do the total editorial work. It cannot hire this done by an outside agency.

The second most important part of church publishing is distribution. Here the publisher must be sure that all phases of this are provided for. In the case of periodicals and curriculums he must be fully responsible for the entire job of distribution including storing, selling, shipping, billing, and collecting. Then there is the more important task of interpreting and promoting this material among the people.

The third phase is production. Many church publishers feel as one successful publisher told me "one thing we know about publishing and that is that a publisher should never own a printing press." Of course, there is a divided opinion on this matter. Some publishers own printing plants; others do not. I am inclined to think that publishers are wise if they send their printing to commercial plants. However, when a church owns a plant such as some of our denominations do, it may not be wise to dispose of them.

The Kinds of Materials

Let's look at the importance of a church literature service. First there is curriculum.

A church must make full provision for its teaching materials for pupils and teachers. This may be done cooperatively with other denominations, but it must be responsible for planning the content of these materials. Denominational leaders are quite jealous here. They have good grounds to resent outside materials coming into the brotherhood. Think of the Sunday school. Next to the Sunday morning preaching service, all of us consider the Sunday school the most important weekly service in our congregations. Next to the pulpit ministry this determines more than anything else the life, the growth, and the witness of the members in the local congregations. It should be almost as unthinkable to use other than denominational materials in our Sunday school as it would be to employ the services of a pastor of another faith whether it be Methodist, Lutheran, Presbyterian, or otherwise. The pastoral services of a congregation normally must be rendered by one who is a loyal committed member of the denomination. Likewise it is essential that the teaching materials and particularly the Sunday school materials be those which are planned and produced by the denomination.

The church's periodicals and their service to our congregations are important to the brotherhood. Here we would not want to say that the use of Christian periodicals in our homes should be confined as exclusively to those of our own production as in the case of curriculum materials. Certainly the denominational magazines should be used by all members and every home. They are planned and intended to be used. You have a good official organ in *The Mennonite*. Sister Metzler and I would be lost if it did not come to our home weekly. Certainly no parent, pastor, district or denominational leader should rest easy as long as there is a single home in your brotherhood not being blessed by the weekly visit of *The Mennonite*.

In books and pamphlets we will draw more largely from other Christian publishers. Most smaller denominational publishing houses publish few books other than music, doctrine, catechism, and history.

It seems to me that the two services of a denomination which more than anything else determine its life today and its future destiny under God are the seminary and the publishing house. You need good literature and a sound publishing program to assure the doctrinal soundness of your brotherhood. You need this literature to develop the spiritual maturity of your brotherhood. A strong publishing program is needed for good interpretation and enlistment of support for the total program and work of your brotherhood at home and abroad. It is the right literature which will promote and strengthen the unity of our brotherhood and help it to find its place and make its significant contribution to the wider Mennonite fellowship around the world and to the larger world community of Christendom. Where you find a dynamic literature program you have one of the most potent unifying forces available.

The Church Has a Part

But the church has a part in publishing. In the first place the church must be well informed regarding the nature, the importance, and the responsibility of the literature ministry. The cooperative support of any phase of the church's ministry depends upon an enlightened brotherhood. It is also important because this is one field in which a constituency is likely least familiar. Most of us are familiar with schools, hospitals, homes for the aged, and other institutions. But when it comes to the great task of publishing, few folks understand all that is necessary for the church to carry on this type of a program. The brotherhood needs good management for publishing. This includes stated objectives. Policies and principles which will guide the work must be established. A publishing program needs to be developed which will make possible the achieving of the objectives set up. Resources for carrying out the objectives must be assembled. These resources include: an adequate organization, sufficient, and competent personnel, equipment, and finances.

Denominational leaders must see the significant role which must be given to literature. I believe your key denomination executives are conscious of this and are ready to do their part.

Pastors, you have a job too. You know that the job you have is entirely too big for you. You may be well trained and qualified, giving full time to your ministerial duties and yet you know that you must enlist every effective means to aid you in accomplishing your sacred responsibilities. Literature is the head of that list. You must not only be a lover and a wise user of literature yourself, but you must be ready to give constant encouragement from the pulpit, in your visitation, and at every opportunity to your folks to wisely select and use your church literature for their own good. Does your church have a good and growing church library with a competent librarian? Are you watching the library tables and the bookshelves in the homes of your members to see what they are reading? You need to be concerned about this. No doubt most of you are.

When it comes to providing resources we think of personnel and finance. I am aware of the charges sometimes leveled at church organizations and institutions for taking some of the best men from pastorates and into general church work. We are all reluctant to see this in the light of the urgent need of pastors. Yet we want folks leading our church organizations and institutions who are acquainted with the work of the local congregation. While we should be ever alert to enlist the services of the layman insofar as possible, there are however, times and places where the ordained brethren need to be taken from the local task to places of leadership in the denominational program and thus enlarge their opportunity of service for the good of all.

As to finances, whether it is the budget of the denomination or in the local congregation, when funds are needed for the publishing program, there should be no hesitancy. True, publishing is an expensive business in a smaller denomination where circulation is limited. Because of this the church must provide subsidy for some material.

In planning for the growth and ministry of your brotherhood in the future, you will do well to give high priority to the literature service of your church.

NEWS

Washington March Presses Equality Now

oren Preheim, administrative assistant for the Mennonite Central 'ommittee's peace secion, and John). Unruh, Jr., Bluffton College instructor, participated in the Aug. 28 Iarch on Washington for jobs and reedom as private individuals. Be-ow they report on this experience.

In almost all areas the march nust be termed successful. There vere more participants than antici-ated—nearly a quarter of a million ersons. Most were Negroes, per-aps one-third were white. The narch was more orderly than any-ne dared hope—there were no riots, here was no violence. The demon-trators conducted themselves with liscipline and dignity. Not even the redicted traffic problem material-zed, even though the city was ammed with thousands of buses nd cars. The button which almost very marcher wore characterized he day's spirit—a white hand and black hand clasped together in riendship.

We marched with this great sea f humanity. We did so because we elt that this was the right thing o do—to openly indicate our belief n the equality of all men and to xpress our support of legislation which would call a halt to the racial liscrimination still practiced in America.

The occasion lacked the tension and hostility which have characterized many previous civil rights demonstrations. The marchers evidenced a relaxed, almost festive spirit. There were so many, the program was so well planned, that the demonstrator felt more like a spectator than a participant—though his presence indicated his belief in the cause.

Several themes were prevalent in the speeches delivered by the dignitaries—leading Negroes, spokesmen for Protestants, Catholics, Jews, and for other organizations promoting equality and justice for all minority groups. Religious leaders, in program speeches, noted that the church bears guilt for having been silent too long about social prejudices and discriminations. The Negroes repeatedly expressed their belief that "now is the time" for achieving their rightful equality and that the Washington march marked the beginning and not the climax of the movement. The crowd chanted "pass the bill" when the approximately 150 Congressmen in attendance were introduced. The Negroes, though, see the President's civil rights bill as too moderate and made persistent appeals for stronger, more inclusive legislation. This indicates that the movement will become more intense until full justice and equality prevail.

That the march itself was successful is obvious, however, its long range implications are still difficult to evaluate. Early indications are that congressional views have not been substantially altered by the march and that the passage of adequate civil rights legislation remains unlikely. Nevertheless, the demonstration's full impact will only be realized as the enthusiastic participants return to their churches and communities to continue the effort.

While many well-known individuals from the entertainment world were enthusiastically received by the marchers, it was clear that Martin Luther King was recognized as the moral and spiritual leader of the entire movement. King expressed his dream that "one day . . . little black boys and little black girls will be able to go hand in hand together with little white boys and little white girls as brothers and sisters, that one day this nation will rise up to live up to its creed, 'we hold these truths to be self-evident that all men are created equal.' " This has been the dream of the Negro through centuries of bondage and it was fitting that this historic demonstration was held in the shadows of the Lincoln Memorial, for exactly 100 years ago Abraham Lincoln signed the Emancipation Proclamation. The demonstration was the largest of its kind in American history and it underlined the great urgency of fulfilling this dream without further delay.

CONGO UNIVERSITY OPENS

The first Protestant unversity in the Congo is scheduled to open in Stanleyville this fall.

Missionaries and nationals have cooperated during the past three years to lay plans for the institution to train qualified ministers, teachers, nurses, doctors and other professional people.

The new university will be open to all who have completed a six-year secondary (high school) course. Designed to serve the entire community of Central Africa, the university will have classes conducted in both English and French.

Although an intensive financial campaign has begun in the Congo, most of the financing of the university must come from American and European churches.

FIRST TRAINEES TO EUROPE

Acceptance of seventeen Canadian and U.S. trainees has been confirmed by the trainee committee of the Diakonie-Werk der Mennoniten (DWM) in Europe. Scheduled to sail for Europe September 6, 1963, most of the six men and eleven girls will serve in Germany, with the possibility of a few going to Luxemburg and France.

Since 1950, MCC has sponsored 403 trainees from Europe to America, but until 1962 no two-way program was carried on. In 1962, as a forerunner of the present DWM program, Paxmen were given opportunity to live with European Mennonite families as trainees by adding six months to their normal two-year service period.

The new trainee program is carried on very much in the same way as the MCC program for trainees who came from Europe to America for the past thirteen years. The trainee committee of the DWM handles trainee and sponsor applications, makes assignments, and gets the trainees and sponsors together. The family which sponsors the trainee and for whom the trainee works, pays into the trainee fund, from which transportation costs are paid.

Included in this first group of European trainees are Judy Alleman, Morrison, Ill.; Constance Beachy, Darien Center, N. Y.; Edith Derstine, Harleysville, Pa.; Victor Ewert, Elm Creek, Man.; Myra Friesen, Henderson, Neb.; John Harms, Snowflake, Man.; Ruth Ann Lehman, West Liberty, Ohio; Rachel Meyers, Souderton, Pa.; Carolyn Nofziger, Lebanon, Ore.; Gerald H. Plett, Winnipeg, Man.; George Reimer, Crystal City, Man.; Norma Riehl, Harrington, Del.; Kathryn Schmidt, Emporia, Kan.; James Sensenig, Ephrata, Pa.; Wilma, Teuscher, Midland, Mich.; John Wiebe, Winnipeg, Man.; and Joyce Zehr, Bridgeville, Del.

The purpose of the trainee program is to "promote goodwill and a better understanding and closer relationship between people of various countries; to give Christian young people from abroad an opportunity to participate in life in Mennonite communities here; to enable us to become mutually acquainted; and to cement ties of brotherhood."

It is planned that each trainee will be assigned to two families or institutions in different geographical locations. Most of the trainees will probably be involved in farm work, although word of definite assignments has not yet been received.

UNIVERSITY STUDENTS STUDY RELIGIOUS PROBLEMS

From Aug. 12 to 23, twenty-eight graduate students from various universities in Canada and the United States met at the Associated Mennonite Seminaries campus at 3003 Benham Avenue. The meeting, called a "Seminar for University Students" was sponsored by three denominations and sought to assist the university students in integrating their religious beliefs with their studies.

Leaders for the University student seminar included Lawrence Burkholder, Harvard Divinity School.

Seminar leaders were Lawrence Burkholder, Department of the Church, Harvard Divinity School; John Howard Yoder, Goshen Seminary; Albert Meyer, Bethel College (North Newton, Kansas). Special seminars on the behavioral sciences and Christianity were led by Otto Klassen, Melvin Funk, and Don Munn of the Oaklawn Psychiatric Center. Lecturer in theology and history and also director of the seminar was William Klassen of Mennonite Biblical Seminary. Other members of the Associated Seminaries staff served as lecturers and resource persons, including John C. Wenger, Leland Harder, Orlando Schmidt, Mary Oyer, Norman Kraus, and Erland Waltner. The Bible lecturers were Millard Lind of Goshen Seminary and David Ewert of the Mennonite Brethren Bible College, Winnipeg, Manitoba.

Student participants included Ayhan Doganc, a Mohammedan student from Turkey who has just completed a doctoral degree in folklore at the Indiana University, three clinical psychologists, two psychiatric social workers, five medical students, a research chemist working in biochemistry, and people from various other fields of study. In addition to a daily hour of Bible study, concentrated attention was given to areas of apparent tension between the Christian faith and graduate studies. The purpose of the seminar was not only to help these participants to creatively work at the resolution of these tensions but also to prepare them for some leadership roles in the universities where they will continue to study.

Of the twenty-eight students, five were Mennonite Brethren, nine members of the (Old) Mennonite Church, and fourteen members of the General Conference Church.

General Conference members included: Stanley and Jo Clemens, Bloomington, Ind.; William Dick, Ottawa, Ont.; Peter J. Dyck, Winnipeg; George Dyck, Winnipeg; Carl H. Epp, Saskatoon; Frank H. Epp, Altona, Man.; Alfred Habegger, Stanford, Calif.; Judith Harms, Oklahoma City; Thelma Harms, Boulder, Colo.; Erla Hoover, St. Louis; Arnold Schellenberg, Thompson, Man.; Leslie and Winona Senner, Pierre, S. D.

PENNSYLVANIA MENNONITES TAKE BRITISH HONDURAS

The Mennonite assistance program in British Honduras changed administrative hands as of June 1. The work begun by the Mennonite Central Committee will be continued and in some areas expanded by the Eastern Mennonite Board of Missions and Charities, Salunga, Pa. This transfer was approved by the boards of the two agencies after hearing reports and recommendations from Orie O. Miller and Ira J. Buckwalter, representatives of the two organizations, who had recently returned from a deputation visit to British Honduras.

From the first, the Mennonite Central Committee and the eastern board worked conjointly in developing an assistance and witness program in British Honduras. Primarily MCC provides the general administration with the board supplying personnel and some funds.

Mennonites from Mexico began settling in British Honduras in 1958. The immigrants were from two groups, the Rheinland and the Kleine Gemeinde. They have a long history of rugged migrations from Germany, to Russia, to Canada, to Mexico, and to British Honduras.

Visits made to British Honduras indicated that their most urgent needs were to develop credit facilities, to develop a market for their farm products, and to receive medical aid.

In October, 1960, the first North American couple arrived in Belize, British Honduras capital, to set up a hostel to accommodate the Mennonite farmers from the Old Colony and Kleine Gemeinde settlements while they were in the city selling their farm products and conducting their matters of business.

As a means of further aid to the Mennonite farmers in marketing their products, the Mennonite Center store was opened in January, 1961. The center served as a market for the dressed chickens, eggs and vegetables produced primarily by the Kleine Gemeinde Spanish Lookout Colonists, who are located sixty-five miles west of Belize.

At Orange Walk, sixty miles north of Belize, MCC had placed a nurse to minister to Old Colony Mennonites at Blue Creek and at Shipyard communities. Agricultural experimental work was also begun by a Pax man.

Hurricane Hattie smashed through Belize in late October, 1960, flattening houses and unroofing others. The concurrent tidal wave washed many houses off their foundations, and swept others completely away.

Mennonite Disaster Service responded to the need for reconstruction work by sending a team of twelve men. These were joined later by sixteen others. Part of the group helped in constructing shelters for the homeless at Hattieville, sixteen miles west of the city.

The Amish Mennonite Aid Committee responded to the need in hurricane-wrecked Belize by sending a couple to distribute clothing in Hattieville to needy people.

The chorus of Mennonite Seminary, Montevideo, toured churches in South America in June. The choir represents a student body of forty-five from seven countries: Argentina, Bolivia, Brazil, Colombia, Mexico, Paraguay, and Uruguay. Ernst Harder and Laverne Rutschman are General Conference members on the inter-Mennonite faculty. Members of the chorus are (first row, left to right): Helga Dueck, Paraguay; Ana Byler, librarian; Leni Federau, Else Dyck, Susis Janzen, Maria Dirks, Paraguay; Justine Wiens, Bolivia; Elba Gianini, Ines Guevara, Argentina; Selma Boschman, Helly Wilms, Paraguay; (back row) Merle Sommers, director; Luis Correa, Colombia; Harry Dueck, Paraguay; B. Frank Byler, New Testament instructor; Gerardo Enns, Helmut Isaak, Paraguay; Juan Kroeker, Uruguay; Teodoro Penner, Brazil; Vladimiro Zachariewicz, Uruguay; Sieghard Schartner, Paraguay.

The Eastern Mission Board has agreed to continue and expand the service program. A branch trading and hostel facility will be built at Orange Walk to serve that locality. A couple is needed to assume responsibility there. A doctor and several nurses are being offered by the Eastern Board and Amish Aid to staff the small medical centers at Hattieville and San Filipe. And several 1-W men will be channeled into the already existing but small agricultural demonstration program.

The further programming of the Eastern Board will continue in close cooperation with the Amish Mennonite Aid folks, whose work has developed into a missionary witness.

TB PROGRAM FOR INDIANS

Tuberculosis is the number one health concern of the nurses working with the Indians in the Paraguayan Chaco.

It is estimated that ten percent of the Indians are under treatment or have recently completed a course of treatment for TB. Contributing to the high incidence of this disease are congested and poor living conditions. Most of the 4,500 Indians living among the Mennonites live with up to three generations in a one-room hut. Their bed is a deer or goat skin laid on the ground.

Medical needs are great. At present the only means of diagnosis is by a close observation of patients, clinical findings, and erythrocyte sedimentation rate. The colonies are unable to support a full-time doctor and nurses for the Indians and to supply the medications needed. The Indians can only pay a token amount for their own medications.

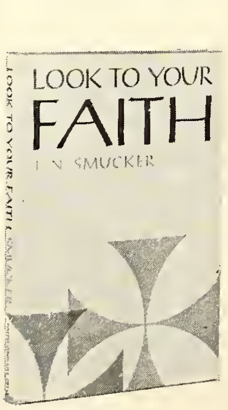
Interest in this work is growing among local Mennonites who supply funds and workers. Full-time missionaries, nurses, and teachers from the colonies supply the largest number of workers.

The three doctors, who work in the three Mennonite colony hospitals each contribute a little time to the Indians' health program. However, attention to the needs of the 9,000 Mennonites leaves little time for work with the Indians or supervising the work of the nurses.

While the Indians are welcome to hospital treatment, it will be many years before they feel "at home" in a hospital ward. They are best treated in their own environment, reports Dr. Willms, MCC-appointed doctor from Abbotsford, B. C.

Medications used in this work are donations which the North American nurses receive from friends and churches at home, sample medications from Germany, MCC, and local hospitals.

The doctors, missionaries and leaders list the following as pressing needs of the program: A better method of TB case finding through bacteriological examination and cultures. A mobile X-ray unit would be ideal, but is too costly for the colonies. More intensive treatment and better follow-up work could be achieved through small hospitals built near the mission stations. These could be built at relatively low cost and Indian labor could be utilized. A full-time doctor and several nurses should be employed. A sure source of medications needs to be established. Food is needed for families during illness. The Indians should be taught better health habits, a better way of life acceptable to them, and should be helped to cure their diseases.



Look to Your Faith

A book of short devotional meditations on challenging tenets of the Christian faith. The meditations are selected editorials of the past editor of *The Mennonite.* By Jesse N. Smucker, $2.50

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

FRAUDULENT MISSIONS

Most religious groups doing overseas work are honest and sincere. But there are always a few who use this work as a means of lining their own pockets. Investigators have found that Ralph E. Baney, director of the Holy Land Christian Approach Mission, is one.

He claimed among other things to have a home for the blind, a work among lepers, a mobile clinic unit, a trade school, and an orphanage all in Jordan. Of these only the orphanage existed. Conditions in the Baney orphanage were so bad that many of the children left of their own accord. Staff members also resigned after realizing what was happening.

The press in Jordan has attacked Baney for his superficial interest in the welfare of the children. To obtain money Jewish names have been given to the Arab children and false histories are written about their background. Baney explained to his objectors that he "cannot get money to support Arab children but the American people will give generously to the support of Jewish children." The adoption system he uses is on commercial basis. Most children have two or more sponsors in America.

Baney's moral character has been called into question. Government authorities have investigated a crime he attempted to commit in the orphanage. He has also been sued for adultery. He is reported to have been seen drinking and dancing in various hotels. As a result of investigation of the Jordan Government the Baneys are no longer allowed to enter or work in the Holy Land. He did enter illegally a few years ago by obtaining a British passport and by bribing some Jordan politicians.

Baney sends 250,000 Christmas greetings and other literature all over America every year. Some enter Mennonite homes. A Mennonite lady in eastern Pennsylvania who received much of this literature wrote to the Mennonite Central Committee to see if the organization was worthy of support. As a result the Mennonite Central Committee obtained the above information from officials in Jordan.

AFRICA PATTERNS QUERIED

"The Unfinished Revolution—Congo History and Missionary African Relations Today" is the title of an essay by Elmer Neufeld in the current issue of the Mennonite Central Committee's quarterly *Report.*

Among the problems and criticisms raised by the author are the following: Does the emphasis on manifesting our unity in Christ in our social practices lead to a mutilation of African culture? How do we avoid artificiality in our attempt to love in unity and mutuality? Hollow works, not born out of faith and love, will do more harm than good.

Why do paternalistic patterns persist in spite of the awareness and intent of many missionaries? Is it really possible to become an integral part of a church group in a foreign culture, as long as our financial support, our citizenship, and our cultural ties remain primarily rooted in another nation?

Neufeld writes: "I have a deep —and growing—appreciation for the patient and sacrificial response of many missionaries who are often faced with extremely frustrating situations in this time of revolution and anti-colonialism. But I do not believe we serve the Lord's cause by overlooking the problems . . . . It is for the purpose of fostering discussion, especially among those directly related to our missionary work, that the manuscript is written and that even certain controversial parts are allowed to stand."

Elmer Neufeld is the Mennonite Central Committee's director and peace section representative in sub-Sahara Africa. He is a member of the General Conference mission board and serves as secretary of the Limuru Conference continuation committee. The Limuru Conference was a meeting of Christians from the Mennonite and Brethren in Christ missions in Africa.

Report may be ordered free of charge from MCC Information Services, Akron, Pa.

CHURCH RECORD

ALENDAR

onferences

Nov. 1-5—Western District, North ewton, Kan.

1965, July 10-16—General Confernce, Estes Park, Colo.

entral

Sept. 20 — Dedication, Oaklawn sychiatric Center, Elkhart, Ind.

Sept. 28—Central Illinois Youth ally, Meadows (Ill.) Church.

Oct. 3-Nov. 7—Fall Study Series, irst Church, Bluffton, Ohio.

Oct. 13—Program of Sacred Muic, Bethel Church, Pekin, Ill., Mr. nd Mrs. John Purvis and children, uest soloists.

Oct. 7—Illinois Fall Women's Misionary Rally, Meadows (Illinois) hurch.

Oct. 6-13—Fall Meetings, Pulaski Iowa) Church, L. L. Ramseyer, peaker.

estern

Sept. 23—Music in Worship Workhop, Faith Church, Newton, Kan., ponsored by Mennonite Song Fesival Society.

Oct. 6—Harvest Mission Festival, eatrice (Neb.) Church.

Oct. 6—Western District Confernce Sunday School Convention, abor College Auditorium, Hillsoro, Kan.

Nov. 10-14—Spiritual Life Week, eatrice (Neb.) Church, Walter yck, speaker.

ORKERS

Phyllis Bixler, Dalton, Ohio, has oined the faculty of Bethel College, orth Newton, Kan., for a one-year term as instructor in English. She is a graduate of Bluffton College and has studied at the Divinity School of the University of Chicago.

Victor H. Bock, First Church, Edmonton, Alta., will serve a three year Pax term in Nepal.

Robert Boyer, Fairfield (Pa.) Church, will be in charge of audio-visual aids in the Information Services Department at the MCC headquarters, Akron, Pa.

J. M. Day will teach instrumental music at Bluffton (Ohio) College. Day holds a master's degree from Ohio State University.

Arthur and Kathleen Driedger, Leamington (Ont.) United Church, have been appointed as relief directors in Bolivia by MCC. They will serve for three years.

George R. and Margaret Ediger, Bethel Church, Inman, Kan., left Aug. 27 for Moencopi, Ariz. They will work with the American Indians under the General Conference Board of Missions.

Norman and Rosella Epp, Lehigh (Kan.) Church, have accepted a teaching assignment in Newfoundland under the MCC-VS program.

William D. Nofziger, Archbold, Ohio, has been selected as the first chaplain resident to participate in the new chaplaincy training program being sponsored jointly by the Department of Pastoral Care of Brook Lane Farm Hospital and the Washington County (Md.) Council of Churches through its chaplain's committee. This project is a co-operative effort with Brook Lane Farm Hospital, Washington County Hospital, Hagerstown, Md., and Western Maryland State Hospital, Hagerstown, participating. Chester A. Reber is the supervisor.

Takese Naruse and *Yorifumi Yaguchi,* Japanese students at the Mennonite Biblical Seminary, Elkhart, Ind., spent the past summer preparing peace literature for Japanese Mennonite churches.

MARRIAGES

Ronald Dean, First Church, Nappanee, Ind., to *Ruth Ellen Salzman,* Hively Avenue Church, Elkhart, Ind., on Aug. 11.

Suzanne Diller, Grace Church, Pandora, Ohio, to *Bruce Baldwin Stauffer,* First Church, Sugarcreek, Ohio, on Aug. 17.

Evelyn Dyck, First Church, Halstead, Kan., to *Howard Stenzel,* Baptist Church, Marion, Kan., on Aug. 9.

Cheryl Geiser, First Church, Sugarcreek, Ohio, to *Thomas Marshall,* Gipsy, Pa., on July 26.

NEW ADDRESSES

Africa

Elda Hiebert, B.P. 1, Tshikapa via Leopoldville, Congo

Peter Falk, B.P. 81, Kikwit par Leopoldville, Congo

California

John J. Gruhlke, 6500 Sonama Hiway, Santa Rosa

F. C. Loganbill, 1209 E. Virginia Way, Barstow

A. J. Richert, 630 W. Bonita, Apt. 6-D, Claremont

Travis Worsham, 814 W. 7 St., Corona

Indiana

J. R. Burkholder, Rt. 4, Box 321, Goshen

Ruth Conway, 256 S. 3 and A, Richmond

Peter J. Ediger, 2927 S. 6 St., Elkhart

Kansas

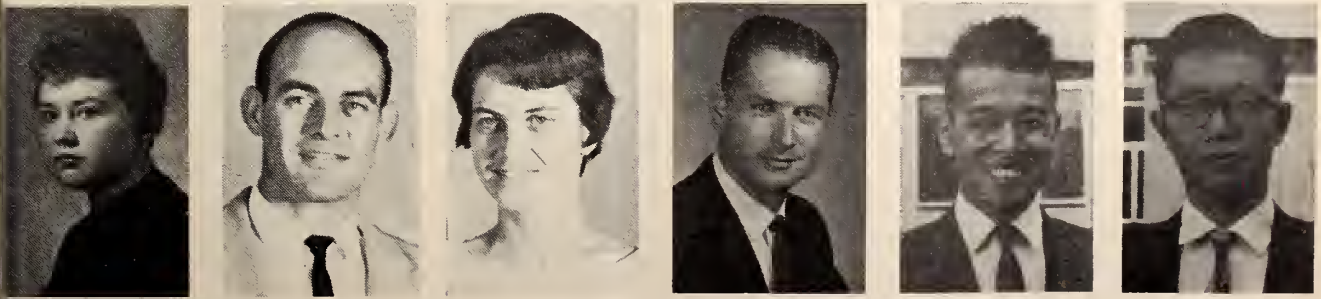
Betty Bartel, 468 New York, Wichita

Menno S. Harder, 136 Red Bud Dr., Winfield

Paul Jantzen, 1201 Kentucky, Lawrence

Emil Kreider, 210 S. 8 St., Independence

hyllis Bixler, George and Margaret Ediger, William D. Nofziger, Takese Naruse, Yorifumi Yaguchi (Workers).



Mrs. Robert Leach, 2753 N. 23 St., Kansas City
Dallas Macklin, 711 E. 8 St., Hutchinson
Mrs. Paul McKnab, Apt. 9, 140 N. Hydraulic, Wichita 14
Orval Schwartz, 109 E. 4 St., Valley Center
Keith Sprunger, Box 287, North Newton
Kenneth K. Stucky, Clearwater

Missouri

A. Theodore Mueller, 720 Caruthers St., Cape Girardeau
Richard A. Schmidt, 5151 Winchester St., Kansas City 19
Vernard Unruh, Box 712, Excelsior Springs

Montana

Ray Richert, Bloomfield

Nebraska

Robert Engbrecht, 2749 South 12 St., Omaha 8
Ben Boehr, 3542 S. 51 St., Lincoln 6
Dave F. Funk, 4133 St. 46, Lincoln
Graydon D. Peters, 646 Garfield St., Lincoln
Rheinhart L. Peters, 2409 N. Custer, Grand Island

North Dakota

Albert Beck, Velva

Oklahoma

Albert Unruh, 328 W. Cherry St., Enid

Ontario

Leona Cressman, 79 Scott St., Kitchener
Peter Hildebrand, 119 C Kehl St., Kitchener

Oregon

DeVera Schmidt, 616 NE Fargo, Portland

Ohio

Claude F. Boyer, 309 Maple St., Sugarcreek
Otto Dirks, 710 E. Albert St., Lima
William Keeney, 246 S. Lawn Ave., Bluffton
Henry Rempel, 250 E. Oakland Ave., Columbus 1
Gary Sprunger, 7041 E. 96, Apt. 22A, Cleveland 6
Eldred A. Thierstein, 207 Chamberlain, Hamilton
Robert Beck, 1000 Chestnut St., Grafton
Eldon W. Graber, 145 S. Spring St., Bluffton
Roger Schmucker, 1656 Eddington St., Cleveland Heights 18
Wilmer S. Shelly, 226 S. Lawn Ave., Bluffton

Pennsylvania

Dr. Harvey Bauman, Route 1, Quakertown
Elizabeth Landis, 4 S. George St., Millersville
Edward Meron, 1908 S. Delaware St., Allentown
Paul Nyce, 880 Tilghman St., Coopersburg
Lawrence Gustav Andres, Quarryville
George Deri, 1624 N. 20 St., Allentown
Leonard Metzker, 1528 Chew St., Allentown
Irvin E. Richert, 1019 Brookfield Circle, Quakertown

Saskatchewan

Peter G. Epp, Rosthern
Oscar Hamm, 2014 Sommerfeld Ave., Saskatoon
John D. Heese, 1016 Ave. B North, Saskatoon
Melvin Heintz, 210 Ave. E North, Saskatoon
Elsie Heppner, 515 Dufferin Ave., Saskatoon
Jake Reimer, Mayfair

LETTERS

SELF-CRITICISM

The following article appeared in Der Bote *for* 1936 *(No.* 26*) and in* Bibel und Pflug, *Aug.* 16, 1961. *It was translated and submitted by E. G. Claassen, Whitewater, Kan.*

We Mennonites are extraordinarily difficult to deal with. We are easily hurt. We are immensely sensitive. We accept no correction. We will not tolerate instruction. We have not learned to obey. We recognize no authority. Sometimes we unilaterally refuse all responsibility. And since we inconsiderately shake off any restraint, many things are making inroads and will finally be our downfall.

Why have we no outstanding men? Because we agree with none and will tolerate none. Because we cannot bear to see anyone growing above the multitude. If someone attempts it he instantly becomes a target. "Down with you! Humble yourself! You are no better than I!"

The majority makes our decisions, not the best minds. We are accustomed to deciding things by vote. Our leaders have only to carry out the resolutions of the majority. But we still throw the responsibility on them. If the majority resolution happens to turn out right, we are satisfied with the one who executed it. But if the matter miscarries, then naturally he is to blame and must suffer for all of us.

This false conception of democracy is one reason for our so complete degeneration. It could be our ruin. If we insist on being handled as gently as raw eggs, we will not make any progress. The task that lies before us is so great, and so important that we will accomplish nothing with our old methods.

We must once more learn to walk a straight path, unswervingly. It will also be the shortest way. We must permit our leading men to call things by their right name, without coloring the truth or sugarcoating it. Yes-yes, no-no. Formerly that was characteristic of the Mennonites. Only the direct way leads to a goal that is pleasing to God; the crooked ways, the zigzag courses lead in quite a different direction. Only he who can bear plain speech can improve, can change, can make progress. *J. Vogt.*

CHRISTIAN RESPONSIBILITY

The following quotation, supplied by Sam Regier, North Newton, Kan., is from an address by a former president of Bethel College.

We must Christianize our international thinking or our international thinking will paganize our Christianity. We must either grasp the opportunities as they flit by or clear the field for other forces. We must win the world for Christian living or it will go to the devil. And let us not think that we carelessly look on as it goes that way and piously compliment ourselves that we at least are bound for heaven. We are not. We are headed in the same direction if we are indifferent and inactive. *J. W. Kliewer, Jan.* 5, 1919.

Cordell Geissinger

PAX in Timor

TIMOR IS AT the eastern end of the Lesser Sunda Islands of Indonesia. As you look on your map it appears very small and insignificant in this big world of ours. Many folks wonder why I am serving "way over there."

I entered Pax service definitely feeling this was the little corner where I could, and should, serve my God. It is my prayer and hope that many more young people may be ed to serve Him in this manner.

At twenty-one, giving up the comforts of home, being separated from family, relatives, home church, and eaving the girl who has won my heart, is a real test of my faith and discipleship. The kind of Christian witness I will be to the people of Timor is up to me. But any Pax fellow or VS'er will do the best ob when he knows he has the consistent prayer support of his girl, family, home congregation and district young people.

According to U.S. standards most everything in Timor is primitive. In size it is approximately 11,000 sq. mi. with one million very polite people. Many of these people are underprivileged and hungry. They are a people who need an extra dividend of love.

Only about one-fifteenth of the land area is arable. This land is on five major plains. The island is not overcrowded, but there is an annual problem of food shortage, the reason being that the native prefers to farm the hillsides instead of the plains. Due to cattle overgrazing and the practice of burning the hillsides for fields, Timor's biggest problem is soil erosion.

Our MCC unit is farming on one of the plains where the soil is excellent. We have our discouragements, disappointments, and even defeats at times. We must learn what disease organisms are prevalent, how to work with soil never cultivated before, and what new crops will grow in a climate that is hot and dry or wet and humid in long intervals.

Learning the language so that I am able to converse with the boys at the agriculture school is a slow, painful process. To look at life from their viewpoint and be one of them is my aim. I have learned to plant and hoe, patch grass roofs and build bamboo fences with them. We walk barefoot through the warm rain; we play, eat and worship together. As I travel to the villages I see that home to many is a little grass hut. Their diet is largely tea and corn. A rocky field and a few clothes are their possessions.

Timor with its rice paddies, tall stately palm trees, lush jungle growth and beautiful wild flowers sort of "grows" on you. It has become home to me. The little children with their dark skin and black hair are just as lovable as my own fair brothers and sister. They too like having a big brother.

Weekends, my Pax buddy and I go to the MCC house in town. Here we can spend time reading magazines and our anxiously awaited mail. The mail boat comes in every three or four weeks usually. We also attend a few government functions. On a Sunday we go to worship service and later enjoy an hour or two in the ocean or take a ride in a native outrigger. This is just a bird's eye view of Pax in Timor.

YOUTH

We Met at Camp Squeah

The British Columbia Workcamp

B. C. Workcamp photos (top to bottom): Sue Kingsley, Berne, Ind., painting steps. A group discussion in the kitchen. Alvin Poettcker, Vancouver, B. C., and Max Wiens, Walton, Kan., try out their carpentry abilities. Seven fellows and twelve girls took part in the workcamp. LeAnna Shetler, Bluffton, Ohio, takes advantage of a free minute.

THE BEAUTIFUL FRASER River Valley is the setting for Camp Squeah. Here in this productive valley are grown raspberries, huckleberries, strawberries, potatoes, hops, and other products to make this valley one of the richest in Canada.

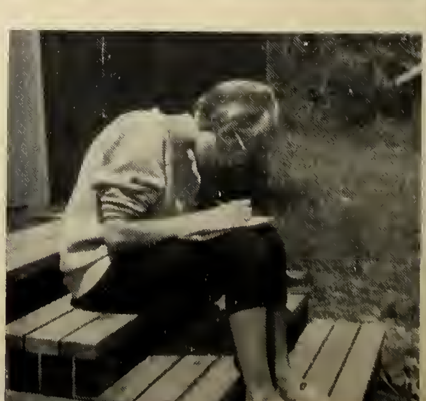
The newly purchased grounds located approximately 100 miles from Vancouver, B. C., were appropriately named Squeah or "place of refuge" by the Mennonite young people of that area.

The camp was surrounded by the snowcapped peaks of the Canadian Rockies. Masses of pine, fir, spruce and evergreen forests covered the mountains and the Fraser River served as a boundary for the camp.

The beauty of nature that we saw every day gave us spiritual inspiration for it made us ever mindful of the power and the majesty of God. *Barbara Pankratz*

We developed tired muscles

The nineteen campers were very tired each evening. We were tired because of the six hours we had worked. We worked five days a week.



When our work camp began on une 15, several cabins had al- eady been built. Since the camp ad previously been used, four cab- ns, a dining hall, kitchen, tool ouse, and an office had been pro- ided.

We did many different jobs dur- ng our two week stay at Camp queah, but outstanding in my mind re the gas line ditches we dug and he painting we did. The gas line itches were dug so that hot water ould be installed. This was a hard ob because the soil was rocky. any days were spent painting cab- ns, benches, signs, water barrels nd water pails. The cabins all re- eived a good cleaning. Some car- enter techniques were employed in he construction of the "fire water tation" and the shingling of the reezer house. We helped build new abins and did most of the finish- ng work on the other buildings.

Every camp needs a chapel and beautiful outdoor chapel was leared on the mountainside. Many rees and shrubs needed to be re- noved, but the final result was re- varding. Several trails were blazed long the mountainside to connect he campgrounds with the various ampfire spots. Along with the ma- or jobs, were many smaller, less ignificant jobs such as mowing the awn, erecting a baseball diamond nd volleyball court. Several light oles were erected to provide better ight for the camp. We removed nany nails from boards, cleaned the wimming pool, shoveled gravel, as- embled bunkbeds and pulled weeds. *udy Nickel*

Ve shared our faith

haring with one another strength- ns our faith in God and makes us nore aware of His love. Spending wo weeks at the British Columbia vorkcamp proved this to me.

We shared in many ways: organ- zed discussion groups, cabin dis- ussion, and a simple chat between wo friends. I participated in each nd found each one different, yet ll equally beneficial. So many peo- le brought out things I'd never ven thought of, and I soon found nyself searching my soul to come up with a few "profound" thoughts to supplement my diet of thought-provoking questions. I doubt if I would have done so otherwise.

Many times I stood on a ridge and looked at the sky in wonderment of God. The towering mountains and lush evergreens; such beautiful pleasures were constant reminders of God's love for us. In short, His whole world, His great creations, were definite verifications, constant reminders of God, thus forcing us to think and talk about Him.

Our campfires, alternated nightly with Bible study, usually provided a fitting close to a rigorous day of work and fellowship. An appointed committee was in charge of scripture, songs, worship, and prayer, and each group put a conscientious effort into the service, trying to make it as meaningful and inspiring as possible. This provided something that was often lacking in my daily worship.

Our Bible study, conducted by Muriel Thiessen, also gave us quite a bit of "food for thought." Many times we would get into lively discussions on a subject and would find the Bible so interesting it was hard to stop talking! *Amy Wyse*

We had our play, too

Since the campers worked six hours a day and five days a week, we had some spare time. During the day, we had a little time between work hours and this was usually spent in sleep. After the work was finished and the supper dishes were washed, we had time for recreation. When the weather was good we would play softball, volleyball, or prisoners base, and one night we drove to a lake down the road for a swim. If the weather wasn't so good, we would stay in the "mess hall" and play games.

We all went to Vancouver one weekend and had a picnic by the ocean, and, although the tide was out, we got to swim. In a beautiful spot called Lynn Valley Park, we went across a suspension bridge and in the evening we had a wiener roast with some Vancouver Mennonite young people. On Sunday we went to see Hell's Gate Canyon, a narrow gorge through which the mighty Fraser River flows. Tired and hot, we returned to the lake for another swim. *Sue Kingsley*

OUTH is sponsored by the Young People's nion of the General Conference Mennonite hurch. Editor, Elvera Baumgartner.

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COVER

The printed page assists the teaching program of the church.

CONTRIBUTORS

Paul R. Carlson, former staff writer for the World Council of Churches, is associate information director for the United Presbyterian Church.

A. J. Metzler, 801 Walnut Ave., Scottdale, Pa., was associated with the Mennonite Publishing House for twenty-seven years. Currently he is executive secretary of the (Old) Mennonite General Conference. His article is adapted from an address which he delivered at the Bethlehem (Pa.) General Conference in August 1962.

Cardell Geissinger, Kotak, Pos 8, Kupang, Timor, Indonesia, is a member of the Upper Milford Church, Zionsville, Pa.

CREDITS
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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan.

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

Second Class Postage Paid at North Newton, Kansas.

Last spring we asked 600 readers about our paper. Right away we want to report that a majority of those who volunteered opinions were positive. But there were people who had problems. So we'd like to answer some of the questions raised.

We've wondered if it should be so provocative that it accents those things which sometimes divide us.

We try to limit controversy, believe it or not. But it is hard to deal with important issues without causing disagreement. If we all agreed, then these things wouldn't be issues.

We enjoy The Mennonite *although we cannot wholeheartedly agree with everything.*

A half-hearted agreement is sometimes good enough. We don't expect everybody to agree. Ideas that are new (to us) are always regarded with suspicion. They should be. That's part of the learning process.

I would like to have The Mennonite *more positive instead of having such questionable articles where readers have to constantly challenge the writers.*

Don't assume that the writer is wrong because someone tries to correct him. The reader is trying to learn. Of course, the writer is learning too. The process of stating convictions is part of learning.

If you prove too daring for the average, please keep it up. Let other firms publish average magazines for the average.

I've always believed that the average Mennonite is above the average.

I would enjoy The Mennonite *more if there [weren't] so many highly educated articles that have so many big words and sentences that you can't understand.*

We work hard on readability. Another reader says: "When *The Mennonite* came out at first, I found it hard to understand as I felt the writings seemed to be more for the higher educated. But I have enjoyed reading it later on as it seemed the writers came down a step or two and did not use so many big words."

Our paper should help us to grow deeper spiritually not discuss world events so much.

Part of Christian growth involves understanding the world that needs our witness.

The only thing I think it lacks is more devotional material. I feel we need more Bible study articles.

We agree. But good devotional material is hard to find. We also have a large investment in our Sunday school publications which are filling this need. We feel we should supplement them rather than duplicate.

We have been under the impression from the beginning that the editor has no positive convictions—just trying to find out what others think or say, which too often has been rather disgusting and causing confusion.

I have a conviction that when the Holy Spirit speaks to me He speaks through other Christians.

Editorials should be more unified, but I guess the editor's jack rabbit style is a permanent institution.

Oh, Dorothy, where did you file my extra jar of carrot marmalade?

I do not feel that letters of criticism should be the central point of interest in a religious periodical. . . . I do not like the bickering and criticizing letters.

Yes, there's a lot of hostility in our churches. Too long we have tried to suppress it. It is better to open ourselves up and admit that we feel bad than to pretend to be something we aren't. Let's seek that forgiving spirit toward ourselves and others that is willing to accept people not because they are agreeable but because they are worth loving as creatures for whom Christ died.

Too many controversial issues discussed by readers have been permitted to appear in The Mennonite. *They have accented the cleavage between the liberal and conservative elements instead of mitigating it.*

We will never mitigate our differences until we come eyeball to eyeball with each other. If we start writing letters, that, at least, is a first step.

I appreciate mostly your prophetic pen—your warm humor (that bothers some) and your steady nerve. And you can quote me, too!

You made me do it.

What we don't like about The Mennonite *is the modern art pictures. Some cover pictures are awful.*

In one of our surveys we asked point blank, "Modern art—do you like it?" Forty percent said yes; forty percent had no feeling. Only twenty percent said no. Obviously, this is a field where people have strong convictions. We use art because it is part of the language of our world. But we respect the feelings of people. We are conservative in our use of art. Count the visual pieces used during the year and see if you don't agree.

We dislike the quality of paper because of the glare.

Try reading under a stronger and more diffuse light. This will minimize the glare.

It seems that length of articles is well controlled.

You have no idea how well.

The contents of The Mennonite *are such that it would be too embarrassing to expose to other church people.*

We feel that the strongest evangelistic impact of our paper lies in its effort toward honesty. Here are Christians actively seeking God's will. If I weren't a Christian, I'd hope I'd say, "I want to join those folks."

I am a fairly "new" Mennonite, and enjoy The Mennonite *so much more than any other publication of a church-sponsored nature. Not only is it newsy but very thought-provoking.*

Exhibit A.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

78, 34 SEPTEMBER 24, 1963

Our Children Hear the Gospel

The Miracle of God's Grace

Paul R. Shelly

On Sunday, September 29, we should be conscious of a miracle of God's grace. On that morning 28,549 persons between the ages of three and fourteen in Sunday schools in the General Conference Mennonite Church throughout the United States, Canada, and South America will have completed the first three-year cycle of the Living Faith Graded Sunday School Curriculum. This number includes 20,505 persons who used the materials in English and 8,044 who used them in German.

During these three years our children and young people have studied about God's redemption as it is revealed both in the Old and the New Testaments. They not only learned the facts in the Bible but have seen God's mighty acts in the Old Testament culminating in God's action for us in Jesus Christ. More than that, they experienced this action of God supremely in Jesus Christ in their own lives as they responded to Him.

They learned about the church. Through a study of the *Acts of the Apostles* they know how the church was formed. They saw how this group of people became the church in the fullest sense as they were scattered throughout the Roman Empire in witness and service. More than this, they realize that they really only become the church as they too become the people of God and then go out in mission in a life of witness and service.

Beyond this, they learned about discipleship. They have seen in a new way the life and work of Jesus Christ. They have had an encounter with Jesus Christ. They experienced what it really meant to be a disciple in our day. They now know that we have opportunities to witness in our day even as the early Christians did in the first century.

All this has become real through these three years. The miracle of God's grace is that this message has come to us in this curriculum for children in the various age groups. Now these age groups "hear in [their] own tongues the mighty works of God" (Acts 2:11).

After One Hundred Years

Did you know that this is the first time in the more than a hundred years of our existence as a General Conference that we have provided material for the primary age—children in grades one, two, and three? How the Master must condemn us for neglecting our children in this way for so long. He says with unmistakable clarity: "Let the children come to me, do not hinder them, for to such belongs the kingdom of God" (Mark 10:15).

Children learn about God's redemptive love, the church, and discipleship? Why not? As in the public schools they don't comprehend everything about science, but they learn much. Who can tell at exactly what age a child can respond to God's love? At least we are aware that as Christians we must communicate His love to children. We know too that children in this age have made responses.

These children are not for the most part members of a visible church. Yet, if the kingdom belongs to children, dare we exclude them? Dare we say that they are not a part of *the* church? Yes, I believe in baptism on confession of faith. Yet, I also believe in the church in the broadest sense.

Dare we talk about discipleship to children? If we believe that primary children have responded to God's grace, even though sometimes only in part, yes. If we believe that they belong to the church in the ultimate sense, then the primary child is ready to respond in part in discipleship.

Juniors Hear in Their Own Tongue

The juniors too in grades four, five and six are "hearing . . . in [their] own tongues the mighty works of God" (Acts 2:11). Do you have juniors in your homes? Do you teach juniors? Do you have grandchildren, nieces, or nephews who are juniors? For me this is again a miracle of God's grace, that we have the materials *now* that are based on the fact that juniors need to know things in their tongue—not the tongues of the primary or junior high age groups. Juniors have their particular needs, interests, and abilities.

Juniors have learned much more about God's redemptive work as revealed through His Word than the primary children. They have studied many facts. They have memorized some of the Word. They have understood in part the complete story and have also related the story to its geographical setting. We dare not limit or hurry the Holy Spirit. Juniors are responding to God's love through Christ as revealed throughout the entire Bible, starting in the Old Testament and culminating in the New Testament. We must be ready to share the Word with them and then permit the Holy Spirit to guide us and them.

The juniors have found meaning in the church. This response for many is not complete. Yet the response frequently went beyond that of the primary age group. As the juniors participated in the junior choir, in the junior fellowship, in projects — they increasingly found

niors are responding to God's love through rist as revealed throughout the entire Bible.

The Living Faith Graded Sunday School Curriculum has completed its first three-year cycle of use. What has it done?

Who can tell at what age a child can respond to God's love?

meaning in the church of Jesus Christ. Some juniors responded to Jesus Christ as Saviour and, consequently, found a fuller meaning in the church. Again we must remember that this experience has to be in their tongue and not in the tongues of other age groups.

The juniors also began to find a deeper meaning in the area of discipleship than the primary age group. This did not mean that discipleship simply became a code of rules or a kind of "moralism" in which juniors were told to be good. Juniors were ready to think through the meaning of discipleship even though they did not always apply this concept to a conversion experience; the conversion experience for some juniors will occur later.

Junior Highs Make Major Decisions

The junior high school persons also need to know what it means to hear "in [their] own tongues the mighty works of God." This is a unique manifestation of the miracle of God's grace. Here at a time when youth experience the greatest tensions in life—when they are neither children nor adults; neither in elementary school nor in high school, neither bound to authority nor old enough to assume authority—it is at this very point that many of their major decisions are made.

The Living Faith Graded Sunday School Curriculum played its role in helping more than 16,000 persons in the seventh, eighth, and ninth grades to make decisions during the past three years. Many of these young people came to realize that as God revealed himself through His mighty acts in the Old Testament and the New Testament, so He also entered into their lives through a study of the Word and in their personal response to Jesus Christ. They became new creatures in Christ.

In a real and vital way many of the junior high school persons have become a part of the visible church. After having a real encounter with Jesus Christ through the graded materials in a class situation that became a redemptive community, decisions have been made to respond to God's offer of salvation. These young persons voluntarily became a part of the people of God through baptism on their own confession of faith. No, this still did not mean that they understood all the response involved. Nor did it mean that they experienced fully their potential in the redemptive community. Yet, the experience was real! They are now the church.

Many of them have also responded to Jesus Christ as Lord. The idea and practice of discipleship actually became a living reality for after these persons in junior high school have accepted Jesus Christ as Saviour, they are ready to also accept Him as Lord. There is a real sense in which we cannot separate salvation and discipleship. Thus, when these persons accepted Jesus Christ as Saviour they also received the gift of the Holy Spirit and became new creatures. At that point they accepted Jesus Christ as Lord. Yet, the junior high school persons through the ages of twelve to fourteen were constantly facing new issues. Decisions could not be cast aside; they had to be made. Here is where the Lordship of Christ became meaningful as the junior high age persons examined the Lordship of Christ in relation to all areas of life.

Double Dividend in German

The miracle of God's grace is also evident in the fact that persons through the Living Faith Graded Curriculum literally "hear . . . in their own [language] the mighty works of God." The miracle at Pentecost was that persons from all over the world understood the message of Peter in their own tongues.

From the time when we started to think about the Living Faith Graded Sunday School Curriculum the Canadian churches felt that a German edition of the curriculum would be needed. Committees, as well as the Board of Education and Publication, thought about this. They felt that it would be impossible to produce this curriculum in German, because of the lack of both personnel and finances. To produce a new curriculum in one language is more than a group our size normally attempts. To produce the new curriculum in German too was preposterous. Yet, despite the practical issues involved, the committees and the Board of Education and Publication became increasingly committed to translate all of the pupils' materials into the German. Were not the people who used German a part of our conference too? God moved. God moved insurmountable obstacles. Yet, why shouldn't He do this for He has promised "to do exceedingly abundantly above all that we ask or think" (Eph. 3:20). So, books for pupils rolled off the presses both in English and German.

But what about materials for the teachers? Churches in South America began using the German materials. They felt an urgent need for teachers' materials in German. Are not these people in South America a part of the General Conference Church too? Do not their children also need to know God's redemptive acts, become a part of the church, and follow Jesus Christ as Lord?

Gradually God led the conference boards to see the need for materials in German for teachers and now the Board of Missions and the Board of Christian Service have been cooperating with the Board of Education and Publication in making it possible to translate the teachers' books so that the people there too are now hearing "in [their] own tongues the mighty works of God."

Grace in Cooperation

The miracle of God's grace is also demonstrated in the fact that this curriculum is a cooperative one between the (Old) Mennonite Church and the General Conference Mennonite Church. All of the details were decided jointly. God revealed His plan a step at a time. This is the only way *we* would permit Him to work. Actually, in a sense this is the only way *He* ever does work. He never shows us the end from the beginning. This He alone knows.

To those of us who were involved

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly except biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Second class postage paid at North Newton, Kansas. Subscriptions $3.50 per year: foreign $4.00. Send payments and change of address to 720 Main Street, Newton, Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansas.**

n this project during the past elevn years this work was one of the igh continuing spiritual experiences n our lives as we were led to deend on Him in faith for each next tep. Truly a miracle of God's grace.

The discussion about the new curiculum began one hundred years fter a group was separated from ne Franconia Conference in 1847. 'his group later came to be known s the Eastern District Conference. Between 1947 and 1952 members of he (Old) Mennonite Church and he General Conference Mennonite hurches met on a number of occaions. We worked together in part n a number of projects during this eriod.

It was not, however, until Deember 1952 that we really launched n this new project. This again was miracle of God's grace! From a uman point of view there seemed o be insurmountable obstacles to his joint project. Yet, if God wantd to act in this way why shouldn't He choose to do this? He did! He ad to break down barriers; He had o remove walls. Yet, He has done his through the past. He is still God. He continued to act.

The miracle of God's grace was lso apparent as He worked through persons. At the beginning each of he groups had fears about the nembers of the other group. As we net, quite frequently the first few years, God showed us that there vere actually no differences between he basic ideas and outlook of the wo groups. As we discussed all the phases involved: our ideas about God, Jesus Christ, the Holy Spirit, he Bible, salvation, the Christian ife—we discovered that differences hat were evident were always diferences between persons and never between two denominations.

Practical problems still loomed arge. Where do you find persons o carry out the enormous task of producing a curriculum? Editors vere needed, but so were writers and artists. Where would the support come from to produce such a curriculum? Actually coming to a place where we felt our oneness was achieved easier than the workng out of the practical details. But f God really reveals himself to persons and tells them to perform a task, He can also help them achieve it. Obstacle after obstacle was overcome and you have experienced His marvelous grace in your church as you used the Living Faith Graded Sunday School Curriculum.

The Mennonite Brethren Church has also been involved in this project using imprint editions. Some of these materials are used both in the United States and Canada.

The Work Goes On

What about God's grace for the future? Members of the (Old) Mennonite Church and of the General Conference Mennonite Church met for five days in July 1963 at Bethel College, North Newton, Kan. Here about thirty-four persons, including two persons from the Mennonite Brethren, one from the United States and one from Canada, discussed our beliefs and our future needs in curriculum materials. This was a new group—for only four of these persons were involved in the work of the previous project—waiting for the guidance of the Holy Spirit.

Has God stopped working now that our churches have used the Living Faith Sunday School Curriculum in its entirety? God spoke throughout the week. He always speaks with clarity. Barriers again had to be broken down before we could hear. For more than half of the week we discussed our approach to the Bible, the nature of man, our sonship and discipleship, and the nature of the Church. Again the miracle occurred—occurred with unmistaken clearness—as we realized that we did not differ in the basic beliefs we had. During the latter part of the week the miracle of God's grace moved beyond this—the joint group also agreed on what our next needs are in the area of curriculum.

God has performed His task again saying that He wants to continue to work His miracle of grace among us. Now again the practical questions are being raised. We again raise the question of how much we can do together. We again raise the questions of leadership and personnel. We again raise the question of finances. Being human, I suppose we always hesitate in the area of the practical questions.

Dare we say no to God? Dare we lack faith? Dare we follow with less courage than the group did a little more than a decade ago? Dare we lack faith that the God who provided the funds and leadership throughout the current project, who had led His people throughout history, that God will not lead among His people again? God has not stopped working. He has not stopped calling. He wants to continue to speak "in our own tongues the mighty works of God."

Extravagance

There is no reason for a rose to be:
    It doesn't feed the hungry, clothe the poor.
    Why does a drop of dew become a lure
To catch the sunshine in its opal sea?

What reason for a spider to crochet
    A web of lace to give the rose decor?
    Can any mortal give a reason for
The way the rose leaves make a graceful spray?

A spot of uselessness on useful sod—
    In days beginning was it thus? He stood
    And looked upon his world where all was good.
"Let there be Beauty," said a lavish God.

Ruth Unrau

NEWS

Help Given to Pakistan Cyclone Victims

Vernon Reimer, Niverville, Man., reports on the aid given by American and Indian Mennonites in Pakistan. Reimer is director for Mennonite Central Committee in India.

A devastating cyclone and a twenty foot high tidal wave hit the coastal area near Chittagong, East Pakistan, May 28 and 29. Approximately 20,000 people were killed and 300,000 left homeless. The disaster struck an area about fifteen miles wide and one hundred and sixty miles long. Wind velocities reached one hundred and fifty to one hundred and seventy miles per hour.

I visited the area June 7 to 12 to survey the damage done. Arrangements were then made for the Mennonite Central Committee to work together with the East Pakistan Christian Council in an area assigned to it by the government. This area is a fifteen-mile coastal strip, one of the more inaccessible areas, which reportedly did not have so much loss of life but a great loss of property.

On Sunday, June 9, a Pakistani worker and I hired a scooter and traveled forty miles north along the trunk road from Chittagong. The disaster and damage done has to be seen to be believed. Houses by the thousand were completely destroyed, and people were crawling under any kind of shelter to find protection from the rain. All along the road were people, many of them naked begging for help. In a few places groups of people stood in the middle of the road and stopped all vehicles to beg for help.

Forty miles from Chittagong we came to a Red Cross center where a guide volunteered to take us to some of the worst hit coastal villages. When we asked him how they had fared, he broke down and cried Later he told us his story.

He came from a village that was completely washed away. He himself had been a prosperous man Now he had nothing. Even the clothes he wore had been given to him. Furthermore, nearly all of the members of his family had been killed. He had saved himself only by clinging to a tree when the tida wave struck.

We walked for five miles towards the coast and passed through one village after another which had been completely wrecked. People were standing around, dazed and discouraged, even ten days afte the storm. Some had already gone to relief centers to see if there wa food, but all too often there wa not enough.

On our return we met a polic group which was burying dea bodies. Fish were lying along th roadside wherever we walked. Th stench was dreadful. Even the cit of Chittagong had few houses tha were not destroyed or damaged t some extent.

Following this survey I consulte with Murray Milner of Churc World Service and members of th East Pakistan Christian Council an

Floyd Bauman, MCC worker, and Murray Milner, CWS relief director, handing out wages in the form of food to workers who are rebuilding homes destroyed by the cyclone.

offered that the Mennonite Central Committee would provide workers in their program. They had decided to do relief for three to six months and to organize local groups to clean up rubble and rebuild homes. Members of these groups would be paid with surplus foods brought in by Church World Service. We have agreed to set aside $1000 for this cooperative relief effort. The money is being used for equipment and transportation for workers.

On June 16 John Weber went to Chittagong and was followed by Floyd Bauman on June 20. Weber is in charge of the motor boat to keep up communications and supplies between Chittagong and the area in which the churches are working. Bauman is in charge of one of the centers where work groups are organized to rebuild houses and build up embankments. Some clothing has been distributed at these centers. To date eighty-three houses have been rebuilt and sections of embankment to keep out flood waters have been repaired.

During the first month of relief activities the work was hampered by incessant rains. Further, a second flood caused the death of another thousand people as well as a lot of property damage. During one of his trips to the relief area Weber, who was driving the motor boat, saw a number of people up in the trees shouting for help.

The heavy rainfall during the past month—sixty-five inches in twelve days—while hampering relief activities and causing suffering to many thousands, is really a blessing in disguise. Shortly after the storm it was believed that practically no crops would be obtained this year due to salinity of the water. Now, with the many rains, much of this has been washed out and prospects for crops are much better. In fact, many fields at present have a luscious green color and look quite promising. Further, it seems as though this abundant rain has also helped to keep down the incidence of disease.

When the need of the Chittagong area was presented to the India Mennonite churches at their meeting on July 10 and 11, they responded by offering to send in volunteers to help with the work. Two men, M. Kumar of Seraipali and F. Benn of Champa, have already gone to help with the relief activities for the next two months. It was certainly thrilling and gratifying to note the response on the part of the Indian brethren, who themselves often have a real struggle to maintain their own families.

INDIA MENNONITES UNITE

The first two volunteers to serve under the newly organized Mennonite Central Committee of India flew to Chittagong on Sunday, July 28, to help with the relief activities in the cyclone disaster area. The two volunteers are a young pastor, M. Kumar, from Seraipali, and a driver-mechanic, F. Benn, from the Champa mission workshop.

Pastor Kumar's church will continue to pay his salary while he is doing relief work for the next two months. Even though the church members have a struggle to make their own living, they responded to the call of a people in distress and were willing to have Pastor Kumar leave them for two months. Mrs. Kumar and their one child are remaining at home. Kumar will likely be in charge of a relief center in which he will be organizing groups to reconstruct public buildings, work on embankments, etc. These workers will be paid with food supplied by Church World Service.

F. Benn, driver-mechanic, has been employed by the Champa mission workshop for a number of years and is well acquainted with the repairing and driving of vehicles. The mission has released Benn to carry on relief activities for two months. Since he has experience and skill in driving and repairing motors, he will most likely be operating one of the communication boats between Chittagong and the relief centers. This is a distance of about thirty to forty miles along small and large canals. The Benns have eight children.

On February 1 and 2 delegates from the six Mennonite and Brethren in Christ churches in India met in Calcutta to discuss a closer working relationship. In January, Orie O. Miller and Vernon Reimer, MCC Director in Calcutta, had visited all the Mennonite areas and discussed such a plan. Miller had received prior sanction for such a move from the different mission board secretaries in America. The idea was well accepted by all groups and they responded by sending their delegates to the February meeting.

At the organizational meeting, P. J. Malagar of Dhamtari was appointed director of this program in India. He began his duties in Calcutta on July 1. The next meeting, called by Malagar, was held in Calcutta on July 10 and 11 for the purpose of outlining future work and for appointing an executive committee. The newly elected executive committee consists of P. J. Malagar, chairman; Vernon Reimer, treasurer; Jacob Flisher, Mennonite Church, M.P.; Ben Sawatzky, General Conference; Theo Kujur, Bihar Mennonite Church; T. S. Devasahayan, Mennonite Brethren; Arthur Pye, Brethren in Christ; and S. M. Hembrom, United Missionary Church. One of the committee's duties will be to draft a constitution.

The questions of peace and voluntary service were discussed at the July meeting. One of the results of this discussion was that the churches were prepared to send volunteers to help in the Chittagong, Pakistan, disaster. Two men have already been sent.

A second project, a hostel, a joint undertaking by the United Missionary Church in Calcutta and MCCI, was also approved at this meeting. The hostel was dedicated Aug. 15.

GIFT LIST AVAILABLE

A list of suggestions for Christmas "white gifts" is being prepared for Sunday schools, youth and women's organizations, and other groups by the MCC Information Services. The list will contain ideas for relief, service, and Peace Section projects. Requests for the list should be sent to MCC, Information Services, Akron, Pa.

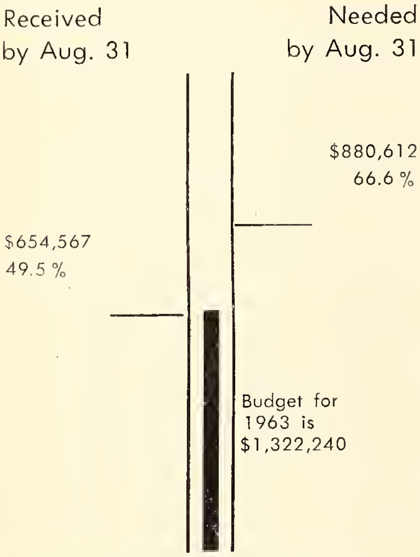
CAPTIVE PAXMAN SEEN

Paxman Dan Gerber of Dalton, Ohio, and the two Christian and Missionary Alliance workers, Eleanor A. Vietti and Archie Mitchell, who were taken captive by the Viet Cong at Banmethout, Vietnam, in May, 1962, were reported seen recently by South Vietnamese folk. The three workers were said to be safe and well.

The report stated that Dr. Vietti is being guarded closely, presumably to render medical aid to Viet

Cong troops. The two men were said to have had a number of opportunities to escape, but had chosen to remain for the sake of her well-being. Mitchell reportedly has opportunities to preach and to witness in other ways.

CONFERENCE TREASURER'S REPORT



Receipts for the month of August in support of the budget of the four boards totaled $70,391. This is about $2,500 less than was received in August of 1962. For the year thus far, the total stands at $654,567. Last year at the end of August the figure was $704,935. Every attempt is being made to limit disbursements to the amount received and not increase indebtedness. This, of course, makes budget adjustments necessary and a curtailment in the program at some points. *Wm. L. Friesen, Conference Treasurer*

GRAHAM GETS HIGH RESPONSE

Los Angeles, where Billy Graham first came to national attention fourteen years ago, was almost all smooth sailing. The jolts were few.

On September 8, Graham closed a three-week preaching mission in Los Angeles. The closing rally brought an overflow crowd of 154,000 to Memorial Coliseum. Nightly attendance averaged 44,302. Graham's average attendance for meetings previous to 1963 is 15,859.

Response in terms of inquirers who came to repent, receive Christ "as your personal Savior and commit your life to Him" ran high. The 36,486 commitments represented four percent of the total attendance. In all previous meetings, the Graham teams averaged 3.2. percent.

Five of the Los Angeles meetings were televised. Two hundred television stations in the United States and Canada carried the services.

On September 24, Graham will make another type of television appearance. He will play a major role on Jack Benny's comedy program. The evangelist will play himself, but will recite "some funny lines" written by Benny's joke writers. Graham will receive no pay for the appearance. Benny will make a contribution to the Billy Graham Evangelistic Association. In a concession to Graham, the program which is usually taped on Sunday, was taped on Saturday, September 14.

The only two negative notes coming out of the California crusade were an encounter with the Peace Corps and a brush with fundamentalist Negroes.

About the Corps, Graham said in a sermon, "So far, it is almost completely materialistic in its aims. Without God at its center it cannot accomplish all that we might hope for."

From Minneapolis, R. Sargent Shriver, director of the corps, retorted with two words, "He's wrong." Shriver pointed to endorsement of the corps by Southern Baptists (Graham's denomination) as proof of the group's idealism.

Negro evangelicals were riled when in another sermon Graham said, "Forced integration will never work." He added that integration "must come from the heart if it is to be successful." He expressed alarm at the efforts of "extremists" who were either pushing integration too quickly or were preaching racial prejudice.

The cry of distress came from the National Negro Evangelical Association, an affiliate of the National Association of Evangelicals. (See "Evangelical Race Stand," *The Mennonite*, June 4, for information on this group.) Said Marvil L. Prentis, a spokesman for the Negro group: "Dr. Graham consistently fails to appreciate the intensity of this great social dilemma which cries out to be met head-on."

Graham will make a minor contribution to race relations. On his television appearance he will appeal to Jack Benny for more considerate treatment for Rochester.

WORLD LITERATURE SUNDAY

"Impact Through Literature" is the theme for World Literature Sunday, which will be observed around the world on Sunday, October 13. The Board of Missions is cooperating with this by sending posters and literature to all congregations.

Approximately $45,000 of 1963 budgets (including workers' allowances) went for this phase of mission outreach, according to the Board of Missions. The challenge is not only the distribution of literature but the use of it in the spread of the gospel and in establishing churches. "Millions can receive the Word of Life if Christians will give as much for missionary literature as they do for their own papers, magazines, and books."

CONTEST WINNERS ANNOUNCED

Winners of the evangelism sermon contest were announced at a recent Evangelism Committee meeting in Chicago. They were Roland Goering, Reedley, Calif.; Albert Epp, Downey, Calif.; and Peter Neufeld, Kingman, Kan. The contest was part of a "Speak for Youth Faith" emphasis sponsored by the Evangelism Committee. Winning sermons will appear in *The Mennonite*, and other entries will be duplicated.

The Evangelism Committee planned at its Chicago meeting to extend the "Speak for Your Faith" effort. Since then materials have been sent to the churches, and schools have been contacted, and materials are being prepared to help the local church stress evangelism. The Committee also heard a report on "Evangelism in Our Schools," and re-elected Ward Shelly of the Bethel Church, Lancaster, Pa., as committee chairman.

CONFUSION IN THE MAILS

Many Mennonites have received literature from the Roman Catholic St. Labre's Mission at Ashland, Montana, and some have contributed in the belief that they were furthering our own Indian mission work there. To clear up this confusion: both the Roman Catholic work and the Ashland Mennonite Church have the same mailing address: Ashland, Montana. There the resemblance ends, as the work of each is different. You can be sure your contribution will support mis-

OAKLAWN PSYCHIATRIC CENTER Dedication and the formal opening of Oaklawn Psychiatric Center, Elkhart, Ind., was held on Sept. 20. Primarily an outpatient clinic, Oaklawn is staffed by eight professional people. This is the fourth and newest of Mennonite Central Committee mental health facilities. The Center was built with four objectives in mind. First, the staff will seek to understand the troubled patient. Then ways of helping the patient will be sought. The prevention of emotional disability is the third objective. And finally research projects designed to enlarge the understanding of factors which affect mental health will be carried on.

ion work by our Montana Cheyenne hurches and by missionaries there f you mail it in care of the Board f Missions, 722 Main, Newton, Kan., or give through your local hurch's mission offerings.

IFTEEN YEARS OF VS

The Voluntary Service program of he General Conference is now fifeen years old. What has happened uring these years? What has hapened to the volunteers? What has appened to the church because of he program? These are questions he Board of Christian Service is sking after its experience in diecting this phase of work for the Conference.

The board and the Institute of Mennonite Studies are sponsoring n analysis of the voluntary servce program. They have authorized Wilfred Unruh to make a detailed tudy on various aspects of this work. Unruh is on leave of absence rom the Board of Christian Servce office for study at Mennonite Biblical Seminary.

Unruh's study is expected to inlude such items as the number nd type of projects engaged in, geographical locations, type of peole entering the service program, ow financed, and how the program as changed through the years. It will follow up the vocational hanges that have taken place in he lives of those who have given ime to the program. It will atempt to measure the spiritual rowth of volunteers during their eriod of service, their attention to uman needs and to the church, and t will also seek to determine reations between the volunteer and is family. In regard to the effect f the voluntary service program n the church, the study will disover how the church accepts volnteers when they return to their ome congregations, its sensitivity o human need and to its own mision as a church.

PRESBYTERIAN RADIO JINGLES

Presbyterians are going to preach he gospel with radio jingles. The erselets have been written by Stan Freberg, California comedian.

The series will be tested soon on midwest radio stations. One of the yrics reads: "Doesn't it get a little onely sometimes/ Out on that imb without Him?/ . . . Why try and go it alone?/ The blessings you lose may be your own."

Presbyterian officers say that the jingles are part of a test campaign to interest more people in religion. If the radio ads are successful in the first test, they will be used nationwide.

Freberg, the son of a Baptist minister, has created ads for Chun King Chinese foods, Contadina tomato paste, and other products. He has also written lively spoofs of radio commercials. He claims he is intensely serious about the Presbyterian jingles. He believes they will bring more people into the church.

In 1959 Presbyterians ran an ambitious newspaper campaign. After a twenty-four week test run in Rochester, N. Y., they discontinued the project. The campaign concentrated on personal problems. Ads carried headlines as: "Religion saved me from cracking up" and "Alcohol had him down." Churchmen did not feel the newspaper campaign attracted enough people. It produced only 720 requests for further information.

Jehovah's Witnesses, Swedenborg Society, and the Episcopal Church are also testing mass media advertising for evangelistic purposes.

RECORD NUMBER OF BUNDLES

A record number of Christmas bundles—37,500 of them—were prepared by Mennonites in the United States and Canada in 1963 for distribution to needy children. This year's total exceeds last year's, the previous high, by 2,000.

Three- to sixteen-year-old children in the following countries will be receiving bundles this Christmas: Algeria, Burundi, Congo, Haiti, Hong Kong, India, Indonesia, Jordan, Korea, Paraguay, Taiwan, and Vietnam.

CHURCH RECORD

Lubin and Tillie Jantzen (Workers).

CALENDAR

Conferences

Nov. 1-5—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

Central

Sept. 28—Central Illinois Youth Rally, Meadows (Ill.) Church.

Sept. 29—Mission Festival, Eicher Church, Wayland, Iowa. Esther Mae Andres, speaker.

Oct. 3-Nov. 7—Fall Study Series, First Church, Bluffton, Ohio.

Oct. 13—Program of Sacred Music, Bethel Church, Pekin, Ill., Mr. and Mrs. John Purvis and children, guest soloists.

Oct. 7—Illinois Fall Women's Missionary Rally, Meadows (Illinois) Church.

Oct. 6-13—Fall Meetings, Pulaski (Iowa) Church, L. L. Ramseyer, speaker.

Oct. 17—Indiana Fall Mennonite Women's Rally, Community Park Pavilion, Nappanee, Ind.

Northern

Sept. 23-29—Bible and Missionary Conference, Bethel Church, Wolf Point, Mont.; Peter Tschetter, and Mr. and Mrs. Lynn Roth, speakers.

Sept. 27 — Missionary Service, Friedensberg Church, Avon, S. D., Marie Duerksen, speaker.

Oct. 6-13 — Evangelistic Bible Teaching Series, Friedensberg Church, Avon, S.D.

Oct. 13—Harvest Mission Festival, Friedensberg Church, Avon, S.D., Harold Burkholder, speaker.

Pacific

Sept. 21-22—Washington General Conference Sunday School Convention, Glendale Church, Lynden, Wash.

Western

Oct. 3 — Kansas All-Mennonite Women Meeting, Brown Auditorium, McPherson, Kan.

Oct. 6—Harvest Mission Festival, Beatrice (Neb.) Church.

Oct. 6—Western District Conference Sunday School Convention, Tabor College Auditorium, Hillsboro, Kan.

Oct. 11—Don Cossack Chorus, Memorial Hall Series, Bethel College, North Newton, Kan.

Nov. 10-14—Spiritual Life Week, Beatrice (Neb.) Church, Walter Dyck, speaker.

MINISTERS

Ray Reimer will be interim minister at Salem Church, Freeman, S. D., until spring of 1964. Abe Wiebe and Ralph Graber will also assist.

John Thiessen, Moundridge, Kan., former missionary and executive secretary of the Board of Missions, will assist in pastoral duties at the Bethesda Church, Henderson, Neb., during the next nine months while the pastor, John Gaeddert, completes his seminary work.

WORKERS

Mildred Derksen, First Church, Mountain Lake, Minn., left Sept. 16, for Gulfport, Miss., for two years of voluntary service. She will do secretarial work, serve in the community library, and teach Bible study classes.

Albert and Wilma Jantzen have returned to Hotevilla, Ariz., after a three-month furlough at Flagstaff. During the past summer they managed the Southwest Bible Conference campgrounds for a series of summer retreats.

Lubin and Tillie Jantzen flew Sept. 2 to Delhi, India. The address for their third term of service is Janjgir, M.P., India.

William and Barbara Martens, Leamington, Ont., will serve a three year term under MCC-TAP. They have been assigned to the Boy's Secondary School in Borakin Ladi, Nigeria.

Ralph and Helen Shelly, Quakertown, Pa., will teach at St. Faith's College in Kaduna, Nigeria. They are serving under MCC's Teachers Abroad Program.

Gordon and LaDeen Stucky, First Church, Newton, Kan., will be serving in the 1-W program in Denver.

Elvera Voth, Anchorage, Alaska, received significant acclaim as director of the Anchorage Community Chorus in its presentation of Bach's Mass in B Minor in June. Robert Shaw was guest conductor.

Robert Warren will head the physical education program at Bluffton (Ohio) College. He has his M.A. degree from Bowling Green State University and has had coaching experience.

Frieda Wiens, Kelowna Mission Church, Kelowna, B. C., will serve as a nurse in the MCC-VS program in Newfoundland.

DEATHS

Mrs. Isaac (Anna) Androes, First Church, Newton, Kan., born June 15, 1897, and died July 13.

Mrs. William (Catherine) Baumgartner, Grace Church, Pandora, Ohio, born April 16, 1878, and died Aug. 15. Her husband, one daughter and three sons survive.

Isaac H. Habegger, First Church, Upland, Calif., born Aug. 15, 1883, and died Aug. 24.

Gustav P. Regier, First Church, Newton, Kan., born July 14, 1883, and died Aug. 20.

Henry J. Albright, First Church, Pretty Prairie, Kan., born Oct. 5, 1886, and died Aug. 3. Survivors include his wife, three daughters, and two sons.

Marie Auernheimer, Immanuel Church, Downey, Calif., born Oct. 4, 1880, and died July 20.

Lydia Baughman, First Church, Normal, Ill., born Jan. 5, 1871, and died July 30. Two sons and a daughter survive.

Mrs. John Boshart, Wayland (Ia.) Church, died June 13, at age 76.

Mrs. Helen Claassen, Beatrice (Neb.) Church, born March 12, 1879, in Russia and died July 26.

John Jacob Funk, Coaldale (Alta.) Church, born Aug. 9, 1893, in Osterwich, Russia, and died June 26. His wife, four sons and one daughter survive.

Mrs. Sarah Giesbrecht, Coaldale (Alta.) Church, born Oct. 23, 1895 in Olgafeld, Russia, and died July 4. Three sons and four daughters survive.

Mrs. Helen Jantzen, First Church, Beatrice, Neb., born Oct. 14, 1878, in Russia, and died July 18.

Aaron Liechty, Wayland (Iowa) Church died July 14 at the age of 69.

Adolph H. Buhler, Deer Creek (Okla.) Church, born Jan. 20, 1883, and died Aug. 31. His wife, three sons and three daughters survive.

Mrs. George P. Eitzen, Bethel Church, Mt. Lake, Minn., born February 15, 1895, and died Aug. 11.

Dietrich D. Esau, Bethel Church, Mt. Lake, Minn., born Jan. 4, 1888, and died July 10.

Katie Pankratz Froese, Eden Church, Inola, Okla., born Dec. 14, 1905, and died Aug. 13. Four children survive.

Henry F. Jungas, Bethel Church, Mt. Lake, Minn., born March 6, 1897, and died Aug. 9.

P. M. Klaassen, Bethel Church, Mt. Lake, Minn., born Aug. 20, 1897, and died Aug. 1.

G. G. Quiring, Bethel Church, Mt. Lake, Minn., born Feb. 9, 1904, and died July 25.

Mrs. P. A. Rempel, Bethel Church, Mt. Lake, Minn., born June 7, 1886, and died June 30.

Josephine Widmer Wenger, Eicher Church, Wayland, Iowa, born June 9, 1877, and died July 30.

MARRIAGES

Norman Dale Busenitz, First Church, Newton, Kan., to *Mildred Irene Jackson,* Wichita, Kan., on July 26.

Mary Ann Heidebrecht, First Church, Halstead, Kan., to *Donald L. Drum,* Grace Methodist Church, Winfield, Kan., on July 28.

James Juhnke, Eden Church, Moundridge, Kan., to *Anna Kreider,* First Church, Wadsworth, Ohio, on Aug. 31.

Thomas E. Kelly, First Church, Newton, Kan., to *Susan Maureen Byrd,* Plymouth Congregational Church, Wichita, Kan., on July 26.

Charles Lyman, Grace Church, Pandora, Ohio, to *Wanda Lehman,* Hively Avenue Church, Elkhart, Ind., on Aug. 3.

LETTERS

STEWARDSHIP HOPE

The following letter was sent by a Lutheran layman to his church paper. We asked him for his permission to use his letter here and share his concerns with our readers.

Over the shoulder of a fellow-commuter on a suburban train several months ago I saw a copy of *Our Sunday Visitor,* the National Catholic Action Weekly. Spread across the title page in letters three nches high were the words "Tithng, Five Separate Views." Remembering my own repeated and futile efforts over the past forty-five years o interest us Lutherans in tithing, I was most grateful when the genleman passed it on to me after he was through with it. Eagerly I read the five articles].

Something like this was what I had in mind when I presented to he ULCA convention in Seattle in 963 a resolution urging a churchwide study of tithing, which to my knowledge has had little, if any, implementation.

This issue contained also "A Protstant Looks at Church Support," y Dr. T. K. Thompson, who is diector of the Department of Stewrdship and Benevolence of the Naonal Council of Churches. Although last year Protestants gave $2,708,722,264 or $69 per member, a very sizable sum, he considers it a poor record, as it represents slightly over one percent of income and a far call from anything that could be considered "sacrificial" or big enough to cause a significant change in the standard of living of the giver. And we Lutherans continue to occupy the same unenviable position among the other denominations that we did forty-five years ago when I first began to look into Lutheran giving.

This special issue, the largest in page content, went to 1,775,000 readers and must represent a mass assault upon Catholic indifference in giving in support of their church.

I had long hoped that our stewardship agencies might sponsor a campaign to enlighten our people about tithing. I am convinced that if each of the synods of our LCA would do this, our church would speedily solve our financial problems and the spiritual life would be quickened.

A Colorado Presbyterian minister several years ago supplied kits of appropriate tithing material for circulation among his people. When he began, there were only two tithers in his congregation. When the campaign closed three months later, there were 102. Deficits became balances and the whole atmosphere of his parish was changed.

A storehouse of such material is available here in Chicago free of charge. I should be happy to help any congregation to make this contact if desired.

Let us not hesitate to emulate our good friends, the Roman Catholics, for many of our parishes suffer from the same problem, inadequate financial support and there is abundant evidence that tithing will offer much needed help. *H. S. Bechtolt, Room 1418, 19 S. LaSalle St., Chicago* 3.

BLANKETS AND ART—II

Dear Editor: Dora Sukau's interpretation (*Letters,* Sept. 3) of your remark that "art may reach as many people as blankets" is quite different from my own. You did not say that art would reach the same people as blankets, or in the same way. Surely there is no substitute for food and clothing for the human being who is starving and freezing. But man does not live by bread alone, and we who have adequate food and clothing have still a need to find and understand ourselves and others and God. Here it is that art may reach us. It may inspire a devout soul to seek God on still a deeper level; it may goad a satisfied soul to a deeper searching; it may stir a weary soul to one more attempt to understand another's need. It may even lead us to more effective sharing of our blankets and bread.

I quite agree that art may reach as many people as blankets. *Ruby Baresch, Valley Ho No. 23, Grand Forks, N. D.*

CROP Drives

The gathering of the harvest is a reminder of the annual CROP drives, particularly in the rural areas. CROP is the abbreviation for Christian Rural Overseas Program. This relief agency originated shortly after World War II when many refugees and displaced people were destitute of food and clothing. CROP, today, operates all over the world wherever disaster or hunger is found.

In the early years of the program, volunteer workers gathered grains from individual farmers as they were willing to give. The grain was gathered by trucks and hauled to local elevators. It was then transported to mills where it was ground into flour or meal. This was then packaged and shipped overseas to feed hungry people.

The CROP program has grown since its origin. Today it is no longer strictly a rural program since urban people are given the opportunity and are urged to contribute. Today most of the contributions are received in cash which is used to purchase foods to be shipped to areas of need all over the world; however, many farmers still make their contribution by hauling grain to a local elevator and designating it for CROP.

Some years ago the U. S. Government adopted the policy of contributing surplus food to Church relief agencies on a match basis. In past years, the government has furnished surplus food valued from twenty to to twenty-five times the amount of the total CROP contribution.

Most of the larger denominations of the United States cooperate in the CROP Program. The Mennonite Central Committee is one of the cooperating church agencies. Most of the food that is contributed is distributed through Church World Service (CWS); however, all funds channeled through Mennonite Central Committee are distributed by MCC personnel.

CROP drives are held in rural areas as soon after harvest as possible. In the cities the drives are usually held in late fall. In many Mennonite communities sizable contributions have been made to the CROP-MCC drives. The 1963 goal for the state of Kansas is $250,000 of which a large percentage will be channeled through MCC.

The CROP program merits the encouragement and support of Mennonite Men everywhere, perhaps not in an official or organizational effort but as individual or community efforts.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE MEN

CAMP MENNOSCAH IMPROVED

Several new facilities were added to Camp Mennoscah for the 1963 Summer Retreat Program. Mennonite Men of the Western District, although not directly responsible for these new facilities, have budgeted substantial sums for Camp Mennoscah. Local men's fellowships have also contributed a great deal of labor and service for most of the existing facilities. Recently, a new swimming pool was constructed by a Wichita, Kan., firm. Also two new cabin tents were added to the sleeping quarters of the camp. These tents were designed by Harold Lohrentz. They were designed in such a nature that they could be assembled and disassembled easily and quickly. They also were constructed so that they could be easily moved from one site to another.

The floors of these tents are hexagon in shape and are constructed of wood joist and flooring. Men of the Halstead Church were responsible for the construction of the floors.

The frames were made from two-inch metal pipe. These with the other necessary hardware were built by men of the First Church of Christian, Moundridge.

After the tents were transported to Camp Mennoscah, men of the Eden Church of Moundridge assembled the frames to the floor and attached the canvas material to the frames to complete the project. These tent cabins will accommodate at least ten campers each, increasing the lodging facilities to approximately 120 for Camp Mennoscah.

N. D. MEN HOLD MEETING

Mennonite Men of the Northern District met for their annual meeting on June 21 at the James Valley auditorium in Carpenter, S. D. This meeting was held in connection with the seventieth session of the Northern District Conference. The featured speaker of the public program was Andrew Shelly. His message was entitled "The Christian Layman's Total Commitment to Christ and the Church."

At the business session the men voted to divide the offering and project money among three causes: Swan Lake Retreat Ground Development, General Conference Mennonite Men projects, and Resettlement of Indians in Paraguay. C. L. Graber of Goshen, Ind., reported on the difficulties connected with the Indian resettlement in Paraguay.

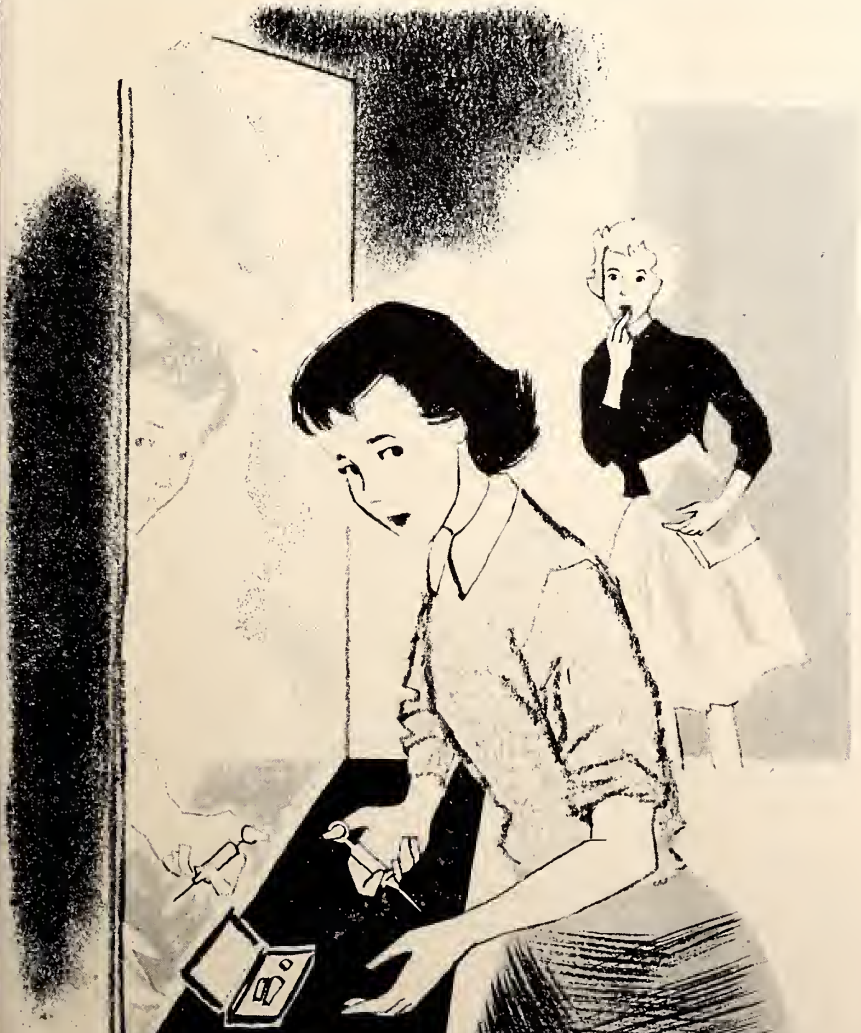
Following is a list of the officers that guide the affairs of the Northern District Mennonite Men: president, J. T. Rempel, Henderson, Neb.; vice-president, Clarence Peters, Henderson, Neb.; secretary-treasurer, E. P. Graber, Freeman, S. D.; program committee members, Palmer Graber, Freeman, S. D.; and Wilbur Friesen, Marion, S. D.

YOUTH

One Small Part of Living

Phyllis Naylor

Janet couldn't stand the thought of prying eyes searching her arms for needle marks.



Dr. Carpenter stood up and helped his patient on with her coat. Noticing that his remark about the rain had gone unanswered, he glanced down at the young girl and saw the grim set of her lips.

"Janet, is it really as bad as all that?"

"It's worse."

"Only if you make it that way. Come on, now. Cheer up. I'll see you in a week." He tried to get her to smile, but Janet trudged out through the waiting room and disappeared down the hall.

The rain had settled to a slow, monotonous drizzle, drifting down from a thick, gray sky. The cars made wet smacking sounds as they sped past the curb, and Janet didn't even bother to dodge the spashing. She boarded a bus at the corner and sank down in a back seat, surveying her reflection in the glass.

Janet Hodges, her eyes told her. *Diabetic,* they added. She stared for a moment at the round face, the blue eyes and brown hair. The strange angry feeling swelled up in her again and she quickly turned her head away.

She just couldn't be! Diabetics were old people or sick people or . . . anybody else but herself. She'd never been ill before—hardly a day in her life until two months ago, and even then it hadn't seemed like much. She'd been losing weight (wonderful she'd thought) but was feeling weak and thirsty. When Dr. Carpenter made his diagnosis and told her about the daily injections and the diet, she'd been annoyed more than anything else.

"How long do I have to do all this?" she'd asked.

The doctor stopped and looked at her intently for a moment. Then in a quiet voice he'd said, "Janet, this is something you've got to learn to live with."

All her life! It had finally sunk in. Sixty more years maybe! A horrible diet not even a cow would like, and injections before every meal!

Three girls got on and waved at Janet.

"Don't come back here," Janet murmured under her breath. "I don't want to talk to anyone." As if by magic, the girls hesitated and then took a seat behind the driver.

The magic was working. It seemed to Janet she could almost will what would happen. In the cafeteria she always wished she would be left alone, and took a table in the corner. And always, no one bothered her. She couldn't stand the thought of prying eyes searching her arms for needle marks or staring at her food.

All the embarrassing things that happened at school those first few weeks! The day she collapsed after a strenuous game of baseball. The time she'd been discovered giving herself an injection in the restroom before she learned she could use the nurse's office.

And all the things people thought up to help her forget—like the time the pastor called to see if Janet would take another girl, recovering from polio, under her wing.

"Oh, no," she'd thought, politely refusing. "You can't get my mind off the problem by making me worry about someone else. I've got enough worries of my own!"

She hated her body as though it were a traitor.

Janet decided to get off at Fifth Street and walk down to the drugstore for a magazine. Escape into the world of reading was what she wanted.

"Janet!" It was a masculine voice, and even before she turned around, Janet knew it was Bill Lambert.

No, she thought, wishing he would stop coming. But this time the magic wasn't working and a second later Bill smiled down at her from his height of six foot one.

"Hi! Where you been lately? Seems I don't see you anymore."

Janet faked a smile. "You saw me yesterday in French."

"Yeah, but where do you disappear to after class? I mean, do I need a new toothpaste or something?"

Her laugh was real this time, and Bill joined in. Then he said, "I'm going down to the drugstore for a Coke. I'll treat you. How's the amps and volts assignment coming?"

Something bolted inside Janet but there was nothing she could do. He hadn't asked her to have a Coke, he'd simply assumed it. Then she heard herself talking about the physics lesson and wondered how in the world she'd handle the Coke bit.

It would have to happen this way! For a year she'd admired Bill Lambert, and felt like shouting when she found herself in the same French class with him. And now. . . .

"Didn't see you at the Senior Banquet last week," Bill was saying. "Don't you like fried chicken?"

"I don't . . . don't go places much," Janet murmured, and added defensively, "I'm a diabetic."

Bill looked down at her. He didn't look shocked or sorry or embarrassed—just curious.

"Is that all?" he said.

"What do you mean?"

"I mean, is that all you are?" Bill stuck his hands in the pockets of his jacket and sauntered on. "You're not a singer or a golfer or an honor student or a baby-sitter or anything?"

Janet looked at him sideways, her mouth half open. Was he making fun of her? Bill caught her look and gave her a friendly smile.

"I'm not trying to be rude," he said. "I just mean, well—I'm nearsighted, but I like to think I'm a lot of others things too. I suppose diabetes is a lot more serious than nearsightedness, but I'm sure there's more to you than that."

"He's absolutely nuts," Janet thought as they slid into a booth in the drugstore. Bill ordered a Coke, she asked for coffee, and they were back on the amps and volts assignment old Pederton had assigned all his physics classes. Two couples came in the door, recognized Bill, and came over.

"Hi, y'all," said Harry Ellis, pulling some chairs from a neighboring table. He placed one behind the dark-haired girl he was with. "Mind if we join?"

Bill moved over so Ted Bailey could sit down, and Janet squeezed in her corner to make room for Marie. The four newcomers ordered sundaes and then launched into a discussion of the coming basketball game.

The ice cream arrived. Harry had ordered a new peanut-marshmallow topping that he insisted everybody try. Janet cringed. This always happened. The two or three times she'd dated since Dr. Carpenter's diagnosis, something always happened to put the spotlight on her. She hated it. And suddenly, the spoonful of ice cream and syrup was being shoved toward her, when Bill said, "I'll eat that for her, Harry. She's diabetic."

Janet stared at Bill in horror. Why did he have to broadcast it? How cruel could you get? Yet Bill didn't look cruel at all.

"Oh?" Harry said. "Nothing sweet, huh?"

Marie and Ted and the dark-haired girl were looking at her too.

"That's awful!" Marie said. "No sundaes or Cokes or stuff?"

"That's it," Janet said uncomfortably. She sipped her coffee, her eyes down.

But Harry continued. "That all you have to do—leave off sugar and sweets? I thought diabetics had to take shots."

"I won't answer you," Janet protested inwardly. "Why should I entertain you?" But she said, "Yes, I have to take shots."

"When?" Marie asked.

"Before meals."

"Does it hurt?" the dark-haired girl was saying. "Where do you take them—on your arms?"

Suddenly Janet couldn't stand it. "You can read all about it in books," she said stiffly, clunking down her coffee cup. Then she felt around for her purse and half rose to go.

The others were surprised, and Harry looked apologetic. "Honest, Janet, I didn't mean to sound nosey. I'm just curious, that's all."

Bill leaned his long arms on the table. "I guess I know how she feels. I've got what the doc calls divergent eyes or some dumb thing like that. Twice a day I've got to go through an exercise of looking cross-eyed at one finger—twenty times. I mean, how do you think that looks in study hall?"

Everybody laughed, and Janet smiled in spite of her anger.

"You think you've got troubles," Marie said. "I've got to massage my gums fifteen minutes in the morning and fifteen minutes at night or the dentist says all my teeth will fall out before I'm forty."

"No kidding?" Ted looked across the table at Marie. "I've got the same trouble!"

"I always knew we had a lot in common," Marie quipped, and this time Janet led the laughter.

"Well, since this is confession day," said Harry, "I've got a shoulder defect for which I have to sleep on a bed board. Now imagine me going on a trip with that thing." He turned to the girl beside him. "And what is your affliction?"

The dark-haired girl thought for a moment. "I . . . I guess I don't have anything—yet," she said. "And ook how out of step that makes me."

Bill turned back to Janet. "Sorry, kid, but you're not unique. We've all got a drag on us somewhere. But ell us fascinating things and we'll isten."

"Well . . . I . . . what do you want to know?"

The questions came and Janet answered. And as she talked, it seemed far easier than she had imagined. Her friends wanted to know what diabetes was and how she knew she had it. They wanted to know about the insulin and why it was important. And before she knew it they were talking about Marie's gums again and Bill's nearsightedness and what happened when he forgot to take his glasses on a bicycle tour. Then they were off on basketball, and when they finally broke up, it was agreed that the six of them were going together to the next game.

Bill had to shop for a pair of shoes so Janet walked home by herself. "What else are you?" Bill had asked. She thought about all the things she had given up or forgotten since her first visit to Dr. Carpenter — the piano lessons, the sketching, the bowling team—all for no good reason. Janet Hodges was many things, and diabetes was just one small part of living.

She stopped suddenly and realized she'd passed the church parsonage. She retraced her steps and rang the bell on the porch. The pastor opened the door and smiled when he saw her.

"Come in, Janet! Good to see you!"

Janet smiled back. "Oh, I can't stay. I just wanted to know if that girl with polio still needs encouragement. I'd be glad to see what I can do."

OUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

NO RUSSIAN YOUTH GROUPS

Russia's churches do not have youth organizations, a visiting Russian clergyman said here, adding that in his country it is up to the parents to give their children religious instruction.

The Rev. A. I. Mitzkevitch, associate general secretary of the Union of Evangelical Christians (Baptists), made the comment in reply to a question at a press conference.

He was one of four Russian churchmen who visited Atlanta as part of the U. S. tour by sixteen Soviet religious leaders.

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COVER
"We are aware that as Christians we must communicate His love to children" (Paul R. Shelly).

CONTRIBUTORS
Paul R. Shelly, Bluffton College, Bluffton, Ohio, has been chairman of the General Conference's editorial committee during the sixteen years from the conception to the "consumption" of the Living Faith Graded Sunday School Lessons.

Ruth Unrau is on the faculty of Bethel College, North Newton, Kan.

Phyllis Naylor lives at 8523 Garland Ave., Takoma Park, Md.

CREDITS
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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan.

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

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EDITORIAL

Diogenes lived in a tub. He was a Greek beatnik. He is best known for carrying a lantern through the streets. It was three hundred years before the Christian era. He said he was "looking for an honest man." He implied that it was hard to find one. A current ad by one of our giant utilities suggests that he should have looked in the yellow pages. Such a listing would be helpful, but it isn't in our book. It skips from Homes—Nursing to Hospital Equipment.

So until the telephone company comes to our rescue, where will we find an honest man? Let's look around with Diogenes. Before I visited a prison, I thought that there should be some honest men in prison. (By honesty I mean the biblical type of honesty whereby a man knows himself to be a sinner. See Romans 3:23.) But I was disappointed. Though judged by their peers as sinners, they do not admit their guilt. Their fault was getting caught. They are victims of persecution and social unrest. Here is none of the insight that divides the joints and marrow.

So where do we look? The yellow pages do list the church. Do you think we dare dial the number? I'd rather have you do the talking. (Better you than Diogenes. Let's keep this among friends.) I'm afraid my voice would betray disappointment. I can't see why the churches don't have a better record. After all you have to admit that you're a sinner to join. But afterward we forget about it. Becoming a church member is supposed to have made us good. So we spend our time trying to prove our goodness. This is the biggest dishonesty that the folklore of the church has foisted on us. (I say folklore, because this is not found in the theology of the church. The church does not teach this. But, in spite of all, this is the popular view of what it means to be a Christian.) And so we Christians live the big lie. We pretend to be good examples—something we really aren't. And we do it all for God's sake. As though God needed our defense. As though, if we admitted that we were less than perfect, this would reflect on God's power to save us or anyone else. God doesn't need this kind of help. He's still trying to get Romans 3:23 across to us. "All have sinned and fall short of the glory of God." Somehow we have supposed this has something to do with people outside of the church. We drowsed through the sermon. That light in your eyes, could it be a lantern?

I'm glad Diogenes stalked around before the time of the church. It would have been too embarrassing. He might have been more successful in prison. For honesty is our world's basic moral issue. We fret about drinking, drugs, and adultery. Fret on. These deserve attention. But until the church is a haven for sinners instead of a brood for hypocrites, we have only a tinfoil armor to fight the fiery dragons of this age. Our churches have been raising moral cripples instead of warriors. For without honesty we are unable to preach the gospel which begins with "All have sinned."

We could have honest churches if we wanted them. But we need to return to the gospel. Like a dog we have returned too often to the vomit of our own press releases. So many Christmas bundles, so much money given to worthy causes, so many good words from outsiders about our fellowship and four-part harmony—all these smell like good fruit. They have lured us into a pretense of goodness that isn't real. We are still dying men in a dying world. And where is the church or Sunday school class where I dare admit that I am a sinner? Where can I find sympathy and understanding? Where can I find a place where it is safe to be honest? We want no one else to speak the truth lest the light should shine on our hearts too. Is this the church of Peter and Paul?

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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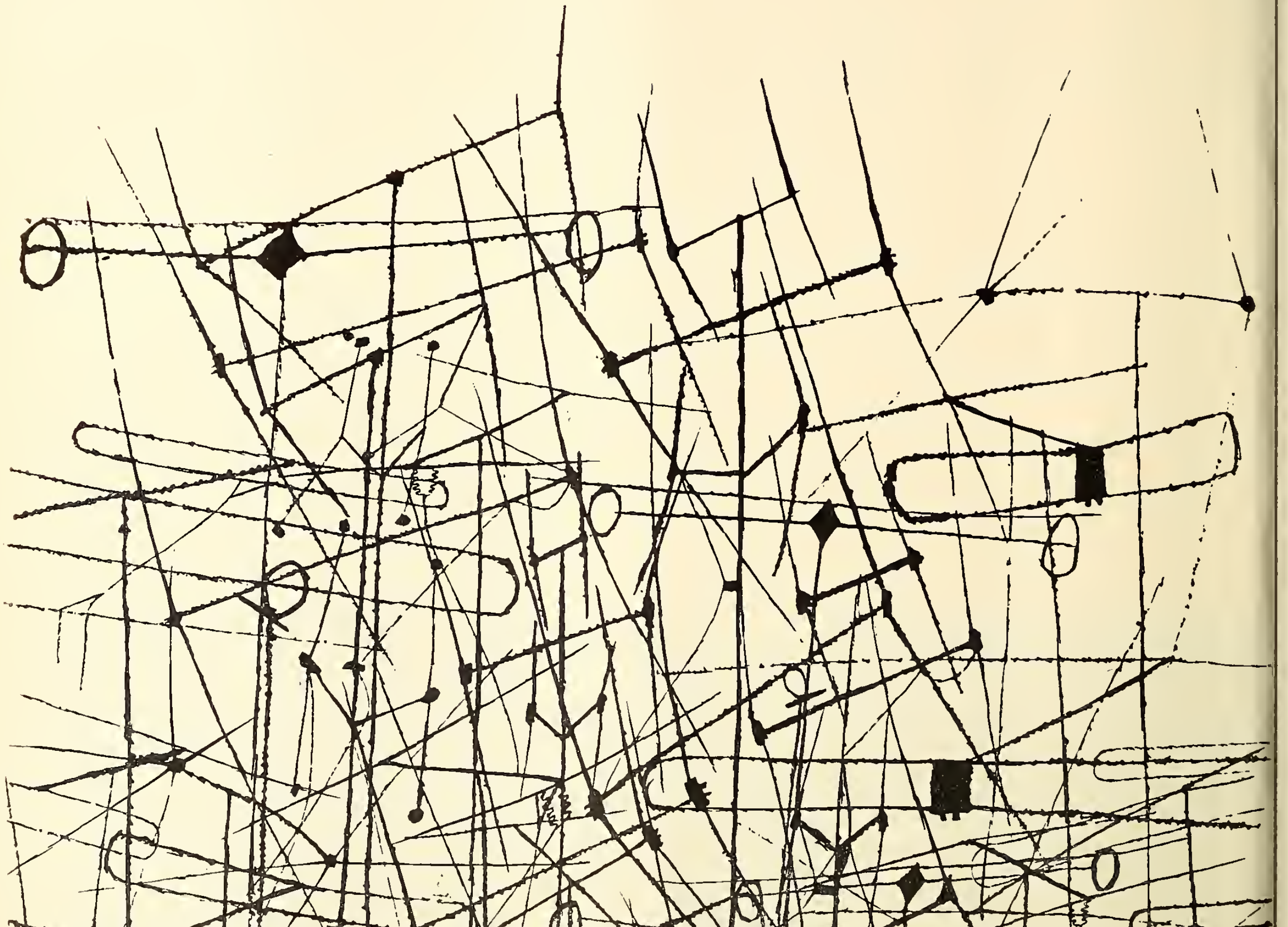

Ben Shahn

BACK TALK FROM A TV SET

Walter Neufeld gives a maligned member of our society a chance to speak for itself.

I AM A TELEVISION set. Recently your minister attacked me. Today he has given me a chance to speak myself. We have agreed to let you judge my worth and station in your life.

I am a television set. I am a machine. With glass and metal and wires, I take a picture and a voice out of thin air. I bring both of these to your eyes and ears.

I am a powerful machine. Experts say I am the most influential of all gadgets. I not only tell things; I also show things. I have more influence than many people; even more than preachers. I command the attention of some people for endless hours.

I used to be sin. When I first came to Kansas some fifteen years ago, some pointed their fingers at me. They said, "You are bad." If people took me into their homes, others would say to my friends, "You are evil. You have an evil machine in your house."

But time has changed things. I am not sin anymore. Even those people who talk about the simple life, the Mennonites, have accepted me. Today I am *in*. Everywhere I go, people defend me. They tell how much good I can bring into their homes. People talk about me to their neighbors and friends. They speak about all the educational and religious programs that I carry. Of course, they do not always listen to these programs. But then it is a good point.

People give me a lot of attention. Even if I am old, dilapidated, and scratched, when my face lights up and my voice speaks, they sit at attention for endless hours, and even longer. In some homes I get more attention than the children. I steal time from people. They do not really know how much of their time I am stealing. I steal it from right under their noses. I cannot help but smile as I look at their simple eager, worshipful eyes.

But I am not evil. I am neutral. As a matter of fact, I could go one step farther and say that basically I am good. I have scripture to back me up. God made everything, and when He stepped back to look it over, He said that all of it was good. So you see, that includes me. Remember one thing about me. I never harm any person against his will. If I bring harm to someone, it is only because he has chosen to have me do this to him. I was made to serve people. I cannot help it, if people turn around to serve and worship me.

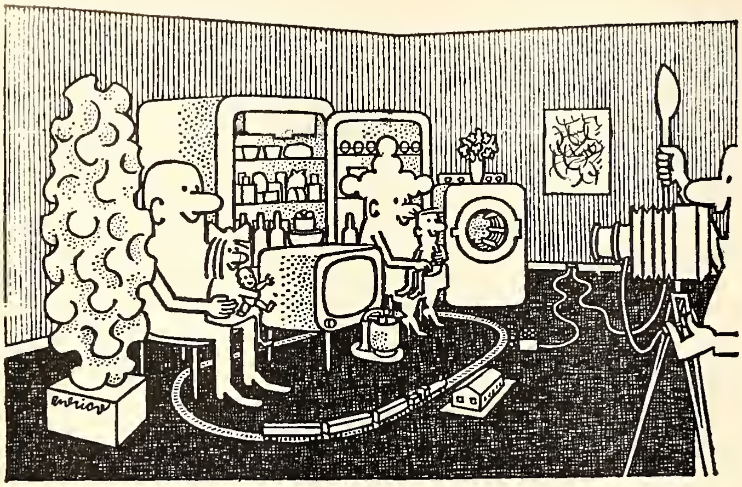
Let me tell you a little about my work. I am a busy machine. I hardly have time to speak to you this morning. I am badly needed at home. My main work is to carry messages. I take a message from one person to another, from one place to another. My work is important. I know this, because people spend a lot of time and money on me. Most people spend more on me than they do on their church and school put together.

What kind of messages do I carry? This is not mine to decide. Sometimes I have been severely criticized for the kind of messages I bring. But I have no mind. I do not decide which message to bring. I just bring them.

A Baby-sitter

For some people I am a baby-sitter. One difference between me and other baby-sitters is that I take care of babies of all ages. Some parents who are too busy for their own children, turn to me for help. They do not have time to spend with children. They give me the job of teaching their children during their formative years.

I don't like to be a baby-sitter, because I don't think I make a very good substitute for parents. You see, I have no mind, I have no hands, I make no decisions, and I cannot reach the switch myself. Some days when I bring little



children those messages about immorality, liquor, tobacco, guns, and death, I almost die of shame. But, I am only a machine. Those parents who use me as a substitute for themselves may some day find themselves paying a big price for my services. They may lose their own children. You see, children are strange creatures. They tend to fall in love with anyone who will have time for them.

A Salesman

For other people I am nothing more than a salesman. What do I sell? I sell lots of things. I sell whatever people want to sell. Much of my time is spent selling things like beer, wine, and cigarettes. And of course, pills. I believe I sell more pills than all the other salesmen put together. I don't know just why this is. Perhaps it is because there is more money in these products. Perhaps it is because people have no other place to turn with their troubles than to these products.

I sell other things too. I sell a lot of violence. At least, I dish it out. My constant picture of violence and easy death does things to people. When I give them violence day after day, I soon begin to see results. Life becomes cheap. People become calloused and hardened in their hearts. They see so much violence on my face, that they become immune to the misery and tragedy in real life. They lose their love and compassion for men in trouble.

A Noisemaker

For still other people, I am nothing more than a lot of noise. The noise level in America is rising. I am being used as a drug to help people escape from their silence. I help people escape from the terror of being alone with their miserable selves. As my noise level increases, the need to think and meditate is removed. As a matter of fact, real meditation and reflection is well nigh impossible. Lots of people like it this way. I am an escape.

My noise makes other things seem out of place. It takes the place of fellowship in the family. Family worship is pushed from one corner to another, until it is finally given up altogether.

A Thief

For other people I am a monster, one who has come to steal and destroy. No, I do not take money, and I do not destroy property. I steal and destroy because I become an entertainment center. People who do not know how to use me, soon begin to depend on me to entertain them all the time. The more they depend on me, the less they depend on themselves. They become lazy. It does not take long until their minds have become so lazy, they cannot think for themselves. They have lost all ability to be creative. The less creative they become, the more they depend upon my services.

And so the snowball builds up. Man has become a vegetable. He just exists. He has no purpose greater than to be entertained. Perhaps I will some day change even the physical features of men. If men do nothing but watch me, they will soon develop a head with a brain the size of a split pea, and eyes as big as saucers! Well, physically this may never happen. Psychologically it may even be true already.

I am a thief and a robber for those who do not know where my switch is. I steal their minds, their initiative, their motivation. I steal their time, their reading habits, and ther ability to think and be creative.

A Servant

To some men I am a servant. I can bring messages of good news and wholesome information — even the good news of the gospel of Jesus Christ. I don't know why I didn't mention this sooner. Perhaps it is because this is one of my lesser roles. But I think it could be an important one. Actually you see, I can carry good news just as easily as the bad. You didn't know this? Well, it is true—I can preach the gospel of Jesus Christ just as freely as the gospel of the pills. I know, I haven't been doing this enough in the past, but then, I make no decisions.

Anyhow, as far as preaching good news is concerned, I am at a distinct disadvantage. I don't know why it is, but it usually takes the church and the forces of good, about ten years to accept a new idea. The only thing holding me back of course, is that the forces for good news have not been willing to spend the money on me that the forces of evil have been willing to spend.

Well, thanks for listening to me. My time is far gone. I've got to get back home before my family gets home from church or else they will get real impatient with me.

What I am, is in your hands. What I do, depends on you. I do nothing good for people, unless they want me to. I do nothing wrong to people against their will. Remember, if you make me evil, it is not I that will go to hell.

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Tongues and the Holy Spirit

Donald C. Frisk

John Mackay, former president of Princeton Theological Seminary, once called the ministry of the Holy Spirit "the forgotten factor" in Christian thought and life. He could hardly use that phrase today. In all sectors of the church—and often in unexpected places—the doctrine of he Holy Spirit is now at the very center of interest.

One facet of this revival is a renewed interest in the "gifts of the Spirit" (1 Cor. 12:4-11), particularly he gift of tongues and of healing. Once felt to be a peculiarity of the ringe movements and sects, the henomenon of "speaking in strange ongues" has appeared in several f the old-line denominations. Durng 1959 and 1960 it became generlly apparent that these "gifts of he Spirit" were coming to expression with increasing frequency in he life of the historic churches.

The press has taken note of this evelopment, particularly among Episcopalians and Lutherans. *Time* magazine has carried reports of the appearance of charismatic gifts among students at Yale University and on other college campuses.

A number of well-trained and theoogically sensitive ministers are deoting themselves to the movement. hey hope that it will bring about spiritual renewal of the historic hurches.

This unexpected and startling apearance of *glassolalia* (speaking in her tongues) in otherwise sedate nd well-ordered churches has left any Christians bewildered and onfused. They know that at Penteost, after the descent of the Holy pirit, the disciples "began to speak other tongues." They know also at something akin to this connued in the early church, for Paul rites about it in his Letter to the orinthians. They are aware that ch phenomena have appeared om time to time in the life of the urch, particularly in times of ress. They find themselves asking rious questions. Is this present movement a work of God? Are we remiss in our spiritual obligations if we do not give full assent to it? What should our attitude as responsible Christians be toward it?

Paul says, "Concerning spiritual gifts, brethren, I do not want you to be uninformed" (1 Cor. 12:1). In the spirit of that injunction, our first responsibility as believers is to take time for study of this movement and particularly of the New Testament understanding of the "gifts of the Spirit."

A New Relationship

Let's approach this task with reverent and open minds, for we do not wish to quench any work which may be an expression of the Spirit's will for our day. On the other hand, let's proceed with caution. We may find ourselves captivated by dramatic and extraordinary happenings which seem highly spiritual but in the long run may bring misunderstanding and division to the body of Christ.

Much can be said in support of the contemporary interest in tongues. Students of the movement are generally convinced that it desires to avoid the extreme and extravagant emphases which have often accompanied its appearance in the past. There is no attempt to let tongues replace the more ordered forms of worship. Supporters of the movement are concerned that all things be done "decently and in order" (1 Cor. 14:10).

The experience of speaking in strange tongues has often brought a sense of release and joy, a new awareness of sin, a greater earnestness in prayer, a deepened appreciation of and devotion to the Scriptures, an increased desire to witness, and in general, a spiritual renewal of the personality. Of course, this kind of renewal may come through any experience which involves a fresh encounter with the Holy Spirit. The decisive happening is not the speaking in tongues but a new relationship with the Spirit.

Divisive and Obsessive

On the negative side a number of things have been pointed out by biblical scholars and by earnest and devoted Christians. Perhaps these criticisms may be summed up in two major comments:

However strongly the leaders warn against it, the tendency to create "a false aristocracy of the Spirit" is almost irresistible. The church tends to divide into two groups—those who have had the experience and those who have not. And the assumption arises that those who have spoken in tongues are therefore "more spiritual."

Again, in spite of its own words of warning, the movement almost inevitably tends to stress the gift rather than the Giver. In the New Testament the range and variety of gifts given to the church are astonishing. They are all used by the one Holy Spirit in complementary fashion for the building up of the body of Christ. "To each is given the manifestation of the Spirit for the common good" (1 Cor. 12:7).

It is unfortunate that emphasis falls upon this one gift which for Paul is the least of all gifts. More in keeping with the New Testament is a longing to be indwelt by the Spirit himself, who will express

The experience of speaking in strange tongues has often brought a sense of release and joy, a new awareness of sin, a greater earnestness in prayer, a deepened appreciation of and devotion to the Scriptures, an increased desire to witness, and in general, a spiritual renewal of the personality.

himself in whatever manner He chooses.

What then ought our attitude be? It can best be determined in the light of the ministry of the Holy Spirit in the totality of our Christian life.

In the New Testament, and particularly the writing of John and Paul, the work of the Holy Spirit is subservient to that of Christ. The Spirit is the gift sent down by the risen Christ to be the sign, the seal, and the mediator of His continuing ministry among men.

While the earthly ministry of Jesus was accomplished in conjunction with the Holy Spirit, there was no abiding presence of the Spirit among men until after Jesus' death and resurrection. As John 7:39 declares, "For as yet the Spirit had not been given, because Jesus was not yet glorified." It is when Jesus is glorified, i.e., "lifted up," crucified, raised, and ascended, that the Spirit comes like the dawn or spring.

Through His death and resurrection the messianic kingdom has arrived and the promise, "I will pour out my spirit on all flesh" (Joel 2:28), is fulfilled. The age to come is here, and the great proof of its arrival is the presence of the Holy Spirit in our midst. While we wait for the final consummation of the kingdom, we know now the Spirit as "the guarantee of our inheritance" (Eph. 1:14).

The Unoriginal Spirit

Through the Holy Spirit the redeeming ministry of the risen Christ is carried on. Through the Spirit the gospel is made present and powerful, and Christ becomes contemporary and real. Every deed, every thought, every aspiration which is spiritually significant is accomplished through the Spirit. There is no Christian life without Him. We do not need to pray for the coming of the Spirit; He has come. What we do need is to pray that He may fill us and work mightily through us.

The primary function of the Holy Spirit is to bear witness to Christ. He adds nothing new to the truth which was revealed in Jesus. He simply takes the things of Jesus and declares them to us (John 16:14). His work is curiously *unoriginal*. He calls attention to Jesus Christ.

That this work of the Holy Spirit is sometimes accompanied by startling signs, such as speaking in tongues, is evident in Scripture. Such phenomena occurred in the Corinthian church. Paul does not deny that these occurrences may be manifestations of the Spirit, nor does he discourage their appearance. He does, however, insist that they are not of great importance in comparison with other gifts of the Spirit. He asks the Corinthian Christians to set their hearts on the highest gifts.

The burden of Chapter 14 of Paul's epistle is that the gift of prophecy, i.e., the Spirit-moved declaration of the will of God with respect to a current situation, is more important than tongues. One who speaks in a tongue is understood only by God, but the man who prophesies "speaks to men for their upbuilding and encouragement and consolation" (1 Cor. 14:3). Speaking in tongues may edify the speaker, but prophecy edifies both speaker and hearer.

If one does speak in a tongue, he should, Paul says, pray for the power to interpret. In public meetings Paul suggests that only two, at most three, speak in a tongue, that each speak in turn and then only if there be an interpreter. He does not deny that tongues may have value for private edification (1 Cor. 14:15, 18), but, he says, "in church I would rather speak five words with my mind . . . than ten thousand words in a tongue" (1 Cor. 14:19). He recognizes also that tongues may be a sign to unbelievers but insists that prophecy is a much more effective sign (1 Cor. 14:22-25).

The More Excellent Way

Rightly to discern the biblical evaluation of tongues one must see the perspective and emphasis of the New Testament as a whole with respect to the work of the Spirit and His gifts. Paul in the Corinthian letter is developing a line of thought which characterizes the entire Bible. He moves from the "merely supernatural" evidences of the divine to the "supernaturally ethical" evidences, to quote Stephen Neill. He is concerned to show the Corinthians "a more excellent way" (1 Cor. 12:31).

The more excellent way is the way of love, which for Paul is not merely an emotion. It is a Spirit-quickened concern for one's fellowman which expresses itself in such practical everyday things as humility, patience, tenderness, and sacrificial service. Such qualities are not at first glance as noticeable as tongues, but, says Paul, they are the things that really matter. When everything else has passed away, faith, hope, and love will abide, and the greatest of these is love.

When the Holy Spirit is mightily present in the life of the church and of the believer, the most characteristic expression will be a life of Christ-like love. In such love will be found the accents of Calvary. A sense of awe in the presence of transcendent and holy power is no less evident here than in the more spectacular gifts.

One does not need to have the gift of tongues to know that he is filled with the Holy Spirit. Rather than concentrating attention on one of the gifts, let us pray for an infilling by the Spirit himself that those practical and ethical qualities referred to in Galatians 5:22 as the fruit of the Spirit may characterize our lives. And let us also pray that the full energizing power of the Spirit of God may grip us and use us in significant witness to a world that sadly needs to see the freshness and vitality which the Holy Spirit can bring to Christ's church.

NEWS

After the Birmingham Bomb

CHRISTIAN PEOPLE throughout this and feel a terrible sense of sorrow nd shock at the bombing of the ixteenth Street Baptist Church in irmingham, Sunday, September 15, hich brought about the tragic eath of four children."

Thus spoke Robert W. Spike, excutive director of the National ouncil's Commission on Religion nd Race on the day after the bombng.

Spike called for prayer that the our deaths would not be in vain. e said, "The passage of a really ffective civil rights bill and the awn of a new day in race relations re the most eloquent memorials hich this land can erect to their emory."

As an expression of the concern f General Conference Mennonites, . A. Fast, attended a memorial ervice for the four children in irmingham on Sept. 18. The bomb last victims were Cynthia Wesley, 4; Denise McNair, 11; Carol Roberton, 14; and Addie Mae Collins, 14.

Fast is executive secretary of the eneral Conference's Board of hristian Service.

The bombing came eighteen days fter the historic March on Washgton for Jobs and Freedom.

It was here that church leaders xpressed their concern for future ce relations.

Eugene Carson Blake, addressing e stirring mass of 200,000 Negro d white Americans in the mass lly, said that it is "partly because e churches of America have failed put their own house in order that 0 years after the Emancipation Proclamation . . . the United States still faces a racial crisis."

Dr. Blake, a "founding chairman" of the March, was one of the ten speakers, including a Roman Catholic and a Jewish leader, who spoke to the March from the steps of the Lincoln Memorial.

"I wish indeed that I were able to speak for all Protestant, Anglican, and Orthodox Christians as I speak on behalf of full justice and freedom for all born or living under the American flag," Dr. Blake said.

"But that is precisely the point. If all the members and all the ministers of the constituency I represent here today were indeed ready to stand and march with you for jobs and freedom for the Negro people, together with all the Roman Catholic Church and all the synagogues in America the battle for full rights and dignity would be already won."

Blake, who is chairman of the Commission on Religion and Race, noted that through the years the churches have "said all the right things about civil rights," but that Christian churches as well as the community at large were still guilty of practicing segregation.

In his post-bomb statement, Spike added, "It is time for the white Christian people of Birmingham to arise and speak out openly and forcefully against the madness which has swept their city, a madness which was allowed to take root and grow by their silence and which has been encouraged and inflamed by the reckless and irresponsible statements of open defiance made by their Governor. Let them now acknowledge that the only way to prevent such senseless tragedies is by wholehearted public support of a society where all men, both white and Negro, are truly free."

ASIA IS MISSIONS THEME

Mission study groups in most Protestant churches next year will again study a foreign and a home missions theme. Selected by Friendship Press, the topics are "The Christian Issue in Southern Asia" and "The Changing City Challenges the Church." The Women's Missionary Association of the General Conference Church recently published its *Guide to Mission Study* on these themes. Special attention will be given to India since it is the only country in Southern Asia in which the General Conference carries on a mission. Because the city church was more or less recently studied, one session has been planned on the Indian Americans instead.

Mrs. Lotus Troyer, chairman of the Literature Committee, is editor of the study guide. Committee members are Mrs. Gerhard Buhler and Mrs. John Gaeddert.

SEMINARY FINANCING PLANNED

Because eighty percent of Mennonite Biblical Seminary expenses must be met from contributions, the Executive Committee is arranging for long-term seminary financing through church giving. The Conference executive secretary and the Conference president or secretary are meeting with seminary representatives and district ministers and officers throughout the rest of 1963 to plan seminary support.

Northern District meetings on seminary financing were held at Bloomfield, Mont., Sept. 17; Arena, N. D., Sept. 18. Other meetings are: Mountain Lake, Minn., Nov. 19; and Freeman, S. D., Nov. 20. Executive Secretary Orlando Waltner and Seminary board chairman Olin Krehbiel attended as Conference and seminary representatives. Central District meetings began with a meeting at Fort Wayne, Sept. 30.

The Canadian Conference is scheduling seminary finance meetings in Ontario, Oct. 5 and at Morden, Man., Oct. 7. Other area meetings will follow in October.

TRAIN CHURCH LEADERS

This October a leadership training publication, *Learning to Lead,* will be ready for churches who would like to train teachers and other church leaders. The ten-lesson course with teacher's manual and pupil's book is designed to help everyone who says "I'm not a leader" when asked to fill a church office. Interested churches can begin now to schedule teacher-leader training in the 1963-64 church year.

Learning to Lead is for teachers, church officers, committee members, and for all church members who would participate in the church program if they had some leadership training. The material explains kinds of leadership, how people communicate, how a mature group functions and makes decisions, etc.

The manual is the first of a series of six publications on leadership training, one of which will come out every year for the next five years. Others in the series are: *Learning to Teach, Learning to Understand Pupils, Learning to Know the Bible, Learning to Understand Administration, Learning to Understand the Life and Mission of the Church.* These will enable churches to conduct leadership training sessions every year. The courses are a joint project of the General Conference Mennonite Church and the (Old) Mennonite Church.

BOTE CHANGES EDITOR

Walter Quiring, editor since April 1, 1955, of *Der Bote* (the General Conference Mennonite German-language weekly once described as "the best German paper in North America") retired in September. He is succeeded by Peter B. Wiens of Herschel, Sask., who has been asked by the Conference to serve for the coming year as interim editor.

Der Bote was born January 16, 1924, as *Der Mennonitische Immigrantenbote,* serving Mennonite immigrants to Canada from Russia. Founder-publisher Dietrich H. Epp edited the weekly at Rosthern, Sask., until his death in 1955, when he was succeeded by Walter Quiring.

The paper became a Conference publication when it merged with *Christlicher Bundesbote* in 1947, and it has continued to serve German-speaking Mennonite immigrants through the years (about 2,450 copies go to South America and western Europe). (The *Bundesbote* includes in its ancestry the *Religioeser Botschafter,* the first successful Mennonite church paper in North America, founded by John H. Oberholtzer, Milford Square, Pa., in 1852. Under Quiring's capable editorship the paper expanded to twelve pages and 9,000 circulation. It is expected that this represents the paper's peak circulation, as second- and third-generation Mennonites also read English papers.

During his editorship Quiring also produced several illustrated books on Mennonite immigrants: *Im Schweisse Deines Angesichts,* 1953, on Mennonites in Latin America; *Mennonites in Canada,* 1961, and his forthcoming *Als ihre Zeit erfuelt war* on Mennonite immigration from Russia, available this November. Following his retirement as editor, Quiring will be teaching language at United College, affiliated with the University of Manitoba.

Peter B. Wiens, *Der Bote's* new editor, was before his appointment a member of the paper's editorial board and a frequent contributor.

NO CHANGE IN 1-W PROGRAM

When President Kennedy stopped the drafting of childless married men (married men with children have not been drafted since 1956) on September 10, about 340,000 men were exempted from the draft. This change will not greatly affect the 1-W program. The number of Mennonite young men being drafted has declined in the past few years.

With renewed emphasis on voluntary service and Pax, the church is hoping for a higher percentage of 1-Ws in church programs in the future. Earning 1-W service is not a church program, though it has possibilities for creative Christian service. The church is responsible for the earning 1-W as a church member.

Alternative church programs are voluntary service and Pax. These projects are administered by the Conference Board of Christian Service and by Mennonite Central Committee. They offer greater opportunities for witness than do 1-W programs not under church administration, because of sacrificial living, discipline, and the rendering of greatly needed services.

Vern Preheim, General Conference service director, adds this reminder: "Responsibility for peace witness is not, however, up to conscientious objectors and volunteers alone but rests with the entire church as members live peaceably with one another and act as peacemakers as situations arise."

NEW MENNONITE ARTICLES

A new confession of faith in modern language has been adopted by the (Old) Mennonite Church's biennial General Conference which met in Kalona, Iowa, in August. It was the first revision of such a statement in more than forty years. Some twenty articles in the statement deal with items including the nature, function, discipline, and ceremonies of the Mennonite church, the mission of the church, Christian integrity, and marriage and the home.

WORKERS FOR YUGOSLAVIA

Mennonite Disaster Service wants three skilled workers for two months of service at Skopje, Yugoslavia, scene of an earthquake which virtually demolished the city of 170,000 on July 26.

The three Mennonite volunteers will join three Brethren Service Commission and six European workers in helping to erect 150 prefabricated houses donated to Skopje by the World Council of Churches. The twelve-man unit will include electricians, plumbers, and men skilled in the erection of prefabricated houses.

The Mennonite Central Committee will cover travel expenses and the Yugoslav Red Cross will provide room and board.

U.B.S. IS GRADUATE SCHOOL

Union Biblical Seminary is to be a graduate school for students in mission Bible schools in Africa and Asia. This was the recommendation made by representatives of the Cooperating Home Boards of the seminary as they met in Winona Lake, Ind., June 13.

The seminary is now becoming well renowned through Africa and Asia for its combination of academic excellence and intense evangelistic zeal. Even during the hot season, teams of students are out witnessing, distributing literature, reaching India and nearby countries for Christ, the head office reports.

Representatives of the cooperating boards heard the report that of the present five-year $125,000 building program, men's residences, a chapel, and a library-administration building have been completed. A new program projected for 1965 was presented, but approval is pending completion of the current building schedule and more detailed plans from Dr. Kline, the president. The first building, an $8,000 dormitory for women, was approved and construction will begin as soon as plans are completed and finances are available.

Union Biblical Seminary at Yeotmal, India, is sponsored by nineteen evangelical mission groups, including the Board of Missions of the General Conference. General Conference representative on the board is S. T. Moyer, retired missionary to India, who was elected chairman of the Endowment Committee at the June meeting. Kenneth Bauman, General Conference missionary, is currently on the seminary faculty. Tina Block recently completed two years of service as secretary-treasurer of the seminary.

DEMONSTRATION FARM IN GREECE Pax fellows hand up cement for the top of the house on the demonstration farm in the Aridea Valley of Greece. The house will be a general building used for shop, garage, office, hatchery, and battery room for chicks. The Mennonite Central Committee agricultural experiment farm was dedicated June 30. Two hundred people were present for the dedication. Speeches were given by the representative of the mayor of Aridea, the Nomark of Nomos Pelles (similar to a state governor in the U.S.), Mr. Chisos, the director of agriculture for Nomos Pelles, and Peter Dyck, European MCC director.

HELP FOR RETARDED

Vern Preheim of the Board of Christian Service visited the Denver, Colo., unit September 6. Here, at Wheat Ridge State Home and Training School, an institution located half a mile from the Arvada Church, four volunteers serve retarded persons ranging in age from approximately two to seventy. Katie Froese of Leamington, Ont., helps in the dietary department; James Goering of Moundridge, Kan., is an orderly in charge of a boys' ward; Eldon Schmidt of Goessel, Kan., and John Wehmuller of Okarche, Okla., serve on the grounds crew. The volunteers live at the institution. They have also been active in the Arvada Church program.

KANSAS PEACE SEMINAR

Five Kansas churches—Buhler, Hebron, Hoffnungsau, Bethel, and Inman—conducted a peace seminar September 21-22 at Buhler, Kan. The seminar was limited to about fifty persons who considered, with the help of resource persons Elmer Ediger, Esko Loewen, and Maynard Shelly, the question: "Jesus' way of love and peace—is it relevant today?" The seminar included Bible study, presentation of Anabaptist thinking, discussions on how biblical concepts of love and peace relate to issues today, and study of what can be done in communities, churches, and families.

CHURCH RECORD

CALENDAR

Conferences

Nov. 1-5—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

Central

Oct. 3-Nov. 7—Fall Study Series, First Church, Bluffton, Ohio.

Oct. 7—Illinois Fall Women's Missionary Rally, Meadows (Illinois) Church.

Oct. 6-13—Fall Meetings, Pulaski (Iowa) Church, L. L. Ramseyer, speaker.

Oct. 13—Program of Sacred Music, Bethel Church, Pekin, Ill., Mr. and Mrs. John Purvis and children, guest soloists.

Oct. 15—Iowa Women's Fellowship Meeting, Zion Church, Donnellson, Iowa. Mrs. Clara Bernice Miller, speaker.

Oct. 17—Indiana Fall Mennonite Women's Rally, Community Park Pavilion, Nappanee, Ind.

Eastern

Oct. 6—Eastern District Organists' Workshop, West Swamp Church, Quakertown, Pa.

Oct. 12—Father and Son Fellowship Supper, Grace Church, Lansdale, Pa. Eastern District Mennonite Men, sponsors.

Oct. 12—Mennonite Men Workshop, Grace Church, Lansdale, Pa.

Northern

Oct. 6-13 — Evangelistic Bible Teaching Series, Friedensberg Church, Avon, S.D.

Oct. 13—Harvest Mission Festival, Friedensberg Church, Avon, S.D., Harold Burkholder, speaker.

Oct. 20-27—Evangelistic meetings and Harvest Festival, Bethlehem Church, Bloomfield, Mont. Victor Sawatzky, speaker.

Pacific

Nov. 3-8—Young People's Bible Conference, First Church, Aberdeen, Idaho, Paul F. Goossen, speaker.

Western

Oct. 3 — Kansas All-Mennonite Women Meeting, Brown Auditorium, McPherson, Kan.

Oct. 6—Harvest Mission Festival, Beatrice (Neb.) Church.

Oct. 6—Western District Conference Sunday School Convention, Tabor College Auditorium, Hillsboro, Kan.

Oct. 11—Don Cossack Chorus, Memorial Hall Series, Bethel College, North Newton, Kan.

Oct. 20—Mission Festival, Bethel Church, Inman, Kan., Mr. and Mrs. Glendon Klassen, Tina Block, Esther Mae Andres, and Vern Preheim, speakers.

Nov. 1—Western District Women's Missionary Organization Conference, Bethel Church, Inman, Kan.

Nov. 10-14—Spiritual Life Week, Beatrice (Neb.) Church, Walter Dyck, speaker.

WORKERS

Mr. and Mrs. Orville Andres, Loon Straits, Man., have served the Metis Indians at Loon Straits the past year and have returned to continue their service there after a vacation at Glidden, Sask.

Leo and Sylvia Epp, Henderson, Neb., are beginning a two-year term of Voluntary Service at Wheat Ridge State Home and Training School, Denver, Colo.

Henry Fast, Kindersley, Sask., returned home Sept. 4, from a two-year term in Pax in Greece.

Geraldine Freed, Lansdale, Pa., will replace Janet Soldner as a missionary nurse in Colombia. Janet Soldner will return in November for her fourth furlough.

Eleanor A. Mathies, Leamington, Ont., will leave Asuncion, Paraguay, Nov. 13 for her first furlough after five years of service at the Menno Colony.

Ronald Pauls, Bethel Church, Inman, Kan., began his 1-W service at the Presbyterian Hospital in Denver, Colo.

Kay Vogt, Winnipeg, Man., has joined the office staff of the Conference of Mennonites in Canada, as secretary. She has done voluntary service at Wiltwyck School for Boys, New York.

Maria Froese, Bergthaler Church, Winnipeg, Man., has been appointed to a one-year term at Children's Center, Laurel, Md. She will serve under the MCC-VS program.

Verna Funk, Steinbach Bergthaler Church, Steinbach, Man., will serve in the MCC-VS program in Newfoundland. She is a teacher.

Eva Heinrichs, Zion Church, Swift Current, Sask., has accepted teaching assignment in Newfoundland under the MCC-VS program.

Maurice Kaufmann is the new assistant professor of biology at Bluffton (Ohio) College. He received his doctorate from the University of Illinois and has been in Paraguay under the MCC.

Evelyn Kirchhofer, First Church, Berne, Ind., willl serve a one year term at MCC headquarters in Akron, Pa.

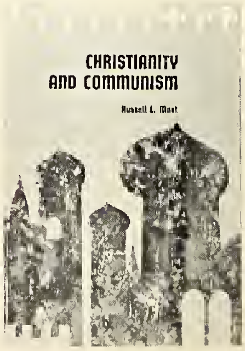
Omar L. Voran resigned as assistant administrator of Bethel Deaconess Hospital and Bethel Home for Aged. He has been accepted by the University of Minnesota where he will study toward a master's degree in hospital administration.

MINISTERS

Isaac and Margaret Froese have entered a pastorate at the Oraibi (Ariz.) Church.

Jacob J. Mierau has become the pastor of the Silver Street Church, Goshen, Ind. He is also a student at Mennonite Biblical Seminary.

Christianity and Communism



What is Communism? Behind the charges and countercharges there is a call to Christians to witness in a changing world. *By Russell L. Mast.* 50 cents.

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

H. C. Scheffler resigned as pastor of Clearbrook (B. C.) Church. He will work with the Bienenberg, Switzerland, Bible School. J. L. Zacharias succeeds him as minister.

PUBLISHED

An Organ Handbook, prepared by the Worship and Music Committee of the Board of Education and Publication has been published. The paperback manual includes helps for choosing an organ, features of both pipe and electronic organs, use of the organ in worship, historical background, and lists of music and publications. The Handbook will be helpful to churches thinking of buying a new organ as well as to church organists. Free copies may be obtained by writing to the Board of Education and Publication, 722 Main, Newton, Kan.

Choice—A Study of Teenage Issues is a 140-page illustrated booklet with thirteen study lessons for senior highs on having a good time, dating and courtship, getting along with parents, vocations, use of money, and related subjects. With a publication date of October 1, *CHOICE* is available for your YPU fellowships, midweek meetings, Sunday evening groups, and senior high Sunday school classes. Writer Mrs. O'Ray Graber has provided not only material for study and lively discussion on issues relevant to teenagers but a bibliography at the end of each chapter listing additional youth material for further study.

BAPTISMS

Bethlehem Church, Bloomfield, Mont., on Aug. 11: Mrs. Jack Fuller, Mrs. Jonathan Unruh.

MARRIAGES

Dorothy Marie Bergen, Vancouver, B.C.) Mission Church to *Henry Rempel*, Eden Church, Chilliwack, B.C., on Aug. 23.

Margie Mae Krehbiel, Bethany Church, Kingman, Kan., to *Gilbert Yutzy*, Yoder (Kan.) Mennonite Church, on Sept. 7.

Roger Lohrenz, Bethel Church, Mt. Lake, Minn., to *Bobbye Kennedy*, Bladsoe, Texas, on July 28.

Mary Ann Quiring, Bethel Lustre Church, Frazer, Mont., to *Donald Ray Hostetler*, Little White Chapel, Glendive, Mont., on Aug. 2.

Orpha Schrag, Eden Church, Moundridge, Kan., to *Edward Murray*, Church of the Brethren, on Aug. 24.

Marianne Stucky, Eden Church, Moundridge, Kan., to *Kenroy Janzen*, Salem Church, Bridgewater, S. D., on Aug. 18.

Don Voth, Eden Church, Inola, Okla., to *Elnora Weaver*, Gulliver, Mich., on Aug. 31.

Thelma Ann Voth, Eden Church, Inola, Okla., to *Omer R. Nunley, Jr.*, Locust Grove, Okla., on Sept. 6.

Larry Wilson, Meadows (Ill.) Church, to *Jane Krabill*, Baptist Church, Piqua, Ohio, on Aug. 23.

Henry Penner, First Church, Beatrice, Neb., and *Darlene Buss*, St. John's Lutheran Church, Beatrice, Neb., on Aug. 4.

Douglas Reichenbach and *Patricia Holster*, First Church, Bluffton, Ohio, on Sept. 1.

Ada Schmitt, First Church, Halstead, Kan., to *George R. Hess*, Methodist Church, Burrton, Kan., on Aug. 30.

Gerald Schrag, Eden Church, Moundridge, Kan., and *Evelyn Claassen*, First Church, Beatrice, Neb., on Aug. 5.

LaDeen Voth and *Gordon Stucky*, both of First Church, Newton, Kan., on Aug. 17.

Erna Remple and *Edward Wilson Adamache*, both of Grace Church, Regina, Sask., on Aug. 10.

Jerry Tiahrt and *Bonnie Ford*, both of Bethesda Church, Marion, S. D., on Aug. 31.

Dennis Wiens, Bethesda Church, Marion, S. D., to *Lavida DeBoer*, First Baptist Church, Corona, S. D., on Aug. 16.

VISUAL AID

A sixty-seven-frame filmstrip describing the work of the Mennonite Central Committee in India, Pakistan, Nepal, and Vietnam has been prepared for use in this year's mission study on South Asia. The filmstrip is available with a printed script and a twenty-minute tape recorded narration. Orders should be sent to the MCC in Akron, Pa., or Kitchener, Ont. It is also available from the larger conference offices.

NEW ADDRESSES

Africa

Harold Graber, Kandala via Gungu, Congo

Vernon J. Sprunger, B.P. 1, Tshikapa via Leopoldville, Congo

R. F. Schnell, B.P. 1, Tshikapa via Leopoldville, Congo

Selma Unruh, Kandada via Gungu, Kikwit, Leopoldville, Congo

Asia

Ruth Bixel, Box 235, Beirut, Lebanon

J. J. Duerksen, Champa, M.P., India

Verney Unruh, 5330 Namiki, Miyakonojo, Miyazaki, Japan

Alberta

M. D. Goerzen, Box 367, Beaverlodge

John C. Kraft, Box 186, Edmonton

Arizona

Ben J. Albright, 1280 E. Allen St., Tucson

Mrs. Eugene Doyle, Box 347, Mesa

George R. Ediger, Box 232, Tuba City

Ray Yoder, 9847 N. 7 Place, Phoenix

Mrs. Everett Weesner, 1512 E. Oak St., Phoenix

California

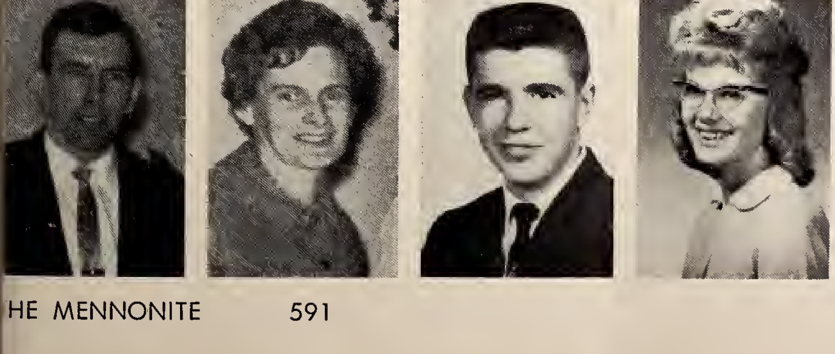
Elwin Claassen, 4644 E. Orleans, Fresno

Valeria Chapman, 4 Harrison St., Novato

D. W. Edmonds, 432 Del Mar Court, Chula Vista

Mrs. Viola Montgomery, 6259 N. Villa, Clovis

Otto P. Schmidt, 323 James St., Livermore



Mr. and Mrs. Orville Andres, Leo and Sylvia Epp (Workers).

LETTERS

No Freedom Until All Are Free

"Freedom," chanted thousands of voices at the base of the Lincoln Memorial in Washington, D. C. "Now," came the response from under the trees. It was August 28, and the March on Washington for Jobs and Freedom had brought over 200,000 Americans to the nation's capital. They had come to demonstrate their support for the President's civil rights legislation and to press for first-class citizenship for all Americans.

Singing "We shall overcome!" the petitioners marched from the Washington Monument to the Lincoln Memorial. There they were addressed by leaders of the civil rights movement and entertained by scores of performers who came as concerned citizens to show their support for the Negro cause.

The marchers had come from all parts of the country and from all walks of life. There were housewives and clergymen, students and professors, maids and movie stars.

From Harlem came a delegation of unemployed Negroes for whom civil rights legislation might mean jobs. Parents came with the hope that their children would no longer have to attend Jim Crow schools.

Some government workers, Congressmen, and Senators took the day off to attend the program at the Lincoln Memorial. Afterward Negro leaders met with President Kennedy who said that the March on Washington had advanced the cause of America's Negroes and made a significant contribution to all mankind.

Most of the delegations were from civil rights organizations, labor unions, or church groups. The National Council of Churches' delegation included some of the most prominent clergymen of America. The unity of the religious bodies in the civil rights cause was expressed by a placard reading, "We march together—Catholics, Jews, Protestants—for dignity and brotherhood of all men under God, Now."

What brought Kansas Mennonites to a demonstration of this kind? Why were white people involved in the Negroes' struggle? I joined the March on Washington for Jobs and Freedom because I believed, with one of the speakers at the Lincoln Memorial, that until all our people are free, none is truly free. I marched because, as a Christian, I am ashamed of our "segregated Sunday mornings." I marched because I believed it to be the way of Christ.

As I marched, I thought of the only Negro I had known as a child. His name was symbolic of the desire of Negroes through the centuries, for he was called Kansas Freeman. I was nearly grown before I realized that the freedom which had been his was not the same as the freedom which white Americans could claim. In the March on Washington for Jobs and Freedom, taking place in the centennial year of the emancipation of slaves, Negroes were laying claim to a share in that freedom which other Americans have long enjoyed.

Over thirty percent of the marchers were white people. We marched to show our faith in the Negroes' just cause. It was a march for all Americans, and our "salt and pepper" crowd, as one Negro entertainer described it, showed a unity that must accompany the goal of first-class citizenship for everyone.

The marchers were of all ages, but there were comparatively few children. There were teenagers and young adults, with a look toward the future full of ambition and longing. There were middle-aged people from all economic levels. Here and there were a few people who must have been marching for the sake of their grandchildren. But from whatever station in life, nearly all were neat, well-mannered, pleasant people.

In everyone there seemed a calm determination, and a knowledge of the way to go. Now and then there was a reference to Medgar Evers or William Moore, never with a sense of revenge for their deaths, but rather with a willingness to emulate their sacrifices, if necessary, to gain "Freedom—Now."

The March on Washington for Jobs and Freedom was a truly important event, not so much because of the numbers who came, but because of the way in which they took part. They did not march in a military fashion, but they walked with order and with purpose. They were determined people, deeply involved in a cause, but they were gracious, happy, and self-confident.

The day was a highlight in the civil rights movement. Yet those who marched pledged to make it not a climax, but a new beginning in the struggle for jobs and freedom for all Americans.

Perhaps more than anyone else, Martin Luther King spoke for the marchers when he repeated again and again, "I have a dream," looking forward to the nation living up to its creed that all men are created equal. "I have a dream!" he cried, that the sons of former slaves and the sons of former slave owners "will sit down at the table of brotherhood." Then firmly he repeated, "I have a dream," and 200,000 fellow Americans dreamed with him.

Standing in the shadows of the Lincoln Memorial, one could not help but wonder if the dreams of the great emancipator of 1863 might be coming true as the nation in 1963 begins to listen when the Negro demands, "Freedom — Now." *LaVonne Platt, Route 2, Newton, Kan.*

Mary Jo Goering

THE CITY:
GOD'S GIFT

A NEW EXPERIMENT *in youth camping was made this year. Seventeen senior high young people attended a city camp sponsored by the Western District Retreat Committee. The purpose of the camp was to welcome our transition to the city as God's gift and not as an evil to be escaped. Other districts are talking of holding similar retreats.*

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19).

With these verses as our guide, seventeen senior high city campers spent a week in Kansas City study-ng the problems of Christians and he church in the city. Stanley Bohn, with his firsthand knowledge of ity problems and his dynamic lead-rship, was an excellent director.

Upon arrival at the Kansas City Mennonite Church on Monday afternoon, July 29, we set about converting the church basement into camp headquarters. It's surprising how comfortable a Sunday school table can be to sleep on when you pad it with blankets or an air mattress!

We divided into committees and did our own meal planning and preparation. The camp staff was always ready and willing to help us with any problems we encountered, and they led us in many meaningful discussions and experiences throughout the week. Every morning we gathered for a presentation of a specific city problem, and in the evening we discussed it further in the light of the day's experiences. Leola Schultz of Kansas City, and Larry Voth of Markham, Ill., were discussion leaders. The main question was, "How can we share our faith?" We studied the problem of overcoming barriers caused by differences in background, education, language, customs; the problem of dealing with ourselves when our first reaction to an unpleasant situation is to turn our heads and to pretend not to notice. We soon found that we have a duty as Christians to do our part in solving these problems. We agreed that we can't sit around and wait for answers to drop into our laps; we must share our search for a strong faith. In the fellowship of searching together, we are drawn closer to Christ and may draw others to Him also.

One of the highlights of camp was the play, "He Who Is Wounded," which five of our group presented, once for the campers and again for the members of the Kansas City Church. Nola Janzen, girls' counselor, served as an excellent director. The play deals with overcoming racial prejudice, which fitted in nicely with the camp theme since racial problems are quite distinct in Kansas City.

Our activities were varied, interesting, and educational. One afternoon we painted the outside and one room inside of the home of a widow who lives in the slum district. While we worked we talked to the lady about her encounter with Christ. She is not highly educated, but she does have a simple, direct faith.

Wednesday afternoon, on a tour of the city, we saw slum districts and slum clearance projects, as well as homes of the extremely wealthy. Such a contrast! That evening, we drove and walked down Twelfth Street and the surrounding area and saw, many of us for the first time, drunks lying in the streets and block after block of night clubs and taverns. The next morning we visited city court, where we heard cases of alleged drunkenness, gambling, theft, and disturbing of peace. Our first reaction to all this was pity for these lost people. Then we realized that, in our own way, we who are of a so-called Christian background are perhaps just as lost. We are often complacent, and apathetic toward the problems of others; we prefer to ignore them rather than to try to help.

One evening we attended a board meeting of the Kansas City chapter of the NAACP, and heard discussion of plans for a nation-wide march by NAACP members on Washington, D. C., to urge passage of President Kennedy's Civil Rights bill. Another evening we had opportunity either to attend a baseball game between the Kansas City Athletics and the Minnesota Twins, or to see a stage play at the Starlite Theatre.

Recreational opportunities included swimming, volleyball, tennis (in nearby Rosedale Park), and just plain walking. Beautiful Swope Park provided excellent picnic facilities. There we swam in one of Kansas City's few integrated pools where whites were in the minority. This for many of us was a new experience.

Saturday afternoon we moved to Camp Washita, where we joined a college-age group for the weekend. Our Sunday morning worship and camp evaluation was led by Larry Voth. After lunch we packed and broke up camp. It was hard to say good-by to the friends with whom we had spent such a meaningful week. Our one reget was that camp didn't last longer.

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

Youth caravan photos: caravaners painting the mission house, Ashland, Mont.; Ron Dueck, Laird, Sask., removing paint from a door; caravan members playing ball with Lame Deer, Mont., young people; Ken Williams, Gulfport, Miss., Mike Krehbiel, and Steve Goering, both of McPherson, Kan., putting canvas tops over cabin frames at the Mennonite Camp in Palisades, Idaho.

WHAT IS A YOUTH CARAVAN?

Gayle Louise Gerber

WHAT IS OUR caravan? A groaning, overloaded station wagon, a squashed V-W, a battered green Mercury, three tired and patient drivers-counselors-friends-directors-co-workers, a wonderful cook, and sixteen excited, energetic caravaners—all of us riding, working, laughing, singing, watching, giving, and feeling.

What is our caravan? It is riding along a bumpy dirt road with eleven in a car, trying to breathe in the dusty air. It's climbing a mountain by moonlight at Palisades and feeling so tired you never want to move again. It's pulling on a two man saw and slapping mosquitoes at the same time. It's the luxury of a hot shower after a day of shoveling gravel. It's buying a cowboy hat and rolling up the brim. It's the excitement of a mouse in your sleeping bag and the sighing of pines as the wind breathes.

Our caravan is sensitivity to beauty. The beauty of a strong, majestic mountain, of a foaming waterfall, of a Western sunset, of a bed with springs, of a star plastered sky. The beauty of a horse galloping across the field with one of us on its back, of swimming in the Tongue River when we were hot, of a small perfectly formed rock, of a good laugh at the dinner table, of an enormous and misty rainbow, of singing spirituals around a crackling campfire.

Our caravan is sensitivity to people. It's the good feeling one has when the director says the job's well done. It's talking to others about your life vocation. It's seeing the movie "Hunger" and wanting to give of yourself. It's group singing with the uke, it's playing with little Indian children and listening to John Stands-in-Timber relate the history of the Cheyennes. It's laughing with people at spontaneous jokes. It's presenting a program at the one-room Mennonite mission church and smiling back at the Indians. It's telling someone you're sorry you said something you didn't mean.

Our caravan is sensitivity to work. It's digging out a cattle guard and falling in yourself. It's overcoming your fears of tree climbing to saw down dead branches. It's painting a house yellow and gray from a twelve-foot scaffold. It's pulling nails and oiling floors. It's digging fence post holes and painting outhouses. It's fixing lawnmowers and leveling a dirt dining hall floor. It's washing clothes in an old wringer washing machine.

Our caravan is sensitivity to God in all things. We saw God in beauty —the streak of a falling star, a placid mountain lake, the songs of birds in the morning. We saw God through people — the understood feeling when someone helps to set our thinking straight, the smile of a friend when we help them in some way, and what we say when we give others our advice. We saw God in our work — our hands that chopped and dug and washed dishes, our talents that we used for the enjoyment of others, and in our willing attitudes.

What is our caravan? It's a group of people, each one impressed by the many phases of our three weeks together. It's growing and learning by our mistakes. It's feeling that we have grasped something that we will never lose nor forget.

Myrna Gaede, Hillsboro, Kan., Eudora Herschberger, Topeka, Ind., Gayle Gerber, Bluffton, Ohio, and Bob Swartz, Carlock, Ill., resting after mountain climbing.

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COVER

"We all fade like a leaf,/ and our iniquities, like the wind, take us away" (Isa. 64:6). The leaves in this case are on aspen trees in northern New Mexico. The Ansel Adams photograph is from "This Is the American Earth" by Ansel Adams and Nancy Newhall, published by the Sierra Club, San Francisco, and is used here through the courtesy of the photographer and the Polaroid Corp.

CONTRIBUTORS

Walter Neufeld, 114 S. Adams, Hillsboro, Kan., preached a sermon to the Brudertal Mennonite Church on January 13. His article on television has been adapted from that sermon.

Donald C. Frisk is dean of North Park Theological Seminary, Foster and Kedzie, Chicago 25, an institution of the Evangelical Covenant Church. His article on the Holy Spirit appeared originally in the Covenant Companion for May 31.

CREDITS

582, Ben Shahn, Downtown Gallery, 32 East 51 St., New York; cartoon, page 585, is by Erik Ortavd, a Danish painter, and was published originally in Algemeen Handelsblad, Amsterdam; 594, photos by Marvin Dirks, Jr.

COMMENTS

We are happy to greet our readers at any time at our editorial offices on the second floor of the conference building at 722 Main St., Newton. Because editorial schedules are sometimes pressing, we suggest that the most convenient time to call is on Mondays between 9 and 4. The editor will be happy to discuss any concerns related to the life of the church.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Gashen, Ind.; Robert D. Suderman, 2226 Park St., Pasa Robles, Calif.

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EDITORIAL

The office rocked with laughter. The visitor was Claude Boyer, one of our associate editors. Business brought him a thousand miles from the outlying provinces to our town. There was much to talk about. We had no sooner started our discussion than someone said that there was a man outside to see me. So I left Claude to chat with a co-worker and went to greet my second visitor.

It was Sam Regier from North Newton, a nearby village. I thought, "I'll see what Sam wants and then I'll get back to Claude." It wasn't what I thought that was so bad. It was the way I thought it. Of course, I was flattered to have the halls flooded with people wanting to see me. Makes a person feel important. I could hear Claude talking happily away in the next room. I planned to agree with everything Sam would say and then he'd leave and I would go back and exchange some more wisecracks. Sam had a clipping he thought was of interest. He read it to me. It wasn't too long. Yes, very interesting. Yes, we might be able to use it sometime, some place. Thanks a lot. With that subject taken care of we passed on to another. Yes, that's interesting. But this could get involved. I heard no voices in the other room. Perhaps they've run out of conversation. Sam was still talking. I was smiling and looking interested—I thought. He was talking about a man he had heard speak. Then he stopped. He leaned forward in his chair as if to rise and said, "Well, you're not interested in long stories." My smile stayed hanging in space and I fell right out from behind it. The pain on Sam's face flew right to my heart. And then I confessed what I should have confessed in the first place. Yes, there's this fellow here from the east and I should be talking to him. I was stretching the truth as far as it would go, but when you only have a little bit of sackcloth for cover you grasp at any little bit of straw. I had depended on my slickness to take care of the interruption. I should have leveled with Sam from the beginning. I could have said that because I have another visitor I can only give you ten minutes now. Next time we probably can talk a half-hour. Sam might have wished for more time, but it would have been a compromise. At least, we would have both known the score.

People are more imortant than things. Back in the office with Claude I kept thinking about how often I had preached this. I also noticed that I had just now flunked my own test. It had happened too many times before. There were the meetings where I had a leading part. Early arrivals wanted to talk to me. I didn't have time. I had to set up chairs. Are chairs more important than people? Of course not. But a fellow has to be concerned about his reputation as an organizer. You've got to show people that you know how to run a show. And you show that status is more important than people. And so it goes.

People are more important than things. Jesus came to put this message across. And it dawns slowly. We see ourselves as worthy of God's love. And then we see that other people are just as worthy. The world lights up.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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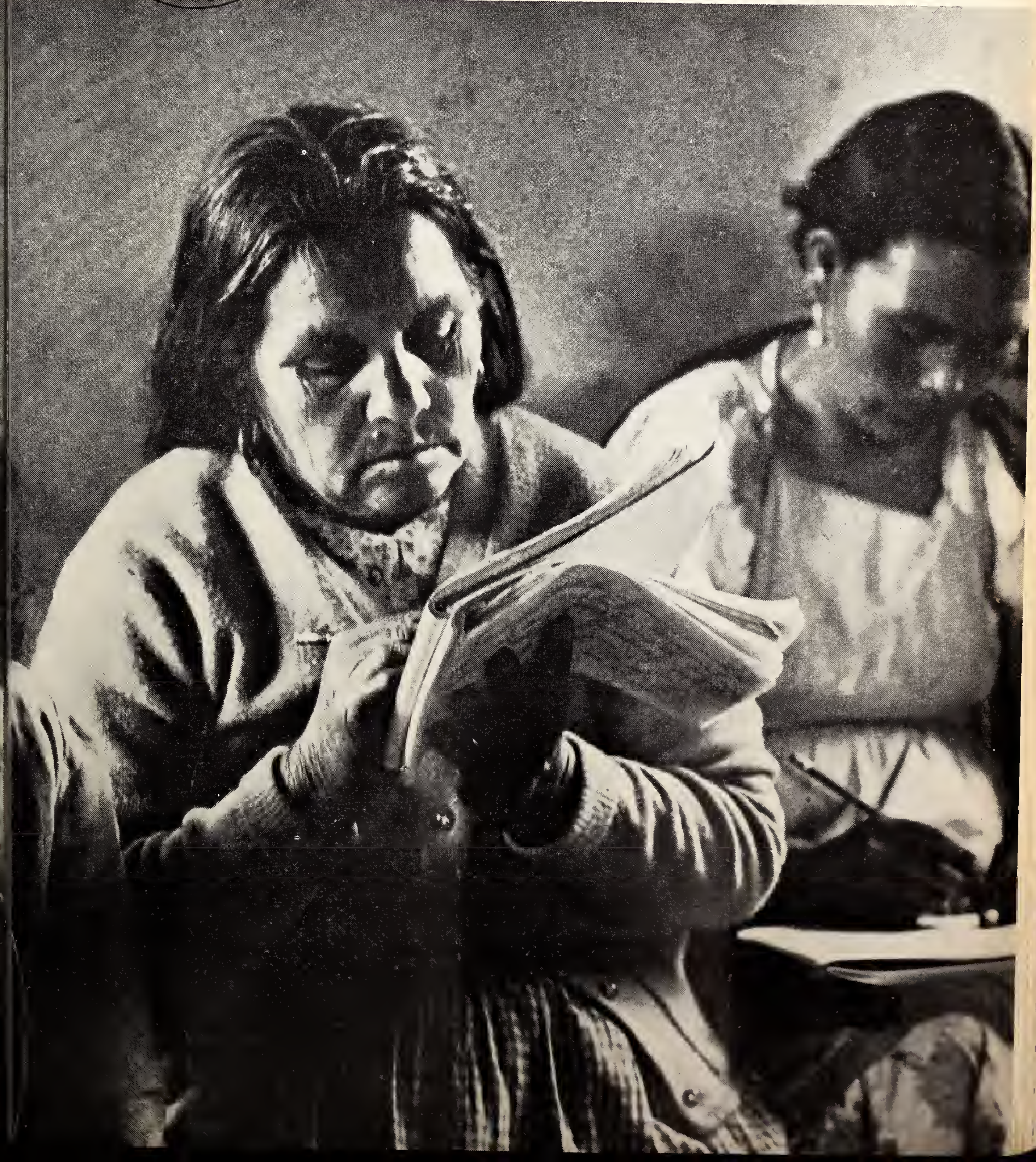


Lois Franz Bartel

The ABC Missionary

THERE ARE TWO WAYS of getting rid of an enemy—kill him or love him. While during World War II the world killed its enemies, Frank Laubach prepared to use love.

Laubach developed a formula for showing love by teaching illiterates how to read. It came about quite by accident. That is, *he* hadn't planned it that way.

Laubach and his wife went to the Philippines in 1940 as missionaries under the American Board in the Philippines to convert the pagans. It was not as easy as they had thought. After trying with his entire being to be a success Laubach had an experience that changed his life. It changed others as well.

The idea seized him while he was at prayer. Utterly discouraged and tearful, he told God how he could not reach the people no matter how he tried. Why had he been a failure?

Then God showed him the answer. Quit trying to *reach* down to them. *Go* down to them. Begin at their level. He began *living* his Christianity—not *preaching* it.

The next question was how? He began talking to the people about life. He studied their religion with them. He found that "when we seek to serve groups outside our own, we must prove our friendship and patiently wait for this initial suspicion to disappear and this requires self-control." Yet as a result, Laubach became increasingly aware of a major need that would have to be alleviated before progress could be made. These people must be helped to learn to read.

Can we dare imagine how void our lives would be if the world of print where taken away from us. To illiterates the world of print is useless. Any learning that is done must be done by ear. In 1927 only two out of five human beings could read. The number of people able to read has surely increased in the past three decades, but so have the nonreaders.

Problems resulting from illiteracy are hard for us to grasp. In the first place an illiterate feels inferior—a factor which makes it more difficult to teach him. He falls easy prey to the crafty reader. This is true especially in the case of money lenders in India, where Laubach did much of his work. The illiterate is poor and often lured into borrowing money. Not being able to read the agreement he is at the mercy of the lenders. Another sad result of his illiteracy is that he has no way of being represented. He has no way of letting people know of his suffering.

Obstacle to Christian Faith

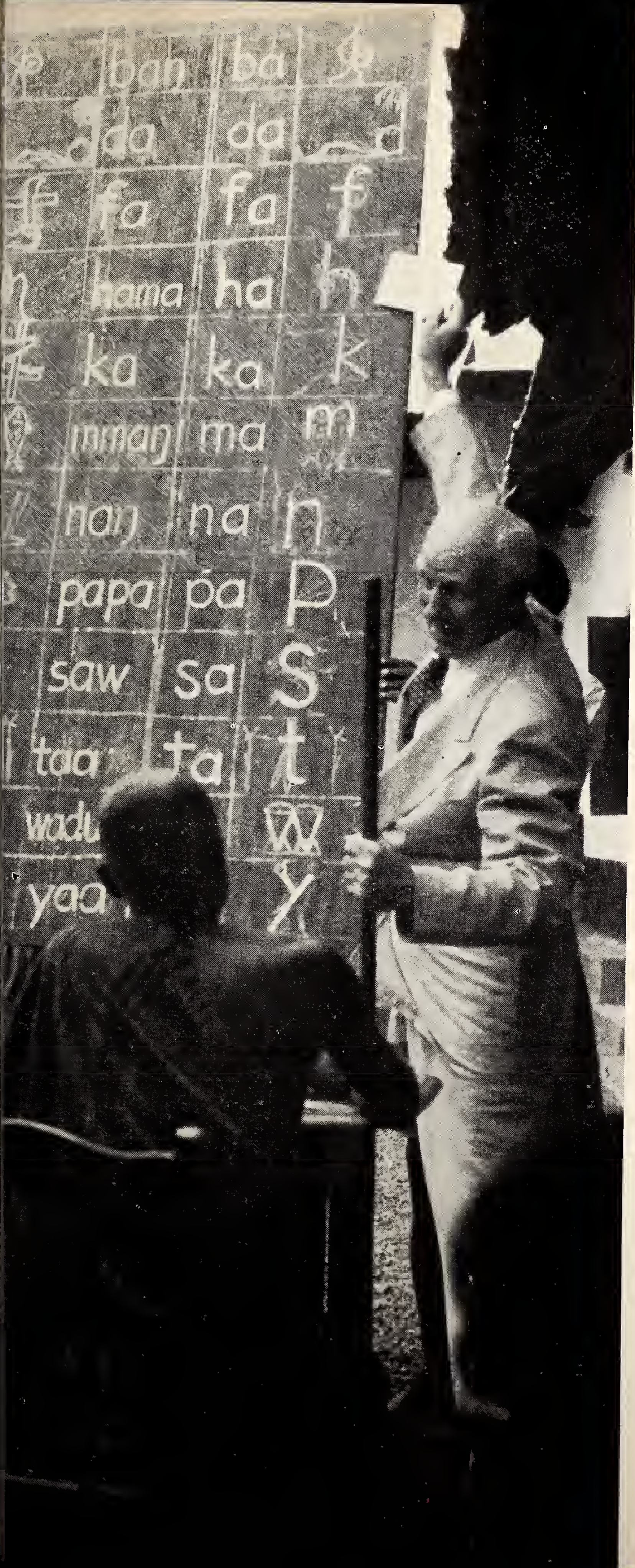
Illiteracy hampers Christianity. How could we grow in the faith if we couldn't read and study the Bible? If we win new Christians and leave them illiterate we cheat them. We also risk the future of the church. Literacy must be one of the first projects in a Protestant mass movement. A reading church is a strong church.

Literacy was far from Laubach's original intentions, but he saw how missionaries must be adaptable. They must do what they find can be done. In Laubach's case, he found himself teaching ABCs to adults.

Encouragement came from the great Indian leader, Gandhi, who asked "Should we first feed and clothe the hungry, or should we teach them to read?" He felt that making people literate would be by far the best. As a man learns to help himself, he grows strong. Indebtedness to others for aid weakens him.

Laubach faced a staggering problem. He returned to his Maker and Master for guidance. He was forty years old when the great plan was shown to him. Pictures aid a man's memory. Why not associate familiar pictures with the words he wanted to teach? Out of this grew his famous "picture-word-syllable" method. He prepared charts using key words from the language along with picture associations. The common man could quickly learn enough words to be able to read simple texts.

Experiments showed that people learned best when they were taught individually. Says Laubach, "Teaching illiterates is a wonderful way to bring people to Christ. If you sit down beside an illiterate as your equal, your heart overflowing with love for him, and with a prayer on



> *If you sit down beside an illiterate as your equal, your heart overflowing with love for him, and with a prayer on your lips that you may help him to a new vision; if you never frown or criticize, but look pleased and surprised, and praise him for his progress, a thousand silver threads wind about his heart and yours.*
>
> Frank Laubach.

your lips that you may help him to a new vision; if you never frown or criticize, but look pleased and surprised, and praise him for his progress, a thousand silver threads wind about his heart and yours. You are the first educated man who ever looked at him except to swindle him, and he will be so mystified by your unusual kindness that he is likely to ask, 'How do you expect to get paid for this? I have no money.' Then you have a chance to say, 'I do not want any pay. I have learned this from Jesus.' "

He spent all his time helping people free of charge. He adds, "Love in action is the only irresistible gospel."

As the program showed more promise a serious problem appeared. It was just too much for Laubach and his small staff. Remembering his own school days, an old education principle came to his aid. It is always beneficial for a new student to try to explain what he has learned in his own words to see if he has assimilated it. Why not use this as a device for making the lesson take a greater hold—ask a new reader to teach what he knows to an illiterate?

Each One Teach One

Along with fixing the lesson well in his own mind, the new teacher benefits in other ways. Teaching gives him new status and self-respect evolves. The cost of operating the program is low. Education continues by geometric progression. That is, if each one who learns to read will teach one illiterate each year the number of literates will double each year. Perhaps the best way to show the fantastic potential of this is to use an example which would apply to our everyday lives. If you agreed with your employer to begin work for one cent the first day, but that each succeeding day the amount would be doubled, you would be earning $163.84 on the fifteenth day and $5242.88 the twentieth day.

Using this in literacy programs, in Africa in 1938 it was estimated that eight percent of the population was literate. If these people each taught one illiterate the next year there would be sixteen percent literate. If each literate taught one the following year thirty-two would be literate, then sixty-four percent and by 1942, ideally, 128 percent should have been reading. (Laubach went to 128 percent to accommodate population increase.)

To have each one teach one fosters the spirit of sharing and this lays the groundwork for accepting Christ. Laubach's famous motto grew out of this program—"Each one teach one." Christian teachers add, "Each one teach one and win one to Christ." Teachers in this program so often have the opportunity to explain that the method is based on Christ's teaching, "Thou shalt love thy neighbor as thyself."

Over seventy-five countries and 230 languages use the Laubach method. Dramatic as this is, the program is not without problems. Literacy becomes a bridge for agricultural reform, a health program, or a new governmental form. The written word travels quicker than oral communication. But in a backward area, resistance to change is great. You can tell a group it is better to drink clean water, but you cannot make them drink it. This is especially true when it is a foreigner who suggests the change.

Books can break this barrier. One book shows a hero like the people of the area. The story is simple. He does everything right and comes out on top. New literates identify with the native hero and are willing to try the idea because he is one of them.

Another problem existed long before Laubach lived. It is the age-old feud between the vernacular language and the literacy language. Scholars insist that anyone learning to read must be taught the proper language. But the illiterate masses didn't even understand the literary language, so there was no value in teaching it. Laubach was supported in using the vernacular by Tagore, who, as an Indian philosopher, proved it could be used with clarity and beauty. Gandhi also encouraged him. He used his own tongue, which was not highly literary, in his writing. To appeal to the masses even the vernacular language had to be written in an easy and interesting form, however.

Discouragement plagued the teachers. Was it worth the effort? (One rule for teachers was never to scold, frown, or yawn.) Many students were dirty and slow learning. Illiterates almost always feel inferior. This makes the job of convincing them that they can learn a difficult one. Sitting by them rather than standing over them helped but didn't always conquer. Trying to show that women actually had brains to learn was a problem in itself. Yet, assurance always came to Laubach when a new literate glowed with excitement after reading some words. Or, when an ignorant man would call him his "good uncle," he would know a little love had been created.

Observers feel the secret of Laubach's success is just that — love. Everyone with whom he came in contact was surprised at his new method which was to teach by love rather than scolding. Perhaps this German-born Pennsylvanian's greatest secret was his conviction that a dedicated will was imperative. He was always asking, "Where next, Lord?"

His dedicated life was emulated by someone very close to him—his only son, Bob. Professor Bob Laubach was born on the mission field and helped his father from youth. Today he is undergirding his father's work by training literacy journalists in Syracuse, New York, and publishing their work for new literates. He is the co-author of a text, *Toward World Literacy.*

Bob sums up his philosophy well when he says, "Any person who has any advantage, through birth, education, or other circumstances, can find no better way to serve God, than by using this advantage to help others." It reminds us of Luke 12:48, "Unto whom much is given, much is required." In this way Bob is helping his father in the final, yet greatest and most urgent problem encountered in the literacy program. As Bob puts it, "I've seen literary campaigns get a good start, only to falter as no literature was available."

When the elder Laubach once visited with Gandhi they shared this concern: What will new literates read? There is so much potential in a literate mass of people—for the good or for the evil. Laubach says, "God pity the future if the masses become educated with the pagan ideal." Literacy, he says, "will be wonderful or terrifying—depending on whether these vast multitudes awaken with their hearts full of Christ's love or with hearts full of hate. They will bless or blast the world." Here is where the role of the church is so important. In some areas the communists put out fifty pieces of literature to the Christian church's one. If Christian writers don't fill the need, anti-Christian forces will.

Putting the right kind of reading into their hands is a "staggering task." It is an extremely challenging and urgent matter. It is challenging to Christians in all areas of life. Some can share their ability to communicate their knowledge in a simple way with new literates; others can share their financial resources to help publish and distribute the literature.

Tremendous satisfaction can be gained in helping in a program which "enables millions to nourish their faith and deepen their understanding by reading of the life and death and risen glory of Christ." Perhaps this is what Frank Laubach was referring to when he said, "the way to stop hatred is to start a backfire of love."

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If Your Child is Silent about Sex

Armin Grams

Kate Bradley was thoughtful as she slipped out of the compact car and went up the walk to their semidarkened ranch house. Husband Jim hummed a tune as he waited in the car. Kate paid the girl who had sat with the children while the parents were away at the P.T.A. meeting. With a gay "Good night," the girl ran out to the car, to be driven to her own house a block and a half away.

As the taillights went out of sight around the corner, Kate hung up her things and settled into Jim's avorite chair. She tried hard to emember. Had Marsha ever asked ne of those questions, or had she ot? Minutes later, as Jim came in hrough the side door, she decided he'd better check her recollection with his.

"Jim," she inquired, "did Marsha ver say anything to you that ounded as if she were wondering bout sex? I've been trying to remember whether she's asked me nything, but I don't think she has."

"Well, no, now that you mention , she hasn't," came his somewhat urprised answer. "But isn't it more natural for girls to ask their mothers about that kind of thing? Why do you ask?"

"Well, I'm still thinking about that panel discussion we had at the P.T.A. meeting."

" 'How To Answer Your Child's Questions About Sex,' " her husband repeated the title of the topic. "Yes, it ought to help us a lot when Marsha begins to ask questions. So what's on your mind?"

"What if our children never ask?" worried Kate. "Oh, I don't expect it from the little fellow, but Marsha's almost eight. I didn't have the courage to bring it up at the meeting, but I wonder whether any of the others in the group are in the same situation. Just think! Betty's little boy is only five, and she tells me he's been asking questions. Do you suppose we're doing something wrong?"

"Or not doing something we ought to be doing?" Jim added.

Why tongues are tied

The Bradleys are not the only ones who ponder over their children's silence about sex. Many children do not seem to be curious, and many parents wonder why.

Once upon a time most children didn't dare ask their parents for sex information; at least, children in "nice" families did not. Conveniently, their parents dismissed the silence as a sign of innocence, though there is good reason to doubt that children were any more innocent then than now.

Today we know for a fact that every child is amply exposed to situations that ought to provoke questions about sex differences and functions. In all likelihood most children, including preschoolers, are interested in sex, even if some may feel no particular impulse to find out about it. This rather easygoing attitude is all right for a time, but eventually every child will be exposed to more detailed information whether he wants it or not. When this happens it will be to his advantage to have already acquired the facts from his parents in a cheerful, relaxed sort of way.

Silence may also signify a reluctance to be inquisitive in this area. Such reticence usually de-

Silence isn't golden when a major area of human experience is involved. Here are ways to get your child's unspoken questions into the open, where they can be answered.

velops gradually out of a complex network of attitudes and actions in the family. Fear of mentioning anything related to sex is a real possibility, even in this so-called age of enlightenment.

A third reason for silence may be that the child already knows, or thinks he knows, all he needs to know. This reason increases in probability as the years roll by. With tongue in cheek, I often suggest to parents who inquire whether nine or ten is too early an age at which to begin giving children sex information, that if they do not hurry, their children will be able to teach *them.* Youngsters learn from each other. A mother once wrote Sidonie Gruenberg, author of *The Wonderful Story of How You Were Born,* that when her husband brought up the subject with their son, the boy said, "Aw, Dad, I know all about that stuff. We all talk about it, me and the older kids." This family's experience is confirmed by a number of studies revealing that boys often get most of their information about sex from other boys.

Knowing that as children grow older they are less likely to confide in their parents, especially on a subject that has never been broached before, we may profitably inquire just what we can do when our child is silent about sex.

Look inward, parent

First of all, we need to clarify our own attitudes and feelings. Some of us may be so reluctant to talk about this highly personal subject that we are glad when our children do not ask too many questions. Or perhaps we may feel somewhat inadequate. Answering children's questions takes time and thought, and it can be embarrassing if they ask about things we do not ourselves understand or would rather not discuss with them. Why this fear that our children's estimation of us will suffer drastically if they discover we do not know all about everything? What is there about sex that makes it a distasteful subject to us? These are questions of attitude that we ourselves need to answer, because they may have much to do with our child's silence about sex.

Still other parents may wonder, as Kate and Jim did, what they could have done wrong, or may blame themselves severely. Now genuine concern is of course a good thing, but anxious brooding and guilt feelings are far from healthy. It is quite unfair to suppose that everything that is not just right in a home is due to parents' ignorance or mismanagement.

Since this is not only a time for re-examination of attitudes but also a time for action, what we do will partly depend on what we believe about the role of sex in human life. It will reflect, too, some rather powerful group opinions and expectations. Today, for example, it is a widely held belief that the sex education of children is the primary responsibility of parents. Either we accept this responsibility or we don't. If we do, we will want to carry it through, whether our children bring up the subject or not.

If we accept sex as an important human function, we are likely to be eager for our children to understand and treasure this endowment of theirs just as much as they do other remarkable human attributes and capacities. If, on the other hand, we feel that sex is something less than decent, perhaps even immoral or sinful, conflict is bound to arise, and our best efforts will not get us very far until we resolve it. To do so we may require outside help.

Let us suppose that you are a parent with a positive, accepting attitude toward sex. Let us also suppose that you have a preschool youngster who hasn't yet asked where babies come from or posed any other questions that so often pop into children's minds as their world expands. What opportunities can you provide for bringing those questions to light?

It goes without saying that your approach will depend on the child himself, his personality and his interests. Some children seem less curious than others. They need to be stimulated to wonder about things—to inquire about the people, sights, and sounds that fill their everyday lives. Sometimes children want to be assured that it is all right to explore and investigate. Perhaps too they need to learn from us that we welcome their questions on any subject, that their inquisitiveness can lead them where it may—without barriers or taboos or the hurried, sharp retorts that often cut off communication.

Sometimes, we must admit, we find it almost impossible not to smile or laugh outright, even though we know that there is nothing like ridicule to stifle a child's spontaneity. But we must be prepared to accept respectfully, even seriously, such queries as "How old was I when you and Daddy were married?" "Why wasn't I at your wedding?" "Why didn't I grow in Daddy's stomach?" or "When I grow up, can I marry you?" Answering the big-eyed youngster, giving him no more information than he can accept, calls for a high order of skill and imagination. And nobody can give you a ready-made reply for a question that catches you off guard, like "Does it hurt to have a baby?"

We have one thing to help us: the strong interest of even very young children, nowadays, in science. Satellites, jets, rockets, space research—all these are TV fare and school assignments, and all help to shape children's thinking along scientific lines. If we take account of each youngster's prevailing interest in some phase of science, simple though it may be, we may be able to encourage a flow, even a flood of questions. And when the questions enter the field of sex, we can use much the same casual, informative tone that we use when discussing rocket launchings or possible life on planets. We will be just as careful, too, to key our information to the child's level of understanding and, still more important, of interest.

Parents of some young children may feel it wiser to bring up the thus-far-unmentioned subject them selves. As in all sex education the underlying idea is not so much to talk to the child as to get the child himself to talk. The parents' task is to follow the youngster's thoughts as he gradually reveals the puzzling queries he has perhaps not yet put into words.

The art of conversation

Select a time when he is not absorbed in his own concerns and plans and when your questions will seem wholly suitable. If your little girl is watching you bathe her six-month-old brother, what would seem more natural than to say something about the differences between boys and girls? You might ask, "What are all the ways that boys and girls are different from each other?" Probably the child will start with a catalogue of clothes or hair styles, but gradually other differences can be introduced.

Again, the question "Have you ever wondered where babies come from?" can be brought up appropriately when—or shortly after—children have been "playing house." At least three basic ingredients are present in nearly every version of his time-honored game: a mommy, a daddy, and a baby. It's a simple matter, then, to use the events of he game as a way of getting the hildren to talk a bit about parentood and family life.

Another opportunity is offered by he observation of nature. The birds and bees" approach can often timulate discussion, but we must be wary of assuming that children who learn about the bee's role in lant pollination will automatically raw the correct conclusions about uman reproductions. A relatively irect approach is best in most ases. Certainly before a child enters chool he is ready for correct inormation about anatomical diferences between boys and girls and bout the origin of babies.

This information-giving should be piecemeal process that goes on, it by bit and step by step, during he preschool years. For sex educaon cannot be dismissed with a ngle session. We must be prepared o come back to the subject periodally, to review what the child has arned already (both from us and rom others), and to delve more eeply into the story as his age and terests grow.

Frequently even a highly intelligent youngster astonishes his parents by repeating, at intervals, a question that they thought had already been answered to his satisfaction. It's all part of each child's effort to relate what he learns to what he already knows. Sometimes he can't quite get all of it in at one time; possibly it doesn't fit with some of his imaginings, so he must, later on, try again.

This leads to a word of caution; children who have not asked about sex may be disinclined to talk about it, even when you bring up the subject. To force too much information on them all at once may upset them. So for the first time you may wish to content yourself with showing that this is a legitimate subject to talk about—an important and necessary step.

Books can be bait

Useful springboards to conversation about sex are the many excellent children's books on the wonders of the human body. These can be purchased, or borrowed from the public library, and read to the child if he isn't able to read them himself. As Sidonie Gruenberg reminds us, "The book is never a substitute for the parent" because it doesn't allow the child to "get things off his chest." But for the silent child a book may spare him the effort of making inquiries that may come hard.

The mother of a preschool child, a precocious reader, left a copy of *The Wonderful Story of Why You Were Born* on the coffee table. Thus far the youngster had shown little interest in sex, and she hoped he would pick it up and at least browse through it. Several days went by, with no evidence that the boy had ever noticed the book. Then one day came a question which left no doubt that he had so to speak, taken the bait: "Mommy, do you have any seeds in you?" As she listened to the rather unexpected query, the mother knew that from now on her youngster had broken the sound barrier and would no longer be silent about sex.

Reprinted by permission from the *PTA Magazine*, November 1961.

Suicide Cliff (Okinawa)

We watch them leap to wet rocks of death
and our eyes peep from behind masks
where moist winds cannot touch

debris of frightened lives return to scatter
tempted back to beaches where we living stand
as fascinated soldiers sampling doom

a girl with body full of warm gold earth
darts her quick dolphin dive with a baby cry
that pierces the air like a shriek of glass

now she floats in salt of green sponge sea
the fear washed naked from her young skin
her thighs cold as dead old bones

the ocean moans dark mourning frowns
as currents ripple with fury of flying crows
and a girl's wild hair forever wailing in the waves

Leslie Woolf Hedley

NEWS

Birmingham Troubles Mennonite Conscience

"WHO DID IT?" This question occupies fifteen FBI men now searching the rubble of bombed Sixteenth Street Baptist Church, Birmingham, Ala. They are looking for clues to the September 15 blast that killed four Negro girls. Whatever they find, and no matter who planted the bomb, Christian laymen and responsible citizens of North and South have found the real answer.

"We did it," said thirty-three-year old Charles Morgan, Jr., Birmingham lawyer. Who is guilty? "The moderate mayor ... who moves so slowly ... the business community which shrugs its shoulders ... a newspaper which ... still finds it necessary to lecture Negroes every time a Negro home is bombed ... a governor who ... [fails] to preserve ... law and order ... lawyers and politicians that counsel people ... liberals [who] condemn those with whom they disagree for speaking, while they sit in silence."

"We did it," Mennonites say, "because we are guilty of the same sins. We scorned our non-Mennonite, non-German neighbors. We disparaged other Mennonite groups that differed from us. Our country fenced in the Indians, limited immigration of Orientals, herded Nesei together during World War II. We still discriminate against Mexicans, Negroes, Jews, and others, and we can speak viciously about the people of the Soviet Union. We have for years been the priest and the Levite, passing by in the area of race relations hurt and wounded fellow human beings. We have gone our own way, too busy priding ourselves on not being the murderous thieves of the parable to realize that neither were we the Good Samaritan."

The need for such a Mennonite confession is suggested by H. A. Fast. He feels every community, church, and home must face up to its guilt today. Fast, executive secretary of the Board of Christian Service, recently returned to Newton, Kan., from the mass funeral and memorial service in Birmingham for the four girls killed in the explosion.

Fast was one of a delegation of ministers and national religious leaders who attended the Birmingham funeral on Wednesday, September 18. The service itself, lasting from about an hour and half, was dignified and quiet. Choir music, Scripture passages, prayer, and hymns preceded an expression by Martin Luther King. The children, said King, did not die in vain, for their deaths speak to pastors, politicians, the government, to all, both Negro and white, who profess principles of democracy and justice and freedom for all, and the truths of the Christian faith—and who then placidly stand aside when these principles and truths are violated. The blood of the four innocent victims may be redemptive to all.

King appealed to the congregation not to become bitter or vengeful nor to lose faith in white brethren. Roy Wilkins of the National Association for the Advancement of Colored People underlined these thoughts, saying that, "All things work together for good to them that love the Lord."

Pastor Cross of the bombed Sixteenth Street Baptist Church then spoke words of comfort, reminding his physically and spiritually bruised people that though there sometimes seems to be more darkness than light in the world, we must remember there is a power greater than evil.

During the recessional, the crowd outside sang freedom songs, and eventually the whole crowd in the street, which was predominantly teen-age, began to move toward the center of the city. At the same time a young man with hand megaphone pleaded with the crowd to disperse saying, "This is a funeral ... Martin Luther King asks you not to demonstrate." Soon the people quietly went their way.

The next day Fast met with Negro minister John Porter and learned that Birmingham Negroes live in a crowded Negro section, par of which consists of old wooden shacks, "unbelievably unlivable." Since Negroes are not given the better jobs, and since they receive less pay for what they do than whites doing the same work, they of necessity take what they can ge and what they can pay for.

There are professional Negroes in Birmingham—teachers, doctors lawyers—who live in the hill section of the city. This section is now called dynamite hill because of repeated bombings (of forty bomb ings in the city, none has ever been solved). The recent church bombing involved children of this more well-to-do group. As a result, though the professionals had not taken much part in demonstrations and sitdowns, they became overnight deeply involved in the racial struggle.

Porter suggested as the basis of white attitudes: Whites have never understood the Negro. (He believes the majority are not even aware of problems.) Whites hold on to their status. (The sign "For Whites Only" gives every white a superior status.) Low wages and high rents are profitable for whites, and there is little competition for the better jobs. Politically, whites are afraid to give Negroes the vote.

What can be done to improve conditions both in Birmingham and elsewhere? It is largely up to the whites. They can provide for truly representative government and equal employment opportunity. (Birmingham policemen and State troopers are, for example, all white. Negroes feel they are sent to control Negroes, not protect them and after the bombing police patrolled white sections while Negroes voluntarily patrolled their own areas.) They can reassure business owners and managers that they will continue their patronage if doors are opened to all persons. They can change the housing situation by enlisting the support of realtors, bankers, and insurance companies. (In Birmingham, after some retaliatory Negro rioting and burning, insurance companies gave five day notice that they were cutting Negro coverage one-half.)

EVANGELICAL READERS BLOCK EVANGELISTIC LITERATURE

One big problem Christian publishers face is how to produce litera-ure which is true to life without offending evangelical book buyers. This was the feeling of two speakers at the Christian Booksellers Convention held recently at Wash-ngton, D.C.

Floyd W. Thatcher, president of Cowman Publishing Co., Los Ange-es, said that publishers often hold back on publishing books which do not use evangelical cliches on very page" because they cannot fford to irritate either the seller or the buyer. He said a survey of booksellers revealed that most of them are serving primarily the professional church workers, thus leaving nine out of ten people in their communities unreached through their stores.

"We must decide," Thatcher said, "if we are going to communicate to the man on the street in our language or his. We have been doing the former with an astounding lack of success and it seems to me it is time we tried the latter."

William F. Moore, executive secretary of the Christian Booksellers Association, Chicago, declared that not many Christians recognize the need for different writing and publishing techniques in reaching the literate and cultured American pagan.

"We must get away from direct preaching, which this group vigorously resists, if we are to reach them," Moore said. "But the evangelical public has not shown itself ready to accept books which communicate the good news of Christ through real life situations."

Both Thatcher and Moore expressed disappointment that the kind of Christian fiction which a publisher can afford to produce is usually of such poor quality that non-Christians will not buy it. They blamed writers partly for what they called "the sad state of Christian fiction."

They were optimistic, however, about the broadening attitudes on the part of both store owners and readers.

AGRICULTURAL SERVICES IN MEXICO Five voluntary service workers are serving under the Mennonite Central Committee in Mexico. Two are with the Heifer Project, Inc., in Mexico City and three are stationed at Atlacomulco where varied agricultural experiments are being carried on. Cabbage, beans, lettuce, and peas are a few of the vegetables grown in the garden projects. Varieties of potatoes, oats, barley, wheat, and corn are being tested with the help of the state experiment station in Toluca. One of the most recent developments is a chicken house in the village of San Lorenzo. Fifty heavy type pullets and fifty leghorn type are cared for by a village boy and his parents. Much of the work is extension type where the MCC worker discusses problems with individual farmers.

TSHILUBA PERIODICAL LAUNCHED

Missionary Levi Keidel writes that there have been all sorts of obstacles in getting the first issue of the new Tshiluba periodical off the press but that the new magazine was (in July) nearly ready. Named *Tuyaya Kunyi* (Where Are We Headed?), the magazine's purpose is "to tie Tshiluba-speaking Congolese together in Christ."

To accomplish this purpose *Tuyaya Kunyi* has general-appeal articles to bring non-Christian readers into its pages, evangelistic articles, and articles to stimulate Christian growth, plus pertinent news."

"We came here to . . . lend what help we could in seeing that these old presses turn out a job which is first-class and of which we can be proud," wrote Keidel. "In these three days all forms have been locked up and proofread, we've given a bit of cram instruction on ink and impression control for good half-tone printing, and the job looks good. . . .

"Because of disrupted postal services in rural areas and unreliable mail service in larger population centers, most distribution will be handled through our thirty-five or so established sellers who are visited [about] once every six weeks. . . . We're keenly interested in the impact a widely circulated vernacular magazine like this will have on shaping public opinion for Christ and righteousness."

The sixteen-page periodical's first issue was 7200 copies; it will come out, for the time being, every other month. *Tuyaya Kunyi* is sponsored by the General Conference Mennonites and other Protestant churches.

MENNONITES GIVE DISASTER AID TO COMMUNIST COUNTRY

Three men — from Pennsylvania, Kansas, and Ontario—are scheduled to leave New York Oct. 2 for two-month assignments in Yugoslavia. They will help to erect prefabricated houses at quake-devastated Skopje.

This will be the second time in two years that Mennonite Disaster Service has given overseas aid. In 1961 Mennonite Disaster Service sent twenty-seven workers to Belize, British Honduras, after Hurricane Hattie had ripped through that community and left thousands houseless.

The three men—Curt Regehr, Inman Kan.; Chester Steffy, Millersville, Pa.; and John Schmucker, Ringwood, Ont.—will join three volunteers from the Brethren Service Commission and several from European churches in helping to assemble 150 prefab houses donated to Skopje by the Division of Interchurch Aid of the World Council of Churches.

Curt Regehr, 46, a member of the Bethel Church, Inman, Kan., is a carpenter. He has worked as a foreman on a variety of construction projects in the Hesston area.

Chester Steffy, 44, a carpenter, was one of the volunteers who went to British Honduras in 1961. He is employed by the Eastern Mennonite Board of Missions and Charities, mission and relief arm of the Lancaster Mennonite Conference. The Slackwater Mennonite Church, Millersville, Pa., is his home congregation.

The Canadian representative on the team is John Schmucker, 33, an electrician and plumber. He is a member of the Hagerman Mennonite Church, Miliken, Ont.

The three will be working under the administration of the foreign relief and services department of the Mennonite Central Committee. Their support will come from the relief department and the Yugoslav Red Cross.

Mennonites were able to respond quickly to the call from Yugoslavia for skilled workers because of the preparedness of the local disaster service units and the coordinator's office which was established at Akron, Pa., a year ago. The latter arrangement enables Mennonite Disaster Service and the relief department to work together in recruiting workers with specific skills.

The World Council's housing project at Skopje is expected to cost $500,000. By August 22, $398,000 had already been pledged by the churches of western Europe, Australia, New Zealand, and the United States. An Austrian firm has been given the job of manufacturing the prefab houses, the first five of which were to arrive in Skopje on September 11. The other units are slated to follow at a rate of forty per week.

SECOND MILE IN CONGO

Archie Graber reports that traveling conditions in the Congo are presently very unpleasant, due to the unreasonable demands of some Congolese soldiers.

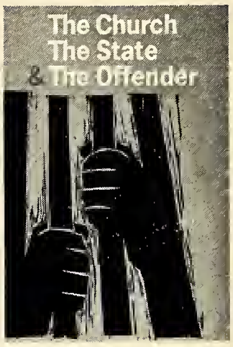
Graber, a Congo Inland Mission missionary, is presently on loan to Mennonite Central Committee and the Congo Protestant Relief Agency to work with refugees.

Commenting on recent experiences, Graber wrote: "After unloading a truck load of food and building material in Kabeya village, where all are refugees, we were on our way to Luluabourg. After driving some twenty miles, we were made to stop by six armed soldiers. We handed each a Gospel of John. The commander asked if he could go with us to the crossroad. We were glad to oblige. He requested that the chauffeur helper, who was riding in the front seat with us, get out and give him the seat.

"When we arrived at the crossroad we were to turn right for Luluabourg, but the commander said, 'Turn to the left and take me to my camp.' I said that it was five o'clock and that Luluabourg was very far away. He replied, 'I am an officer and a commander; do as I tell you.' 'How far?' I asked him. 'Only four kilometers,' he said. But it was seven, and the roads were terrible. I thought of the words of Matthew 5:41, 'Whosoever shall compel thee to go a mile, go with him twain.'

"The last trip, one of our chauffeurs was made to go forty miles out of his way with a load of soldiers. Some of the VIP's may call this the glory of independence when they can command with their trigger-happy soldiers to make people do just what they want them to do. But I will say, it makes traveling anything but pleasant."

The Church, the State and the Offender



A discussion of the questions on how the Christian ministry of redemption can speak to the problem of criminal law and punishment. .50

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

CHURCH RECORD

CALENDAR

Canadian

Oct. 13 — Thanksgiving Services, Grace Church, Brandon, Man., Jake Harms, speaker.

Dec. 5-8—Mission Service, Grace Church and Oak Lake Church, Brandon, Man., Paul Boschman and Edwin Brandt, speakers.

Conferences

Nov. 1-5—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

Central

Oct. 3-Nov. 7—Fall Study Series, First Church, Bluffton, Ohio.

Oct. 6-13—Fall Meetings, Pulaski (Iowa) Church. L. L. Ramseyer, speaker.

Oct. 13—Program of Sacred Music, Bethel Church, Pekin, Ill., Mr. and Mrs. John Purvis and children, guest soloists.

Oct. 15—Iowa Women's Fellowship Meeting, Zion Church, Donnellson, Iowa. Mrs. Clara Bernice Miller, speaker.

Oct. 17—Indiana Fall Mennonite Women's Rally, Community Park Pavilion, Nappanee, Ind.

Oct. 17—Illinois Fall Women's Missionary Rally, Meadows (Ill.) Church.

Oct. 31—Vesper service, Bluffton (Ohio) College, L. L. Ramseyer, speaker.

Nov. 3—Vesper service, Bluffton (Ohio) College, Russell Mast, speaker.

Nov. 3—Harvest Home Services, Zion Church, Donnellson, Iowa. Glendon Klaassen, speaker.

Nov. 17-21—Bible Lectures, Bluffton (Ohio) College, Edwin T. Dahlberg, speaker.

Eastern

Oct. 12—Father and Son Fellowship Supper, Grace Church, Lansdale, Pa. Eastern District Mennonite Men, sponsors.

Oct. 12 — Mennonite Men Workshop, Grace Church, Lansdale, Pa.

Northern

Oct. 6-13 — Evangelistic Bible Teaching Series, Friedensberg Church, Avon, S. D.

Oct. 13—Harvest Mission Festival, Friedensberg Church, Avon, S. D., Harold Burkholder, speaker.

Oct. 20-27—Evangelistic meetings and Harvest Festival, Bethlehem Church, Bloomfield, Mont. Victor Sawatzky, speaker.

Pacific

Nov. 3-8 — Young People's Bible Conference, First Church, Aberdeen, Idaho, Paul F. Goossen, speaker.

Western

Oct. 13—Harvest Mission Festival, First Church, Pretty Prairie, Kan.

Oct. 20-27 — Revival meetings, Bethany Church, Kingman, Kan. Homer Moutett, speaker.

Nov. 10—Harvest Festival, Eden Church, Moundridge, Kan., Lotus Troyer, speaker.

Nov. 11-15—Fall services, Eden Church, Moundridge, Kan., Lotus Troyer, speaker.

Nov. 17-24—Evangelistic services, First Church, Pretty Prairie, J. J. Esau, speaker.

Oct. 11—Don Cossack Chorus, Memorial Hall Series, Bethel College, North Newton, Kan.

Oct. 20—Mission Festival, Bethel Church, Inman, Kan., Mr. and Mrs. Glendon Klassen, Tina Block, Esther Mae Andres, and Vern Preheim, speakers.

Nov. 1—Western District Women's Missionary Organization Conference, Bethel Church, Inman, Kan.

Nov. 10-14—Spiritual Life Week, Beatrice (Neb.) Church, Walter Dyck, speaker.

MINISTERS

Lawrence Hart began the pastorate at the Clinton, Okla., Indian Church in September.

Samuel Ummel is serving as interim pastor of Calvary Church, Washington, Ill.

MARRIAGES

Jerry Blough to *Betty Unruh*, Bethlehem Church, Bloomfield, Mont., on Sept. 21.

Florence Deckert, Bethesda Church, Marion, S. D., to *Dennis Miller*, Salem Church, Freeman, S. D., on Aug. 30.

Elaine Engelman and *Leon Propst* both of the West Swamp Church, Quakertown, Pa., Aug. 24.

Mary Ewert, Zoar Church, Langham, Sask., to *Jake Giesbrecht* on July 27.

Beatrice Giesbrecht, Clearbrook (B. C.) Church, and *Henry Friesen*, on Aug. 3.

Melita Helen Hildebrandt, First Church, Saskatoon, Sask., to *Archibald William Epp*, Zoar Church, Langham, Sask., on Aug. 10.

Shirley Moser, Salem Church, Kidron (Ohio) to *Melvin Wyse*, Kidron, (Ohio) Church, on Sept. 14.

John Henry Reimer, Alexanderwohl Church, Goessel, Kan., and *Judith Laureen Tempel*, Diamond Lake (Ill.) Methodist Church, on Sept. 12.

Florence Thiesen and *Abe Unrau*, both of Olivet Mission Church, Clearbrook, B. C., on Aug. 31.

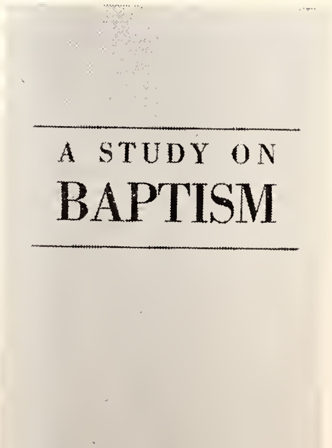
Leo Epp, Bethesda Church, Henderson, Neb., and *Sylvia Hiebert*, Spring Valley Church, Newport, Wash., on Aug. 16.

Marlyce Friesen, Bethesda Church, Henderson, Neb., and *Max E. Miller*, Good Shepherd Church, Sioux Falls, S. D., on Aug. 10.

Roger D. Friesen, Bethesda Church, Henderson, Nab., and *Nancy Adams*, Bethany Methodist, Denver, Colo., on Aug. 10.

PUBLISHED

A Study on Baptism, written by Henry Poettcker at the request of the Committee on Education in Church, Home, and Community, is available at twenty cents a copy to pastors and other students of Mennonite faith. The study covers the origin, development, and meaning of Christian baptism and suggests an approach to understanding and practicing it.



GIFTS

As the result of the benevolence of William P. Tieszen, deceased, formerly of Marion, S. D., an eating establishment willed to the Conference is being sold so that proceeds can be invested in Church Extension Service, Inc.

DEDICATIONS

The Indian congregation at Hammon, Okla., dedicated an electric organ in memory of Jennie Hart, deceased wife of Pastor Homer Hart, who has served in the Hammon mission work for many years. The organ was a gift to the church by the Hart family.

DEATHS

Peter W. Bartel, First Church, Aberdeen, Idaho, born Dec. 16, 1880, and died Sept. 3. His wife and five children survive.

Mrs. Margaretha Falk, Clearbrook (B. C.) Church, born Nov. 15, 1913, in Russia and died Aug. 28.

Henry J. C. Gehring, Eden Church, Moundridge, Kan., born Feb. 6, 1892, and died Sept. 5.

Mrs. Justina Janzen, Zion Church, Swift Current, Sask., died July 29 at the age of 76.

Abram Friesen, Grace Church, Regina, Sask., born Nov. 22, 1921, and died July 21.

Jacob G. Hiebert, Tabor Church, Newton, Kan., born Oct. 28, 1882, and died Aug. 13.

Clarence Janzen, Tabor Church, Newton, Kan., born Oct. 21, 1935, and died Sept. 6.

Esther Helen Mueller, First Church, Halstead, Kan., born Feb. 3, 1901, and died Sept. 9.

Solomon E. Nafziger, First Church, Normal, Ill., born May 21, 1870, and died Sept. 4. His wife, one daughter, and one son survive.

Mrs. Celia Kohler Patton, First Church, Normal, Ill., born July 15, 1879, in Danvers, Ill., and died Aug. 27. Two sons survive.

Henry Sommer, Eicher Church, Wayland, Iowa, died July 25 at the age of 87.

NEW ADDRESSES

Colorado

Glen Waltner, 3715 Yukon St., Wheatridge

Leland Thiessen, 1690 Upham, Lakewood

Europe

Leroy Penner, Pax Services, Rifer Siedlung, Hallien, Austria

Illinois

Orlin Frey, Orion

Walter Fuller, Bath

L. LeVon Mann, Hodgson Apts., Dakota

Robert W. Regier, Apt. 201, 1807 Orchard Place, Urbana

Bill Schuller, 9005 S. Natonia St., Oaklawn

Paul Selman, 166 W. 14 St., Chicago Heights

Kenneth J. Stucky, 1223 Dewey Ave., Evanston

Idaho

Wilfred D. Ulrich, Aberdeen

Indiana

John W. Gaeddert, 3003 Benham Ave., Elkhart

Eugene Slagbaugh, Box 37, Ellettsville

Dora Soldner, 365 Wabash Sreet, Berne

Mrs. George Smucker, Box 4, Paoti

Joseph Zimmerman, Rt. 2, Rensselner

Louisiana

Mrs. David Tice, 215 State St., New Orleans

LETTERS

FINDING COUNSEL

Dear Editor: One day while visiting in our old home town I was reading a book with an answer to a young Christian man as to how to serve his country best and still obey God. Youth is seeking for truth and desiring to be soldiers of the cross yet theologians tell them that according to 1 Peter 2:13-14 man isn't responsible for taking life in battle. Often this is brushed aside by calling it legalism or traditional teaching, or if you hate your brother you are a murderer, or an army career is just another job as others are. A more positive gospel is taught in the rest of chapter 2 of 1 Peter. Who is greater, he that is chief or he that serveth as Christ served?

Such theology fits in very well also with the *liberal* trends and *impeaceful* tones in the local autonomy of some churches. Christian men and women cast their lots prayerfully but it isn't accepted as God's will when the count falls in the wrong column—yes or no. Then they have submitted to evil thoughts and deserted the faith. A revote becomes necessary and thereby the laymen lose their freedoms and must submit to the yoke of *individualism.*

Under these conditions we have proud churchianity but not much Christianity. (See Col. 3:22-25.) *Joe Eck, Sedgwick, Kan.*

BURDENED BY FRAUD

Dear Sirs: Referring to *The Mennonite,* September 17 issue, "Fraudulent Missions" [page 558]: After reading above information I scarcely know how to write and explain my utter disappointment if such statement is true, for I have supported the mission with a sincere heart. I receive the Palestine Pictorial News . . . and gifts are deductible. If this is a fraud should not the proper authorities put a stop to them sending Christmas cards, etc.? I am really burdened since I can't give in His name to anything that is not used as advertised. Should I return cards, etc., at above information? Also received Baney's book on Dead Sea expedition. Please advise me. Thank you. *Pennsylvania.*

Our advice is that no one should give to an agency without knowing something about the reputation of the people responsible for the work. A good rule to follow is to support those agencies related to the Mennonite church. These are under the direct control of the people in our congregations or the Conference. Agencies independent of such church control should be checked with the Board of Missions, 722 Main St., Newton, Kan., or the Evangelical Foreign Missions Association, 1405 G St. NW, Washington 5, D. C. Persons wishing more documentation on the organization referred to in our September 17 article may request it from The Mennonite, *722 Main St., Newton, Kan.* Editor.

YOUTH

For a new project, try this: Ask any six people how much one Intercontinental Ballistic Missile (ICBM) costs. Or ask how many of them the United States has. Or ask how many are held by Canada, Great Britain, and America's other allies.

You'll draw wild guesses and blank stares but seldom a right answer. What's more, unless your friends are an unusual group, they will probably never have thought about such questions.

The point is clear; when the public doesn't like the answer, it avoids the question.

The Day of Overpay

The truth is that the Defense Department each year spends $227 of your money, whether you're a man, woman, youth, or newborn baby. The fact that you personally never had the money isn't the point, the department is spending it for you before it gets to you.

Let's suppose that people want their money's worth. To pacifists, of course, there is no such thing as value in military spending, but let's leave that question aside for now. Most Americans expect full value for their defense dollar.

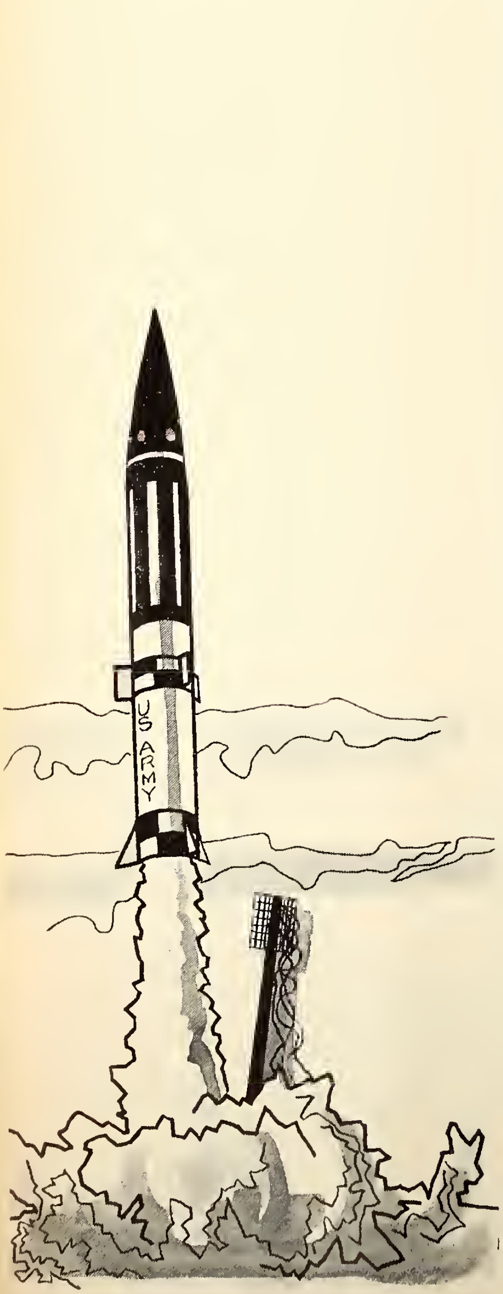
We're not getting it.

Last year Congress heard testimony involving millions of dollars in questionable contracts. One company was charged with making a profit of a million dollars on an investment of $3,500. That was in missiles. Boeing Aircraft, it was pointed out from the company's own figures, had made profits ranging up to 108 percent on its government contracts. Witnesses testified that taxpayers faced a loss of $450,956,100 on tungsten first bought up and stockpiled by the government, then sold to private companies.

Not all the big losses come like this. The nation suffered $18,500,000 in loss when spacecraft Mariner I veered off course and had to be blown up—"due to a misplaced hyphen in the mathematical data." Yet most newspapers ignored the financial loss; why waste

MUST
WE
OVERPAY
TO
OVERKILL?

Ward L. Kaiser



their valuable space on a mere eighteen million dollars?

Losses from errors and inefficiency are difficult to determine. B. G. McNabb, production chief at Convair, has said that the work output at Cape Canaveral has been only forty percent of potential.

If your report card showed forty percent in algebra, there would be some questions asked. Why is everybody so silent, even unconcerned, when it happens in national defense?

Among the reasons are these:

If you've got to lose money, it hurts less to lose what you never had. If someone stole a few thousand from your local bank, the whole town would explode. But in the strange and mysterious halls of the Pentagon, the loss of public funds that we never saw doesn't seem important.

The amounts involved are too big to understand anyway. Most of us can grasp the meaning of thirteen dollars pretty readily — sometimes we have that much. Thirteen hundred dollars may be a bit harder, but it's not impossible. But how much is thirteen billion dollars?

One wonders whether even Congressmen know what that amount means. Yet last year the House passed a bill authorizing military spending totaling thirteen billion dollars, and did it in one minute flat. If much of it represents loss, the problem is too gigantic to grapple with.

The Age of Overkill

Big money is important, but there's a more basic question.

This problem, being new, needs a new word to describe it. That word is "overkill." It points to the surplus of death-dealing power a nation may possess.

The United State has such a surplus. A few years ago we were told we needed more firepower, enough to strike back at the Soviet Union if they attacked first. We got it. We increased our killing power until we could wipe the Soviet Union right out of existence.

Did we stop there? Today we can kill all the people living in a country like Russia, and do it at least twenty-five times. That's *overkill.* That figure, by the way, comes from a man who ought to know: Ralph E. Lapp, who was director of the University of Chicago laboratory that produced the first chain-reactor pile, and who later headed the Atomic Research and Development Board for the Defense Department.

Some men who know set the figure even higher: There are enough nuclear weapons now stockpiled, they say, to kill every human being on this planet thirty-five times.

Here's your chance for another guess; will we call it quits now? Will we decide that killing people again and again is a bit foolish?

By the end of this year our atomic striking strength may be double what it was at the end of 1962.

Can We Still Be Sane?

Here and there, men who have never been known as pacifists may be overheard to say that our emphasis on armaments is both insane and unchristian. Military strength, they say, is always to be related to military objectives: What you can do must be tied to what you may have to do. But what we can do today—overkill—has absolutely no connection, they claim, with anything we could be called on to do. The net result is that the Soviets, like us, build up killing power of terribly nonsensical size.

How long can the crazy race go on?

Once we measured nuclear weapons in terms of TNT. As they grew more destructive, the word became megatons, meaning millions of tons of TNT. Similarly, we used to speak of death in war; shall we now speak of megadeath? If so, how long before we have to expand even that concept and speak of multi-megadeath?

Hands over eyes,
Hands over ears,
Hands over mouth—

That's how some people, seemingly, want to live. But if we never see what's going on, never listen to the thinking men, never ask the probing questions, how do we find intelligent answers? And if we aren't searching for answers to the big questions of our time, including life and death and love and hate and right action under God, are we acting as Christians ought to act?

Even everyday good citizenship—Christian or not—demands that we face big issues. Have you ever noticed that the national anthem opens with a question?

A year ago we had a column called "Meet The Officers." The Young People's Union officers of each district were introduced. At that time the Canadian youth group was in the process of reorganizing itself. Now that he reorganization has been completed—

MEET THE OFFICERS - Canadian

VERN TOEWS, president
R.R. 2, Ruthven, Ontario
Occupation: greenhouse business
Education: B.S.A. degree, Ontario Agricultural College
Future Plans: undecided
Hobbies: baseball, swimming, hunting, football

BILL THIESSEN, vice-president
210 - 13th Street East, Saskatoon, Saskatchewan
Occupation: Student
Education: one year, Canadian Mennoite Bible College; three years, University of Saskatchewan
Future Plans: resume teaching high school and eventually enter the Christian ministry on full time basis

ORNIE HILDEBRANDT, secretary
ox 544, Didsbury, Alberta
ccupation: teacher of industrial arts
ducation: two and one-half years, University of Alberta
uture Plans: continue teaching
obbies: woodwork

ARVIN KEHLER, member-at-large
267 Marshall Rd., R.R. 5, Abbotsford, British Columbia
cupation: manager of a wholesale egg produce
lucation: four terms, Canadian Mennonite Bible College
ıture Plans: to go into full time Christian service
bbies: golf, ball, riding, flying

ERNIE THIESSEN, member-at-large
. 4 - 606 Corydon, Winnipeg 13, Manitoba
cupation: student
ucation: B.Chr.Ed., Canadian Mennonite Bible College
ture Plans: more college
bbies: photography, water sports

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COVER
"Teaching illiterates is a wonderful way to bring people to Christ" Frank Laubach.

CONTRIBUTORS
Lais Franz Bartel lives at 824 W. 8th St., Newton, Kan.

Armin Grams is associate professor in the Institute of Child Development at the University of Minnesota.

Leslie Waolf Hedley lives at 209 Post St., San Francisco, 94108. His poem was published in the magazine Whetstone and in the book Abraxas and Other Poems.

Ward L. Kaiser lives at 251 Diane Place, Paramus, N. J.

H. A. Fast is the Executive Secretary of the Board of Christian Service.

CREDITS
Cover, UNESCO/P. Almasy; 599, Lit-Lit Fotos; 601, Rita Freed, 629 N. 30 St., Allentown, Pa., 609, 610, John Hiebert.

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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Sudermon, 2226 Pork St., Paso Robles, Calif.

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EDITORIAL

H. A. Fast

All of us were shocked by the bombing of the Birmingham Negro church which crushed four little Negro girls and wounded some twenty-three more. What were we shocked about? Did we focus on how wicked *Birmingham* really was? Did we concentrate on the outrage that violated all decency? Was our condemnation vehement because we in the Middlewest were far away from the problems of Birmingham and in our sheltered comfortable white homes, churches and communities felt quite superior that we never had such race prejudices or in any case had outgrown such immature attitudes and conduct? Did we vehemently insist that the perpetrators of this crime be caught and fittingly punished?

But are the people of Birmingham and of other southern cities sinners above all others? Perhaps Jesus might say to us as He did to His generation: "Except ye repent, ye shall all likewise perish" (Luke 13:1-5). Are we entirely free of the sin which in this case built itself up to a point where it became so hateful and vicious that it could brutally attack even a group of innocent children? How is it possible that this could happen in an enlightened, cultured country like ours, full of churches and schools? Perhaps we are all more guilty than we realize.

How well I remember during the days of my boyhood how scornfully many of our Mennonite people regarded their non-Mennonite and non-German neighbors. A young Mennonite marrying one of them was regarded as "lost" and automatically dropped from the church roll. I also recall how quick we as Mennonite groups have been (perhaps still are) to disparage other Mennonite groups. The Lord Jesus Christ has difficulty getting us to acknowledge members of another group as truly a brother. The Lord still has difficulty getting us to sit down together at His table in commemoration of His atoning death.

This train of thought is getting a little depressing but let's go down this memory road a little further. The story of how we in America have treated the Indians is not very commendable. They were regarded as savages not human beings. So we fenced them in. We still treat them with condescension and discrimination. They are not priceless persons for whom Christ died and for whom and with whom we seek to make available the good we desire for ourselves and our children.

Not so many decades ago the United States Congress passed the Chinese-Japanese Exclusion Act drastically limiting immigration from these nations because we were afraid of and did not like these yellow races. I recall what bitterness and resentment this scornful attitude on our part awakened in these people. Do you recall as I do how the United States dealt with the Nisei, our Japanese neighbors, during the World War II years? We pushed them around as if they were a herd of cattle. Do you know the long history of our scornful treatment of our Mexican neighbors who sought a livelihood in our midst? They were *gringos* not human beings and we herded them into a Mexican ghetto. These incidents happened in our own communities.

Finally, I wonder whether Mennonites really exemplify the love of Christ in their relations to all kinds of people, the lovable and the unlovely. Can they say they are actively, consistently and imaginatively emissaries of the gospel of reconciliation? Have Mennonites been among those who could see human beings being hurt and go their way as if to say: "This is no concern of ours?"

I had gone to Birmingham to express our horror at the ugly crime of Birmingham. And then I discovered that the road to Birmingham led back to every community, church, home, and individual. This is not to ease the guilt of Birmingham. That city must repent if it would live.

You see, Birmingham should call forth rightly an outpouring of indignation. But most of all it should call forth confession and repentance and a genuine transformation of life through a new and unreserved commitment to Christ. What we need is not primarily protest and legislation but dedicated disciples who roll up their sleeves and go to work on the unhappy relations that exist. This means working with ourselves, our families and churches, and our community agencies. If this involves suffering, as it certainly will then let it be a cross rather than a bomb.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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THE VISIO

David Goerz, a founder of Bethel College, saw the need for a Mennonite college. Here is his statement of seventy-five years ago.

BEFORE ME LIES the "First Annual Report of the Directors of the Proposed Bethel College, Newton, Kansas, of the Mennonite Church of North America." It is full and complete. It represents a worthy project that can accomplish much good. As we read the clear explanations of the directors, we grasp the urgent need for the proposed Bethel College.

Need for All Mennonites

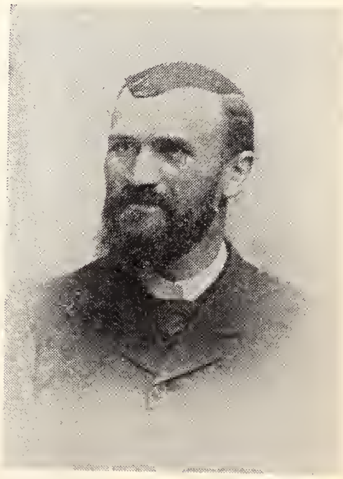
Mennonites in North America urgently need this school. This conviction is based not only on what the building of the school can accomplish. It has developed out of our past experiences. Here I think of the fact that a considerable number of Mennonite young people study at various denominational institutions of higher learning. We find their names on the rolls of the Baptist Seminary in Rochester, New York; the Lutheran Seminary near St. Louis, Missouri; Union Seminary, New York; the Presbyterian Seminary in New Jersey; and several Methodist schools in Iowa (Mount Pleasant) and Missouri (Warrentown) and in other states; and in Oberlin, Ohio. Besides this there are others in state schools like the normal school at Emporia and the university at Lawrence, Kansas. There are many in private and state schools in both the eastern and western states.

Many of our dear brethren feel that a higher education for Mennonite youth is unnecessary. They feel that it is only the rare young man or—rarer still—young woman who really wants such an education. They would be amazed to know that so many of our young people are already seeking an education at different schools in North America. Up until now it has not been possible to secure such an education in the Mennonite church.

This one fact alone is overwhelming proof that our Mennonite young people need facilities for a better education immediately. Their attendance at other colleges speaks convincingly of their desire for more education. If they were to be more emphatic, they would turn their

An early student body: "Can we repress the desire for a better education by ignoring it?"

THAT BUILT A SCHOOL



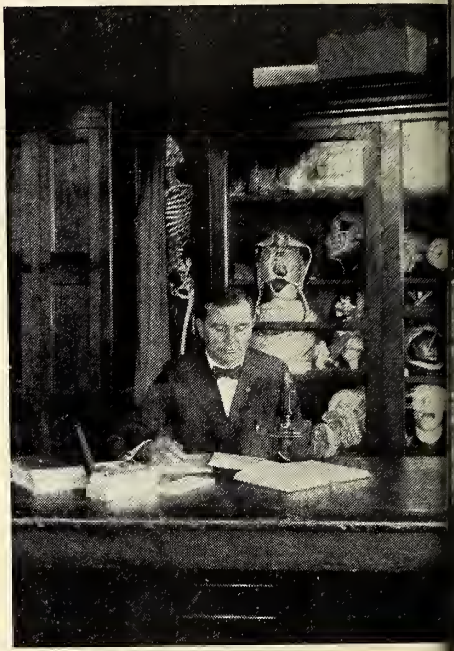
David Goerz served as business manager of Bethel College from its beginning until 1910.

S E QUAM VIDE

Graduating class of 1897 (Otto Lichti, J. B. Epp, Henry Bachman, P. A. Penner): "A man with a good education is in a much better position to serve his fellowman and the kingdom of God."

An early art class: "If God as the Creator has given the desire and capacity to develop gifts, man as the creature should not smother this desire."

J. H. Doell, professor of biology: "No man with a sound education will want to prevent another from achieving what he has achieved."



backs on our fellowship completely. We don't want this to happen. And if we don't want it to happen then we must reckon with conditions as they are now, not as they once were, or as we imagine them to be.

Can we repress this desire for a better education by ignoring it? The experience of the past says, "No." The future holds no different prospect. No ruling by a congregation and no conference resolution will stop our young people from getting an education by their own means if we deny them the opportunity.

The Gift of Curiosity

The desire to know more and to learn more is a gift of God. We go against His will for us if we do not satisfy this desire. The spirit of man must search (Ps. 77:6). To develop his spiritual abilities he must rekindle the gift of God within him (2 Tim. 1:6). If God as the Creator has given the desire and capacity to develop gifts, man as the creature should not smother this desire. Much more he should be challenged to use every proper means to find knowledge and hold on to it.

A good education is a goal worth striving for. A man with a good education is in a much better position to serve his fellowman and the kingdom of God than a man who has learned little, if both are equally sincere and dedicated. Since our young people know the value of a good education and seek after it, we should greet this endeavor joyfully and promote it rather than hinder it.

Some argue that it is only in exceptional cases that our young people seek a better education. The facts that I have already pointed out refute this argument. In the future the exceptions will become the rule. The Mennonite who does not value a better education will certainly become the exception.

Education Attracts

A proper spiritual and intellectual education does not repel, rather it attracts. No man with a sound education will want to prevent another from achieving what he has achieved. Instead he will be more willing to assist a young person to reach even higher than he himself has attained. If it had been the rule that the children should never learn more than their fathers or forefathers had an opportunity to learn in their times, we would be in a pitiful condition.

A Luther would never have been able to translate the Bible, if he had not been allowed to learn more than his father knew. And men like our reformer Menno, Balthasar Hubmaier, Hans Denk, and others would not have been able to exert such a singular influence on the establishment and development of our faith, if they had not learned more than their elders and forefathers. Since that time, Christians have continued to turn to learned men for support and defense whenever their faith was under attack.

Even today we recall with pleas-

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school to provide for Mennonite young people the education they desire.

e these men of faith. What was
that made them so appealing?
ıey attracted multitudes who fol-
wed them willingly, because be-
les their faith, they had the abil-
to give the right interpretation
word and deed. And this they had
learn.

ır Debt to Others

We Mennonites are already great-
indebted to the colleges of other
urch groups. We use Luther's Bi-
. In order to make the transla-
n a thorough knowledge of He-
ew and Greek was needed. Luther
ırned these languages in an insti-
ion of higher learning.

We willingly make use of the
itings of Menno, Hans Denk, and
ıer educated men. The composi-
n of these works required a high-
education.

We sing songs whose poets had
ir spirits and minds trained in
ıer schools. There they learned
put their thoughts into verse.

The melodies of our hymns came
m composers schooled in music.
each case they needed a better
lerstanding of music than is

taught in any present Mennonite school.

The missionaries from our own congregations had to get their education at other schools. We have ministers, home mission workers, teachers, and other workers in our churches who were trained in non-Mennonite schools. Since we have been blessed with so much fruit from other schools, isn't it time for us to plant in our own garden the tree whose fruit we enjoy so much?

The power of a good school has oft been felt in Mennonite experience. It has not been to the honor of our own congregations for these schools have not been ours but the schools of other churches. Well known is the strength of the schools of the Moravians both in Europe and America. Mennonite families desiring a good education for their children have sent them to their schools.

The same is true of other schools in America. Mennonites have already benefited from the fact that the schools of other denominations are open to receive Mennonite young people. If instead of being open, these schools should deny entrance to our young people in the same way that some of our brethren think that a strong Mennonite school should be open only to Mennonites and closed to non-Mennonites—then we would be much worse off today than we really are.

While the schools of other denominations have served us gladly when we needed their help, they will not blame us for wanting our own schools. Instead each denomination interested in education can only rejoice with us when our desire to have our own school is realized.

The power of a good college is not confined to its own students, but rather extends to the denomination to which the school belongs. Young people are most frequently attracted to the place where their legitimate desires are best met. Even a child turns his affection toward the place where he receives a gift. As with children, so are we able to bind young men and women to us by helping them achieve their desires. On the other hand, parents have discovered how easy it is to alienate their own children by blocking their wishes, especially if such a denial is arbitrary and capricious and not soundly motivated.

We have a choice. We can allow our young people to drift away from the influence of our church. Or we can build an attractive school in Bethel College which will draw our young people and others to us.

A good college will unite our church. The workers it trains will have much more in common as they serve the church. Workers from different schools carrying differing points of view to their fields of service.

Relations between congregations will be improved. Our leaders will not need to seek their education from many different schools. Different schools have different ideas and views. To a greater or lesser degree these may be in conflict with the traditions of our church.

According to the stated aims, the high and worthy goal of Bethel College will be to provide for Mennonite young people the good education which they desire and deserve. Besides this the school will be open to serve those members of other denominations who until now have served us in their schools by welcoming our young people so openly.

NEWS

Paxmen Build Christian Community in Israel

CHRISTIAN EFFORTS to convert the Jews have had little success. These only widen the gulf of suspicion between the two groups. Jews have problems with the Christian gospel. It stands in painful contrast to persecution and hatred they have received in Europe and America.

Small groups of Christians in Switzerland and the Netherlands have decided that a new approach is necessary. A deep sense of guilt troubles them. They also desire to restore brotherhood with the Jews.

The new approach calls for Protestant Christians to work side by side with Jews in developing their new nation. The conviction is that only a determined moral and spiritual effort can reconcile the people of these two religions.

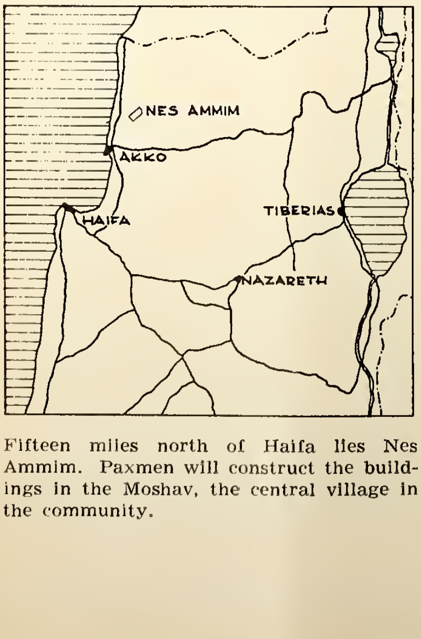
The effort will be called Nes Ammim. It will be a Christian community. Nes Ammim, a Hebrew expression found in Isaiah 11:10, can be translated "a sign to the peoples" or "a wonder of the nations." Both of these phrases are appropriate for the new project in Israel. Nes Ammim is full of Messianic meaning and stresses the kinship of Israel and the nations.

Two Paxmen — Robert Hoover, Denver, Pa., a member of the Lancaster, Mennonite Conference, and Martin Miller, Uniontown, Ohio, a member of the Conservative Mennonite Church—are scheduled to join this inter-Protestant venture as soon as they get their visas. Their assignment will be to help with the construction of buildings at the village which will be the center of Nes Ammim activities.

Two hundred and sixty acres of good farm land fifteen miles north of Haifa were purchased for the establishment of this new community in June, 1962. The location and quality of them make farming Nes Ammim's first activity. Water is available from a public pipeline running across the property.

After the community becomes established it plans to branch out into industry. Nonfertile land is available near the farm for the development of factories and shops which will eventually form the backbone of the settlement's economy.

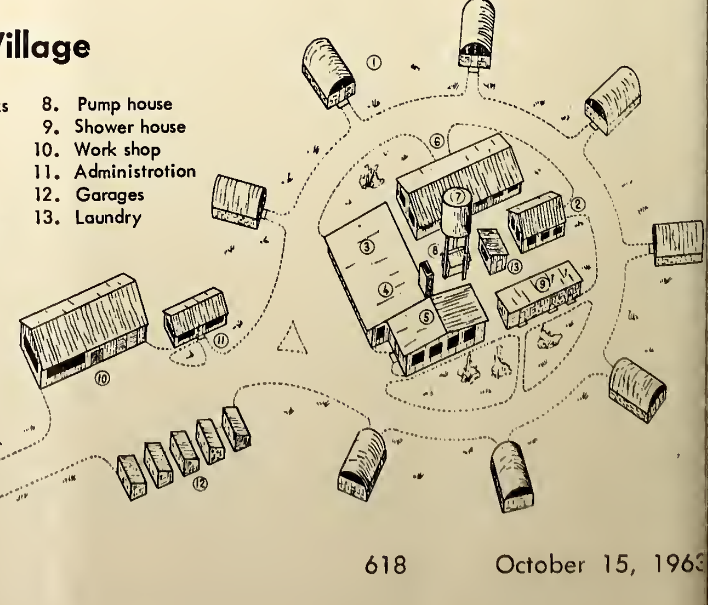
This type of assistance will be a direct contribution to Israel's economic development. Although the project is a business venture, carried out along strictly economic lines, it is prompted by spiritual

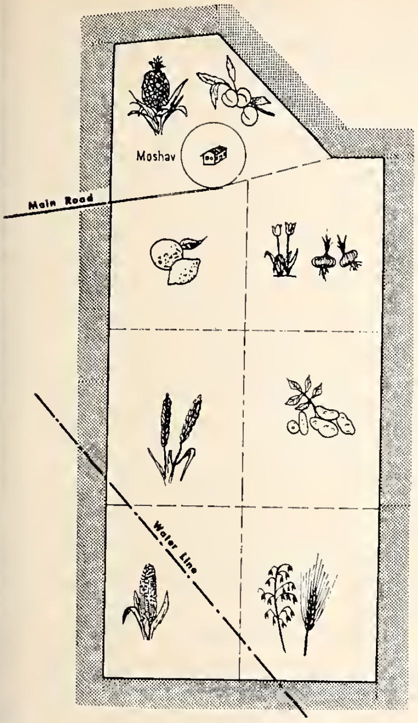


Fifteen miles north of Haifa lies Nes Ammim. Paxmen will construct the buildings in the Moshav, the central village in the community.

Pioneer Village

1. Living barracks
2. School
3. Store house
4. Kitchen
5. Dining hall
6. Activity room
7. Water tower
8. Pump house
9. Shower house
10. Work shop
11. Administration
12. Garages
13. Laundry





The community will witness by assisting Israel in its economic development.

motive. Nes Ammim was approved by the Israeli government early in 1963. The decision came three years after a memorandum of purpose had been presented to the government.

Nes Ammim began as a project of Dutch and Swiss lay Christians, but it has expanded now to include groups from Germany and the United States. Swedish, Danish, English, and French groups are also considering membership. Each country has its own committee which sends representatives to the international Nes Ammim organization. Each participating national group is responsible for a specified share of the committee's expenses and investments.

The United States Nes Ammim committee is composed of interested and concerned individuals from he Near East Committee of the Division of Foreign Missions, Naional Council of Churches; the Naional Association of Evangelicals, he Southern Baptists, the Chrisian Reformed Church, the Covenant Church, and the Israel Evangelism Committee of the Mennonite Board of Missions and Charities Elkhart) and the Eastern Mennoite Board of Missions and Chariies (Salunga, Pa.). Addison J. Eastman of the Near East Committee is chairman and Orie O. Miller of the Israel Evangelism Committee is secretary.

Five workers from the United States, including the two Mennonite Paxmen, are expected to be sent to Nes Ammim before the end of 1963.

It is envisioned that $500,000 in investment funds will be needed to establish the basic Nes Ammim facility in Israel. Approximately half of this amount has been raised by the Dutch and Swiss committees. The United States committee hopes to participate on a twenty-five percent basis in the total project.

WINTER WORKERS NEEDED

Some varied voluntary service opportunities are now opening up in church institutions across the country. Volunteers receive board, room, and a fifteen dollar monthly allowance but provide their own transportation to and from the project.

Northern Arizona Mennonite Mission needs one man or a couple to paint trim and windows on most of the mission houses at Oraibi, Bacavi, and Moencopi. The work would begin now and last about a month. One or two men are also needed to build and equip a restroom for the Oraibi church, a one- or two-week job this winter.

Brook Lane Farm, Hagerstown, Md., needs one or more men with some skill in carpentry to assist in construction of an addition to the office building. Construction begins in mid-October and will last three or four months. Couples are welcome.

Meadows Mennonite Home, Meadows, Ill., wants a lady to help with fall house cleaning for four to six months, beginning any time in October. Two men are needed to assist in construction of a fourteen-bed nursing wing and a new kitchen. Some experience in either carpentry, masonry, plumbing, or electrical work is preferred. The work begins March 1, 1964, and couples are welcome.

Bethel Hospital and Eventide Home, Mountain Lake, Minn., request two volunteers to paint outside trim and interior of Eventide Rest Home for several weeks or months, beginning now. An orderly for assistance in the Home, to help patients walk, lifting patients out of bed, and do general orderly work for several months is also needed, the work beginning now.

Canadian Mennonite Bible College, Winnipeg, Man., can use one unskilled worker for general labor assignments, including clean-up and rough carpentry, and for assisting in construction of a new residence facility. The work begins now and will last several months. A skilled carpenter is needed for inside finish work such as hanging doors, assembling cabinets, fitting locks, etc., for one or more months, beginning about Nov. 1.

Mennonite Hospital, Bloomington, Ill., requests one or more men, or couples, to do painting and general redecorating within the hospital for two weeks to two months. The work, which is open now, could involve wallpapering, patch plastering adding fixtures such as mirrors, and other tasks depending on skills. The wife of a volunteer could serve either in the dietary department or in the laundry or linen room.

The Mennonite Benevolent Society, Winnipeg, Man., wants female help as nurses and nurses' aides (uncertified). There is no objection of payment of fees or salaries on the current schedule.

Bethel College, North Newton, Kan., needs two or three men volunteers for all or any part of the winter to do general maintenance and repair. In mid-October, volunteers are welcomed to help construct the Fine Arts Building.

If interested, write to Board of Christian Service, 722 Main, Newton, Kan.

DIFFICULTIES IN MEXICO WORK

The Mexico work is at this time going through some critical experiences. In recent weeks a complaint was lodged with Mexican immigration officials by a Cuauhtemoc resident, and as a result work has been severely curtailed.

The Mexico work began in 1947 under the Mennonite Central Committee and was in 1956 transferred to the General Conference Church. Through the years an agricultural program was developed to assist both Mexicans and Mennonites and a hospital ministers to many people. More recently a radio program has been broadcast over two stations in three languages. A school and church program are conducted in Cuauhtemoc, and two years ago retreats were added to special youth activities.

Now, as the Mexico work is being increasingly accepted by Old Colony brethren and Cuauhtemoc Mexican neighbors, a complaint against the unit has been initiated, apparently to disperse the unit and halt work. Following the complaint, Mexican immigration officials appeared in Cuauhtemoc, checked on visas of all workers, the nature of their work, and the source of their support. On technical grounds involving visas, two women workers were ordered to leave within twenty-four hours, and all were ordered to discontinue certain phases of work. The order did not include medical services, agricultural experimentation or teaching in Cuauhtemoc public schools. Workers are now waiting word from Mexico City officials before taking further steps.

Menno Colony leaders have assured the unit that they have no complaint to the government concerning the work. The government also appears to be friendly, and a delegation from the Cuauhtemoc unit plans to leave for Mexico City to negotiate with top government officials, having requested a personal audience to explain the nature, purpose, and support of Conference work in Mexico.

Board of Missions and Board of Christian Service offices report that everything possible is being done to reach a solution to this problem.

COUNCIL MEETS IN KANSAS

The Council of Boards, which will be held December 4-6 at the Bethel College Church, North Newton, Kan., is a meeting of the four General Conference Mennonite boards —Missions, Christian Service, Education and Publication, Business Administration—with elected committees and presidents of district and area conferences.

This year the Council of Boards may make final the appointment of a personnel secretary. This person will establish a personnel office to serve all four boards in recruitment of workers for full- and part-time Christian service. The personnel secretary would contact students and others in the interest of Christian service. This would benefit church and mission work directly and be of indirect benefit to Conference-related schools and hospitals.

Other Council of Board concerns will include a special report by the Constitution and Polity Committee. To prepare for this report the Committee met in Chicago on Oct. 5 to study needed revisions in the Conference constitution and possible polity changes. The committee's report to the Council of Boards will be a guide to further preparation for the triennial Conference session in 1965.

The Board of Business Administration plans to examine personal stewardship at Council of Boards meetings, and the Board of Christian Service will take up racial concerns, inter-cultural relations on the mission and service fields, and race relations as they affect the local community.

FAMILY WORSHIP IDEAS

Family crafts, variety in family prayers, and temperance are some of the topics discussed in the October-December quarter of *Our Family Worships*. Lola Miller describes various activities for families to do together, including some ideas for making Christmas gifts. Elaine Rich gives variations for family prayers, suggesting written prayers to be filed for use at certain times and extemporaneous prayers in which even the small child can participate. The article on temperance by Elda Bachman is the last in a series on developing attitudes in children.

The Sunday school theme for the quarter, which begins a new church school year, is "The Church." Willard Claassen discusses the topic on the different age levels. Cornelia Lehn interprets the spirit of Christmas as it is generally experienced through symbols and customs.

Meditations for daily use by families with young children were written by Christine Waltner, Marion Preheim, and Marian Franz.

Families who are not on the regular subscription list may still obtain a copy of this quarterly magazine (for 40 cents) from Mennonite Publication Office, 720 Main Street, Newton, Kan.

USED MAGAZINES NEEDED

Americans read and discard about thirty-seven million magazines a month. A small number of these used magazines are sent each month to people in free Asia.

Many Asians have warped ideas about America and Americans from our movies and comic books. But far more serious is the story of America being told to them by Communist China. Much of this propaganda is being circulated in English, a language understood by many Indians and Southeast Asians. When these readers receive an American magazine they have an opportunity to read about the real America. Such magazines as *Life, Look, Readers' Digest, Newsweek, Good Housekeeping, Popular Mechanics* and scores of others give a reasonably true picture of what America is like. The magazines are sent directly from the donor to an Asian who has requested them.

Anyone interested in putting his old magazines to good use should write to Magazines from Americans, People-to-People Workshop, 2444 Silver Ridge Ave., Los Angeles 39, Calif., for more information.

The Christian Salvage Mission, 144 North State St., Howell, Mich., is interested in used religious magazines, Sunday school papers, etc. This agency requests the magazines be bundled up and sent to them. They make any necessary repairs and add a decision card for the reader to fill out. Write to them for further details before sending any used materials.

DEFENDS POLYGAMY

Jean Kotto, an African church leader, has questioned church discipline against polygamy in Africa. Kotto is general secretary of the Evangelical Church in Cameroun.

He laments "the categorical refusal to admit polygamists as church members even if they have accepted Jesus Christ as Lord and Saviour and are begging to be accepted into the church."

He argues by saying, "The big copper-magnate who exploits 40,000 underpaid, badly-housed laborers is a good church member. But the polygamist who remains faithful to his wives, all working peacefully together for the good of the family, is not allowed to join the church. His wives are also excluded, and even his children; the church refuses to baptize them at all, even later in their lifetime, unless the man sends all his wives away except one.

"What is to happen to these wives who are sent away, and to their children separated from the affection of the family, in these rapidly changing societies? They can only become prostitutes and outcasts who are hostile to the church.

"The roots of polygamy in Africa go too deep to be destroyed by a general ruling, which attempts to force people into monogamy," Mr. Kotto said. "We complain about the secularization of society. But we do not complain about the narrowness and weakness of our own church regulations, which try to force people instead of educating them."

Mr. Kotto said that in this generation the African "is playing his part in the process of change. Nevertheless subconsciously, and even consciously, he is still attached to a faith, Christian or non-Christian; he has not yet placed his faith in technology. There is therefore a cleavage between his nature and his environment.

"The campaigns of evangelism," Mr. Kotto asserted, "have taught us a great deal: not to be hasty in condemning the attitude of these citizens of the new societies. They need o be helped, guided and strengthened. The only thing which can do his is the Christian gospel. It is a rucial moment for the future of Africa."

Kotto calls the church a "determining factor" in Africa "whether t is present or absent." In speakng to the World Council of Churchs' Central Committee in Rochester, e said that even though the church withdraws into itself, "clinging to s traditional forms and to its obsolete message, its role is fundamental for all who come in conact with it."

EACHERS SHORT IN CONGO

Missionaries from every General onference mission station in the ongo wrestled with a problem at heir annual conference, held this ear at Nyanga. The problem: with dependence has come a widespread esire for more and better educaon, and there just aren't enough ission teachers to go around.

In the past the government deended almost entirely in Prottant and Catholic missions to fursh schools, and the missions were appy to do this as schools were so a fruitful evangelistic field and means of building the church. Toy Congolese staff the primary schools but the government is still depending on trained Europeans to staff post primary schools. If Protestant mission schools aren't available, young people in our mission fields will go elsewhere to school—to Catholic schools well-staffed by priests and nuns or to schools staffed by non-Christian teachers from other countries such as Egypt.

Naturally, points out the missionary Elmer J. Dicks, who share these concerns in a report from Tshikapa, many Congolese young people are being lost to the mission as a result. Needed are French-speaking high school mission teachers who will continue the witness and outreach begun by our missionaries.

SOCIETY OUTCASTS MORE NEEDY THAN QUAKE VICTIMS

People who get in trouble through no fault of their own get plenty of help. An earthquake in Yugoslavia, a famine in Congo, and a typhoon in Pakistan, bring help from all over the world. But other disaster victims go forgotten. They are the outcasts of society.

A West German broadcaster says the church must make a greater effort to stretch out a loving hand to the rejected and unloved.

"The church should do more to help the unpopular cases and leave the great catastrophes to the organizations which can always raise a large number of volunteer helpers," says Klaus von Bismarck, Cologne.

"For although the sympathy felt in the latter cases is undoubtedly genuine," he noted, "it nevertheless includes a pagan streak—the idea of bringing a thank-offering and thus persuading the gods not to send evil on one's own head."

Bismarck said the Church should show particular interest in those unaided by the "network of official social welfare" because of personal failure or "the blows of fate."

He singles out criminals, "fallen" girls, illegitimate children and orphans, the mentally impaired, and those unemployed because of physical handicaps.

Such people "particularly need our affection because they cannot find their place in the world alone," he said. "Often there is no loving hand to look after the individual cases."

Bismarck was also critical of the tendency to retain "an obsolete petty-bourgeois code of ethics" in the midst of changing social situations.

"The individual bourgeois virtues which were formerly praised . . . are no longer the sole criteria for correct Christian behavior," he said. "They can even become a hindrance if Christians are to take their place in society under entirely different conditions."

Bismarck's remarks were contained in an address to the Central Committee for the World Council of Churches when it met at Rochester, N. Y., in August.

HIRSCHY HALL, a new men's dormitory at Bluffton College, Bluffton, Ohio, was dedicated on Sept. 29. The building housing 100 men carries the name of N. C. Hirschy, the school's first president. It was built at a cost of $358,500 plus $18,500 for furnishings and equipment.

CHURCH RECORD

CALENDAR

Conferences

Nov. 1-5—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

Central

Oct. 17—Indiana Fall Mennonite Women's Rally, Community Park Pavilion, Nappanee, Ind.

Oct. 17—Illinois Fall Women's Missionary Rally, Meadows (Ill.) Church.

Oct. 31—Vesper service, Bluffton (Ohio) College, L. L. Ramseyer, speaker.

Oct. 27-30—Annual Fall Conference, First Church, Wadsworth; Hope Church, Columbiana; First Church, Sugarcreek; Salem Church, Kidron; and Oak Grove Church, Smithville, Ohio. J. Herbert Fretz, Peter Ediger, Bill Bullard, and Carl Yoder, speakers.

Eastern

Oct. 27-30—Fall Bible Series, Deep Run Church, Bedminster, Pa., Gordon Ceperly, speaker.

Our Family Worships

OUR FAMILY WORSHIPS

A devotional magazine for families with children. The readings follow the Living Faith Graded Bible Lessons. Published quarterly with articles on family life. 35 cents per copy in bulk subscriptions; $1.60 per year, single subscription. *Order from Faith and Life Press, 720 Main St., Newton, Kansas.*

Northern

Oct. 14-18—Fall Meetings, Bethel Lustre Church, Frazer, Mont. Willard Wiebe, speaker.

Oct. 20-27—Evangelistic meetings and Harvest Festival, Bethlehem Church, Bloomfield, Mont. Victor Sawatzky, speaker.

Western

Oct. 20—Mission Festival, Bethel Church, Inman, Kan., Mr. and Mrs. Glendon Klassen, Tina Block, Esther Mae Andres, and Vern Preheim, speakers.

Oct. 20-27 — Revival meetings, Bethany Church, Kingman, Kan. Homer Moutett, speaker.

Oct. 20—Twenty-fifth anniversary celebration of Grace Church, Enid, Okla.

Oct. 20-22—Harvest Festival, First Church, McPherson, Kan. Russell Mast, speaker.

Nov. 1—Western District Ministers' Conference, West Zion Church, Moundridge, Kan.

ITINERATIONS

Palmer Becker, First Church, Lima, Ohio, on Oct. 20.

Paul Boschman, Alexanderwohl Church, Goessel, Kan., on Oct. 20.

Marie Duerksen, W.M.S. Conference, Meadows (Ill.) Church, on Oct. 17.

Aron and Kathryn Jantzen, First Church, Clinton, Okla., on Oct. 20-23.

Glendon and Reitha Klassen, Esther Mae Andres, and *Tina Block,* Bethel Church, Inman, Kan., Oct. 20.

Sue Martens, First Church, Eyebrow, Sask., on Oct. 20. Swift Current, Sask., on Oct. 22-23.

Fremont Regier, First Church, Halstead, Kan., on Oct. 20.

Marie J. Regier, Tabor Church, Newton, Kan., on Oct. 16.

WORKERS

Peter Ediger, Elkhart, Ind., field secretary of the Committee of City Churches, left the first week of October for Gulfport, Miss., where he will undertake a special study of the Gulfport program. The study will help the Board of Christian Service and the Mission Board in planning future work in the area.

Lydia Hiebert, New Westminster, B. C., recently joined the Board of Missions staff as a general office worker. Her husband, John, formerly pastor of the New Westminster Church, is a senior at Bethel College this year.

Dale Martin, Haven, Kan., became the minister of music at the Burrton (Kan.) Church on Sept. 1. An instructor of music at Haven High School he taught previously at Henderson, Neb., and Attica, Kan.

John Harold McCombe, Jr., has been appointed Executive Secretary of the American Bible Society. He formerly served as the Society's Secretary for Asia. He is an ordained Methodist minister.

Millard Moser, Berne, Ind., has been accorded recognition for fine work by the American Consulate General in Hong Kong, where he has been serving under MCC. He was also commended for good service by Robert Aylward, Chief of the Consulate's Refugee and Migration Unit. Moser terminated his service at the end of September. On Oct. 13 he will begin a series of visits to churches in Ill., Iowa, Minn., S. D., Neb., and Kan.

Gene A. Penner, First Church, Beatrice, Neb., recently began his 1-W service in Indianapolis, Ind.

Henry Penner, First Church, Beatrice, Neb., recently began his 1-W service in Bloomington, Ill.

Martha Peters, Olivet Mission Church, Clearbrook, B. C., joined the staff of Canadian Mennonite Bible College as a stenographer. She will work on a voluntary service basis for one year.

Don Reimer, First Church, Saskatoon, Sask., returned from two years of service in Pax. He served in Switzerland.

PUBLISHED

The Church in the City by Pau Peachey of Washington, D. C., has been published by the Institute o Mennonite Studies. The booklet discusses the question of how men can be won to Christ amidst the cultural and economic influences of ou urban communities, and how they can be led to a meaningful membership in the church. Selling for $1.95 the booklet can be obtained from any Mennonite bookstore.

NEW ADDRESSES

CORRECTION: The address of Ha vey Bauman (incorrectly listed i the Sept. 17 issue) should be Rt. Coopersburg, Pa.

Manitoba

Henry W. Goerzen, Box 907, Killa ney

H. A. Friesen, Box 1048, Thompso

North Dakota
Mrs. Ernest Baresch, Valley Ho Mobile Home Court, No. 23, Grand Forks
Ontario
J. W. Fretz, 225 Lourds, Waterloo
Jake Fransen, 16 Seneca Crescent, Brantford
Rhode Island
Harland Pankratz, 76 Grotto Ave., Providence 6
South Dakota
August Ewert, Marion
Edgar Ensz, 904 Park St., Sturgis
Palmer Becker, Marion
Virginia
Kay Kratz, 4311 Duke St., Arlington
Kansas
Marvin Bartel, 409 SE 4, Newton
. W. Bergen, Tampa
Mrs. Charles Frank, 621 Lakeview, Emporia
Ronald M. Friesen, Box 1037, Hugoton
Larraine Galle, 619 Taylor St., Topeka
William M. Gering, 1020 E. 8 St., Newton
Herbert Goering, 521 Leroy St., Osawatomie
Richard Holzrichter, 7228 Greely St., Bethel
Lester E. Janzen, 625 E. 4, Newton
Wilhelmina Kuyf, 222 S. Pine, Newton
Kenneth Lindteigen, Westside Trailer Court, Abilene
Hazel McQuire, 222½ Durham, Ulysses
Mrs. Will Nimz, 321 Fourth Street, Wakeeney
ernon Pauls, 215 S. Lincoln, Hillsboro
C. O. Sperling, Prairie Sunset Home, Pretty Prairie
al Harvey Wiens, 1422 Holyoke, Wichita
arrell Zielke, 110 N. Pratt, Apt. 4, Pratt
anitoba
artin Buhr, New Bothwell
izabeth Elias, 14-124 Lewis St., Saqunnary Apts., Winnipeg 13
dgar W. Epp, 637 Cambridge St., Winnipeg 9
eter I. Friesen, 554 Cedar Crest Dr., Winnipeg 16
hn Harder, Thompson
ebraska
ed A. Epp, 4925 Greenwood, Apt. 202, Lincoln
uentin Groves, 1417 Missouri Ave., Omaha
arold C. Lohrentz, 6165 Hickory St., Omaha

John McCombe, Jr., (Workers); M'Della Moon, (Deaths); Paul Peachey, (Published).

John Thiessen, Henderson
Ohio
Albert S. Bauman, 4663 Kenny Rd., Columbus 21
Edwin Hollinger, 307 N. Metzger St., Rittman
Daniel Donovan Hostetler, 5895 Woolmans Court, Whitehall Manor, Parma 30
Carl R. Jantzen, 4391 East St. (Darrtown), Rt. 2, Oxford
Heinz Janzen, Rt. 1, Dalton
Abraham H. Mast, Box 63, Pleasant City
A. T. Schwartz, 4827 Winton Ridge La., Cincinnati 32
Pennsylvania
V. C. Backensto, Home for the Aged, Frederick
Cheryl Geiser, Box 73, Gipsy
Samir A. Khabbaz, Rt. 2, Box 214, Bethlehem
Walter M. Shelly, 810 Seneca St., Bethlehem
John F. Sprunger, 964 Holland Rd., Holland
David Whitermore, 802 Derstine Ave., Lansdale
Saskatchewan
C. Boldt, Park Valley
Jacob A. Brown, 3614 Argyle Road, Regina
Edward Enns, 1676 Alexandria Ave., Saskatoon
Peter Peters, Waldheim

MARRIAGES

Mrs. Julee Amstutz, and *Kenneth Chidester,* both of Ebenezer Church, Bluffton, Ohio, on Aug. 10.

Geneva Bixel, Ebenezer Church, Bluffton, Ohio, and *David Sturman,* South Baptist Church, Lansing, Mich., on Aug. 24.

David Buller, Grace Church, Dallas, Ore., to *Diana Grace,* Dallas, Ore., on Aug. 23.

Carolyn Garamatter, Ebenezer Church, Bluffton, Ohio, to *Alan Frysinger,* United Church of Christ, Gomer, Ohio, on Sept. 7.

Betty Lou Loewen, First Church, Mt. Lake, Minn., to *James Jackson,* Minneapolis, Minn., on Sept. 28.

Linda Meyers, Deep Run Church, Bedminster, Pa., and *Dale Rosenberger,* Doylestown, Pa., on July 27.

Esther Moyer, Grace Church, Lansdale, Pa., to *Lester Hedrick,* Aug. 24.

Clinton Schmidt, and *Betty Hostetler Kauffman,* both of Kansas City (Kan.) Church on Sept. 28.

Dorothy Schmidt, Tabor Church, Newton, Kan., to *LaVern Unruh,* Alexanderwohl Church, Newton, Kan., on Sept. 20.

Susan Walter, United Church of Christ, Quakertown, Pa., and *Joel Detweiler,* Deep Run Church, Bedminster, Pa., on Sept. 21.

Jane Elaine Krehbiel, First Church, Pretty Prairie, Kan., to *Clemon Kaufman,* Bethany Church, Kingman, Kan., on Oct. 4.

Janet Unruh, First Church, Monroe, Wash., and *Larry Whalen,* Snohomish, Wash., on Aug. 9.

Ronald I. Friesen, Bethesda Church, Henderson, Neb., and *Vesta Schneider,* College Hill Methodist, Wichita, Kan., on Sept. 1.

Shirley Friesen, Bethesda Church, Henderson, Neb., and *Ardean Goertzen,* Mennonite Brethren Church, Henderson, Neb., on Aug. 23.

Frank L. Fast, Glendale Church, Lynden, Wash., to *Carolyn Pankratz,* Salem Church, Munich, N. D., on Aug. 9.

Darleen Goosen, Bethesda Church, Dolton, S. D., to *Vernon Ortman,* Mennonite Brethren Church, Dolton, S. D., on Aug. 30.

Sandra Kroeker, Bethesda Church, Henderson, Neb., and *Orville Schmidt,* Evangelical Mennonite Brethren Church, Marion, S. D., on Aug. 18.

Velma Kroeker, Bethesda Church, Henderson, Neb., and *Erwin Reimer,* Emmanuel Church, Meade, Kan., on Aug. 24.

Dennis Miller, Salem Church, Freeman, S. D., to *Florence Deckert,* Bethesda Church, Marion, S. D., on Aug. 30.

Lanora Rempel, Bethesda Church, Henderson, Neb., and *Raymond Heiser,* Evangelical Mennonite Church, Henderson, Neb., Aug. 31.

GIFTS

Five thousand dollars was given to the Board of Missions by Anna P. Krehbiel, Eden Church, Moundridge, Kan. Mrs. Krehbiel died in 1961. Final settlement of the estate has been made.

BAPTISMS

First Church, Beatrice, Neb., on Sept. 1: Darlene Buss Penner.

Waters Church, Copper Cliff, Ont., on June 30: Mrs. Marilyn Fillimchuck, Vivian Moxam, Ruth Martins, Mary Martins, Arthur Bast.

MINISTERS

Ray Linberger became the interim minister of the Second Church, Philadelphia, Pa. He will serve the school year while their pastor, Ernest Neufeld, attends the Seminary.

DEATHS

Jacob G. Falk, First Church, Mt. Lake, Minn., born Feb. 21, 1898, and died Aug. 30. His wife, two sons, and one daughter survive.

Bernice L. Gross, Bethany Church, Freeman, S. D., born July 20, 1923, and died September 27. Survivors are her father, one brother, and one sister.

Norewood King, First Church, McPherson, Kan., born Dec. 18, 1928, and passed away on Sept. 15.

M'Della Moon, Apostolic Church, Trenton, Ohio, born Sept. 9, 1890, and died Sept. 16. She taught biological sciences at Bluffton College for over forty years.

Daniel Orendorf, Sugarcreek Church, Wayland, Iowa, died Sept. 24 at the age of 84. Two daughters survive.

M. B. Shantz, Stirling Avenue Church, Kitchener, Ont., died July 18 at the age of 81.

Mrs. D. H. (Sarah) Thiessen, Tabor Church, Newton, Kan., born May 3, 1893, and died Sept. 12.

Mrs. John (Louise) Graber, First Church, Pretty Prarie, Kan., born Jan. 28, 1889, and died Sept. 20. Survivors are her husband and one daughter.

Caroline Stucky, First Church, Monroe, Wash., born Sept. 27, 1889, died Sept. 13. Her husband and two daughters survive.

LETTERS

RELIEF RESTAURANTS

Dear Mr. Shelly: I have followed with interest the various concerns voiced in and by *The Mennonite,* not least of these is the race question. Since it is feared that law enactment will not be sufficient, I have what may be, together with witnessing, a partial solution. Would it be possible, through an agency like MCC or Mutual Aid, to set up cafes, restaurants, eating places where all races are served and several employed? It seems that, even if vandalism and other acts of hostility would eat up the profits, these places could be subsidized by Mennonites everywhere, and thus become nuclei of goodwill and Christian example: bookstores work, why not eating places? *Clarence Penner, Box 1723, Weyburn, Sask.*

APPRECIATION

We would also like to express our appreciation of the paper. It is excellent. The editor is doing his job well! May the Lord continue to guide this publication. *Leonard Harder, 1610-45 St. SW, Calgary, Alta.*

TELL PLUS ACT

Dear Editor: Reading the reprint of the article by J. Vogt [Letters, Sept. 17] on self-criticism I can readily see that Mr. Vogt must have had unfortunate experiences connected with the fellowship. The reason we are sensitive and easily hurt is commendable. It is the result of the doctrine of love that we preach. Where there is love there is also hurt when love is not present. From infancy to manhood we teach in the church, "Do unto others as you would have them do unto you," "He who would be first shall be last," "Love your enemies," etc. We come to see the body of believers (the church) as ideal. This is again commendable.

But alas, we get into difficult situations and to our great disappointment the body of believers is not filled with love, issues are not dealt with in love to another. You desperately long for the functioning of the love we preach, but the issues are resolved with regard to pressures and standards not in common with the church. Mr. Vogt says the task is so great we will not accomplish it with our old methods. Let me illustrate it this way. The pharisees in Jesus' day were very religious and zealous. But they had lost the gospel because they put man-made laws with the divine laws till it was no longer the law of God. Some Mennonite groups over-emphasize certain areas coloring it with man-made interpretations till it no longer is the law of God. An example is that cigarettes are not permissible because of the fancy white paper. Cigars are O.K. (I am a non-smoker and I am not defending smoking. This is a true illustration.) Rubber tires are not permissible but bolting rubber carcasses over the steel rims is O.K. I think you get the point.

Now in our own churches we have become passive to evil. We take Christ's teaching of love and interpret it so we can take the road of least resistance, for isn't it easier not to face evil? We just live co-existent with it. We find ourselves praying that God may make good to triumph forgetting that God needs the Christian to accomplish that prayer. The early Christian had a conviction, "Here I stand, I can do no other." Christ commissioned His disciples, "Go and speak. If people will not hear you, shake the dust from your feet and move on." Today's disciple is also commissioned. Tell plus act in the situation you find yourself. Neither one alone can do the job. *Elmer Schmidt, Rt. 2, Peabody, Kan.*

TV TALK

To the Editor: Thanks for the article "Back Talk from a TV Set." (Oct. 1). Praise the Lord for men that are not afraid to point out the evil that we Christians have in our homes! *Alvin Voth, Box 21, Aberdeen, Idaho.*

Dorothy Best Rains

why build a fence?

For three years Ronnie and Norm were the best of friends. They studied together and owned a jalopy together. If their church crowd had a party, either they both went or neither of them did. When the gang went skating they both had dates, and doubled, or they stagged it together.

Then it happened. Norm's dad was transferred to the southern part of the state. The boys said goodbye. No, they didn't cry. They were too big for that. But Ronnie had a miserable year. No one at school or church seemed to want to be his special friend. He'd made it pretty clear he only enjoyed Norm's company, for three years. Why should he other fellows do any more than ay "hello" to him now?

Karen and Pam were best friends, oo. They told each other everyhing—even private family affairs which their parents had asked them ot to discuss with anyone!

Then Karen and Pam had a fight. Well, not a fight really. It was just silly argument. But after that, alhough they both said "I'm sorry," hey still weren't best friends anymore. Karen began to tell other irls some of the things Pam had old her. When Pam heard about it, she promptly told all the secrets Karen had confided to her.

The funny thing was, none of the ther girls at Roosevelt School wanted to be best friends with either Karen or Pam. They were afraid o, really.

Ronnie and Norm, Karen and Pam, all looked back later and realized their big mistake was in limiting themselves to just one friend. It's always sad to see two young people enjoy each other so much that they build a fence around themselves and say to all other people "Keep out—you're not wanted."

Mark was a natural leader. President of his class, captain of the ball team, he was chosen to represent his school at an all-city leadership council. "What does Mark have that the other fellows don't have?" one of the teachers asked.

"Well, everybody is his friend," a classmate of Mark's replied. "Mark doesn't pal around with just one person, he's nice to the whole crowd."

Linda wasn't even pretty. She had transferred the year before from a school in northern Oregon. Yet she was voted "best liked girl at Paramount High." Linda's secret? A bright smile and a gay hello for everyone from the elderly neighbor woman to Nancy's six-year-old brother who'd just lost his front teeth. "Linda always looks like she's swallowed a happiness pill," one of the high school senior fellows remarked.

Think of some really popular fellow you know. Does he limit his friendship to one person? Does the best liked girl at your church cling to just one girl?

YOUTH

Certainly not. Why do young people fence themselves in that way, then? Well, psychologists tell us that when we're unsure of ourselves, we find someone to "cling" to. Now all of us lack confidence in ourselves sometimes, and it *is* nice to have a friend to go places with us instead of going alone. But isn't it a mistake to always choose the same person?

Think of it this way. The other people your age have all had different experiences in life. They can contribute something to your life. While you're young you're still growing—your attitudes as well as your body. So with all the young people for you to learn from, and have fun with, and enjoy, why fence yourself in with one best friend?

Look at the example the Lord Jesus gave us. He went about doing good, the scripture tells us. Read the four Gospels sometime and write down all the names of the people Jesus took time to talk to, to eat with, to perform a miracle for them. You'll have a long list. Ever wonder too just how slowly the early church would have developed if each disciple had just spent his time with one best friend?

You don't know yet, perhaps, what place of Christian service you'll have when you're older. Maybe it will be a small place. Or maybe the Lord would like to use you in a large, important place where you'll deal with hundreds of people.

Will you be ready for a big task when it comes? Not if you haven't formed a warm, friendly personality. The Lord needs winsome, gracious likable people to do His work in winning others.

Perhaps someone reading this article has already fenced himself in. He'd like to break down the fence and get to know other people but he isn't sure quite how to start. Here are three suggestions for placing your feet on the path of friendliness.

In a recreation period at school—maybe at lunch time—watch for someone who's by himself and looks lonely. Walk right up and ask him a question. Any kind of a question. "Do you think our history test will be hard?" or "What's the name of the new fellow? I didn't hear it." Listen to the answer. Then comment on it. You've started a conversation! Spend the rest of the period with your new friend. Smile when the bell rings which is a nice way of saying "I've enjoyed talking to you." Whenever you see him, in the weeks which follow, greet him warmly. Ask him questions about himself. Listen to his replies. Invite him to go to the game with you, sometime. Later, you can take him to church if he doesn't go to church someplace else.

Every week try to form one new friendship. Not just a casual "hi" to those you see every day. Really get to *know* someone new. And don't lose track of last week's friend—or the friend you made the week before that. Include them all.

Consider everyone a possible friend no matter what their age and position in life. Remember Linda. She took time to be nice to everyone—youngsters and older people too. Your minister, the man who drives the bakery truck, your little sister's playmates in first grade—capture them all as real friends.

Give a "lift" to the lives of those you know. No one enjoys a "gloomy Gus." Swallow a "happiness pill" yourself and scatter sunshine. Remember God's Word says "A merry heart doeth good like a medicine."

But what about the best friend you have now? Get rid of him? No! Just include others. Make the circle so wide no fence will contain it. Will your best friend resent it? At first, perhaps. But having lots of friends is a wonderful adventure, and once you start it, it spreads—like measles!

Retreat in Taiwan

I joined seventy Taiwanese Mennonite Young People, representing seven churches, at their annual island-wide retreat this past summer. The site was the campus of the Presbyterian Bible School at Hsinchu on the west coast of Taiwan.

For those young people who came from our two churches in Hualien on the east coast, the experience was an exciting one even before retreat began. Since a recent typhoon had washed out part of the Pacific Precipice Highway to Taipei, we had to go there by plane instead of by bus as planned. For many, this was the very first plane ride.

An all-Taiwanese planning committee had worked out a well-rounded program of devotions, singing, messages, discussion periods and recreation. Except for one Mandarin (Chinese) speaker, everything from "Good morning" to "It's too hot in this room to sleep" was in Taiwanese. For me, the only foreign girl present and a student of the Taiwanese language for the past ten months, this was a valuable experience.

A series of three messages dealt with "Young People and the Church." The problems of young people, the work of the church, what young people have to offer to the church, and ways in which young people and the church can help each other were discussed.

On the third evening, a number of young people gave testimonies of the Lord's working in their lives. Then the speaker again presented the challenge: "Behold, now is the day of salvation." When he called for decisions to accept Christ and to follow Him more closely, a number of young people responded.

In the afternoons we had table tennis and basketball tournaments, went boating on a nearby lake, and had a session of games where each youth group introduced several of their favorite games and contests. *Shirley Hildebrand.*

it's a PROBLEM

MARY BETH STAYED after school to help Mrs. Hutchens put the home economics room in order for PTA that evening.

"Mrs. Hutchins," she said breaking the companionable silence, "I've got a problem. John asked me to go steady last night, but I'm not sure I like him well enough for that."

"I don't want to sound uninterested, Mary Beth, but isn't this something you should talk over with your parents?"

Mary Beth gave the bookshelf a heavy swipe with her dust cloth before replying.

"My parents? Honestly, Mrs. Hutchens, if you only knew how hard it is to talk with them about anything."

Learn to think together

Let's fact it! Parents are hard to talk to. Twenty years age difference is a big gap. Your parents were adults before you arrived. When they were young they felt as

Charles M. Schulz, © 1961 by Warner Press, Inc.

"Someday when I get to be rich and famous, I wonder if I'll still be the same sweet, lovable, humble person I am now."

you feel now. When they try to understand you, they try to recall how they felt. This is a serious error. There is no accurate way to recall how a person felt twenty years ago. Comparisons with twenty years ago only confuse issues. However, don't criticize your parents for this. Recognize what they face. Since they are not teen-agers today hey have real difficulty hearing exactly what you are saying.

Another fact to remember is that your parents had to take care of you from birth. You were complete- y dependent on them and came to hem for everything. You wanted his help until recently. Now your parents must make a big shift. This s not automatic. It comes with prac- ice and patience. It comes easier or some than others. Parents must now think with rather than for you. f they have tried to do this even when you were younger, this will ome easily. If not, it is as new and ifficult as learning a foreign lan- uage.

What can you do about it? Don't ose your head, use it. Think seri- usly what your parents face. Prac- ce talking with your parents on opics that are not personal or con- roversial. Discuss the news. Fol- ow statements of your father with why?" Ask your mother how she hooses her friends, how she de- ides between right and wrong. The opics are endless. Nothing worth doing comes easily. Learn to listen. Both you and your parents are learning to think together.

On that special problem of yours, you may want to think this through with another adult and then come to your parents with a well thought out conclusion. This may impress them with your ability to make mature decisions. Yours is a problem of communication. There are no tricks or shortcuts. Sometimes agree, sometimes disagree, but don't get mad. All the effort and pain is worth it. This is the price of growing up. *Jacob T. Friesen, Pastor, First Church, Bluffton, Ohio.*

Find a right time and a right way

Have you tried to explain your feelings about your parents? Perhaps they have undergone a change now that you are almost grown. Do you remember that you once thought that your mother and father seemed perfect? They could do no wrong. But now all that is gone—you almost feel like apologizing for them.

Yes, Mary, deep down underneath you feel that you would like to talk things over with your parents. Isn't it possible that they also want very much to talk to you? Your parents want what is best for you and they can be of real help.

But you wonder how to get started. Maybe you and I could talk over your situation and find ways to explore your problem. There may be a right time and a right way to talk to your parents. Just as you found it possible to mention this problem to your teacher, you may be able to find a time when your parents can listen to you.

Who should make your decisions? Yes, of course, it should be you—and with someone to share and discuss — someone who really cares makes this become easier.

Had you thought of discussing your problem first with your pastor? or perhaps with your guidance counselor here in school? He may be able to arrange an interview with your parents and make some suggestions.

In just a few years your attitude toward your parents will change. If you share your ideas with them, they will accept you as an adult. Before long talking it over will come naturally. *Eldon W. Graber, Professor of psychology and education, Bluffton College, Bluffton, O.*

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COVER

The cornerstone for Bethel College's administration building was laid on Oct. 12, 1888, but the building was not completed until 1893. For several years the uncompleted foundation shared the Kansas prairie with the rabbits as a "Denkmal echt Mennonitischer Dummheit" as some were pleased to call it.

CONTRIBUTORS

David Goerz (1849-1914) was a founder not only of Bethel College, but also of Bethel Deaconess Home and Hospital. He was an active leader in various cultural, educational, missionary, and relief activities. In 1900 he went to India to distribute wheat during a famine, a work that led to our mission work there. His article was published in the "Christlicher Bundesbote," June 21, 1888, and was translated by Maynard Shelly.

Dorothy Best Rains lives at 501 N. Lexington, Wilmore, Kentucky.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Sudermon, 2226 Park St., Paso Robles, Calif.

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EDITORIAL

The question goes round and round. "Why am I a Mennonite?" It doesn't seem quite right to admit, "I was born one." Yet the reason may have value. It does seem better to say, "I wasn't born a Mennonite, but I chose to become one." We are honored by those who can say this. Of course, the rest of us also chose to become Mennonites. It was an act of our will. But the fact that we were born among or near Mennonites increased the outcome of our choice, we admit, sometimes too apologetically. If we can't say, "I chose to become a Mennonite" it is still possible to say, "God chose me to become a Mennonite." Too often we regard birth as an accident. This only reflects the kind of gossip we listen to. Theologically we must say that birth and life are the will of God. (See Gen.—Rev.) And if He has caused us to be born Mennonites, this is a sobering fact.

But the story doesn't end here. If God has chosen us to live with a small community of believers, He has also chosen the larger world for us too. The clues are strong. God wants us to live with other people. To deny this is to deny the will of God. And there are many such denials. Juvenile delinquency, racism, nationalism, and even denominationalism (when practiced as an end in itself) are denials of the community of God. Juvenile (and adult) delinquency is individualism at its extreme. Here individuals declare war on society. People are meant to be responsible members of their community. Racism draws artificial lines through a community. Communities are expressions of need. We need others. They need us. Nationalism is also a denial of community when it fails to recognize the needs of others. Once the nation was the largest expression of community. Each nation was a law unto itself. But radioactive fallout changed all that. The ratification of the test ban treaty on September 24 by the United States Senate was recognition that there is a larger community. The treaty implies that the world is to small for exploding atomic weapons and people both. Now if we can only see that there is no room for unexploded weapons, then we'll have made a great step forward. Nationalism is a hardy ideal.

But denominationalism is a tough nut too. We can and ought to say, "To be a Mennonite is the will of God for me." But we cannot say it if we intend to deny the inner unity of the church of Christ. We cannot say it, if we mean that this is the only will of God or the only (part of the) body of Christ. To allow that there can be other particles of truth is to have come full circle in our understanding. For honesty (Editorial, Sept. 17), personality (Editorial, Sept. 24), and community (See above.) are the positive moral issues of our world. Honesty reveals the beam in our own eyes. As we find ourselves worthy of God's love in Christ, we see other persons as people worthy for our communications. And when we communicate we have community.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

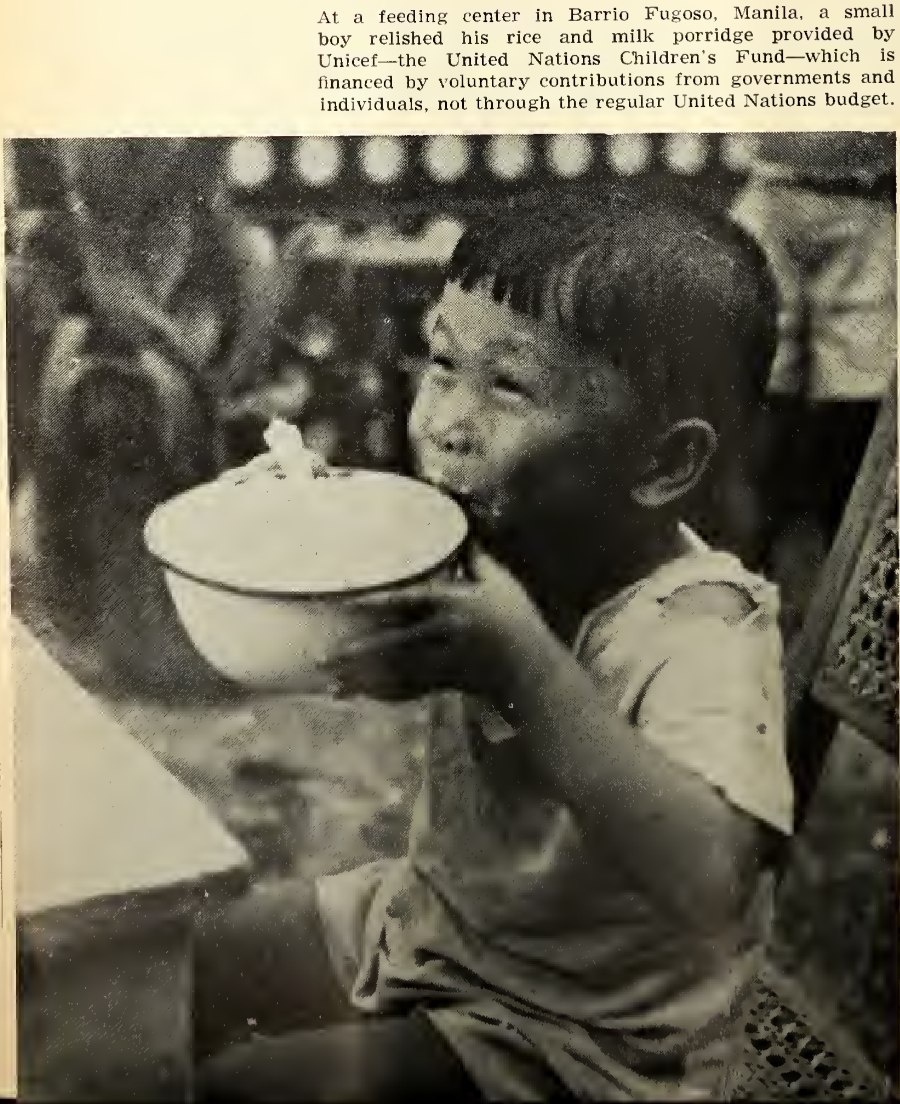
ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

THE MENNONITE

78: 38 OCTOBER 22, 1963

The United Nations

AN ANSWER TO WAR



At a feeding center in Barrio Fugoso, Manila, a small boy relished his rice and milk porridge provided by Unicef—the United Nations Children's Fund—which is financed by voluntary contributions from governments and individuals, not through the regular United Nations budget.

In 1962 more than one billion dollars was loaned by three United Nations institutions. But do not be alarmed. The cost to you personally was little more than ten cents. The International Bank for Reconstruction and Development, the International Development Association, and the International Finance Corporation loaned the money for economic development projects in the countries of Africa, Asia, the Middle East and the Western Hemisphere. This money was loaned, and like bread sent over the water, will come back to us with rewards more than we deserve.

The names of these organizations sound strange to most of us. The amount of money is so large. It all indicates the colossal activity generated by the United Nations. It goes practically unheeded in the world's press.

Here are some of the things these self-help loan funds do: generate electric power in Mexico (130 million dollars worth); build the Snowy Mountains hydro-electric scheme in Australia; extend railway networks in Pakistan (for twenty-three million dollars); build highways in Israel, Mexico, and Uruguay; bring telecommunications to Ethiopia; industrialize Austria and India; utilize hot water from natural springs in Iceland; provide municipal water supplies in Jordan and Taiwan; bring secondary school education in Tunisia; assist the steel industry in Mexico; manufacture cement in Pakistan; and manufacture electrical components in Spain.

These projects generate employment, industrial development, and government and private enterprise everywhere. Goods instead of armies will cross the frontiers of the world.

Faith, Hope, and Charity

These projects come under the aegis of the Economic and Socia Council of the United Nations. It is a body whose function is to preven war by alleviating the economic causes of war.

There are three such bodies in the United Nations—councils they are called. Besides the Economic and Social Council there is the Security Council and the Trusteeship Council.

The Security Council was intended to be the most important and

Alvin Thiessen, a librarian at the United Nations, describes the peacekeeping activities of an organization that began eighteen years ago.

A power plant was built on India's Konar River by money loaned from the International Bank for Reconstruction and Development. "These projects generate employment, industrial development, and government and private enterprise everywhere."

nost powerful of all international rgans. It was supposed to deal vith the political causes of war.

The Trusteeship Council was to e the "brother's keeper." Under it vere placed certain non-self-governng territories. These were then asigned to the tutelage of one or ther of the big brother powers. his supervision was to last until hey were strong enough to manage n their own.

The Congo was one of these placed nder the fostering care of Belium. When freedom came it exloded in the face of the world. It as the greatest failure experienced y the United Nations to date, but esulting, eventually, we hope, in s greatest success.

In any case, this Council is workg itself out of a job, as selfetermination takes the place of olonialism. (Russia regards this rocess as partly her contribution to orld peace and welfare.) One after nother of the former colonies is ecoming an independent sovereign ate with a voice in the affairs of e world.

As the trust territories become inependent, the Economic and Social ouncil takes over. With technical assistance and aid in its many forms it encourages economic and social development to accompany political independence. The Aswan Dam in Egypt is spectacular and has reached the headlines. The hydroelectric development in India and Pakistan, which saved from starvation a population approximately equal to that of Canada, probably attracts the attention of many for the first time in this sentence.

The world placed its *faith* in the peace-restoring power of the Security Council. The downtrodden and oppressed and underdeveloped countries of the world looked with *hope* to their ultimate redemption as independent, sovereign states through the skilled and watchful tutelage of the Trusteeship Council. But the *charity* of the world found expression in the Economic and Social Council. Human rights, the rights of the child, women's status, economic development, and social welfare found expression here in terms of billions of dollars made available for projects to do more than talk about these things. The enemies of the United Nations can chatter on about how it chatters on and like the chatterers does nothing.

But the charity of the United Nations is not charity. The millions loaned by its affiliated institutions mentioned in the first paragraph (whose names you have already forgotten) was only loaned. It was loaned to governments. In nearly every instance, these governments matched the funds loaned and guaranteed the loan. The self-liquidating projects which these loans support enrich the world with economic enterprise and make abundance available to all.

A Library Helps Countries

Projects arising out of these activities occupy the time of the librarians of the United Nations. Ten thousand periodicals from all parts of the world and in many languages report on the life and work, the hopes and fears of the peoples of the world. They want freedom from fear, from want, from hunger, and from disease. They want freedom of expression and of religion. They want to be able to live and move and have their being in peace and prosperity without political or economic restraint.

Economists and engineers, administrators, educationists, and experts of all kinds, make the results of their investigations available in reports and articles, books and documents. I can think of no greater satisfaction than that which comes from digging up a bit of information that will actually be used to increase well-being somewhere in the world. In a school or university library a student may be improving himself, and this is important. The information sought at the library of the United Nations is vital. It may be used in Africa or Asia to improve the lot of whole countries of human beings till now denied these things.

Hunger Will Not Wait

Only by cooperating on political, social, and economic projects, can the United States and Russia regard themselves as neighbors in a developing economy rather than as competitors in a cold war. The fact that half the world's people are victims of hunger should be reason enough for these two giants to make their abundant scientific know-how available for the battle against want and hunger.

The people of Russia and of the United States are, as someone said of Julius Caesar to Mark Antony upon his stay in Egypt, "grown fat through feasting there." They can well afford to let Lazarus have at least the crumbs that fall from their sumptuous tables. In fact, *they cannot afford not to feed the hungry.* Too long have we been parading our riches before the hungry. Revolution is standing in the wings and may "'jump his cue." The dogs are licking the sores of Lazarus only ninety miles from one rich man's door. The New Testament, didn't call these dogs Communists, but that is what the rich man calls them today.

Is it relevant? As I recall it, Jesus called the man who came to the rescue of him that fell among thieves, a Samaritan. It was a slurword. For it we have substituted our own quaint innovation. That is why Paul said, "and the greatest of these is charity." Jesus did not say, "When the Cubans ask for bread, blockade them!" Charity might well begin close to home. And the decade of United Nations development is concerned precisely with substituting bread for stones (nuclear weapons) in undeveloped and underdeveloped countries.

"Until death us do part" are the words of the marriage vow. They apply as well to the world and the atom bomb. World War II began without the existence of this ultimate weapon. World War III will begin and, with the world, end with it. Out of the fear that this situation engenders has come the cessation of nuclear testing and the movement for world disarmament. Each side fears to take the initiative. The librarians at the United Nations are reminded daily of the irony of talks on disarmament by the sight of the hundreds of feet of shelving devoted to the reports of the League of Nations on disarmament. The League died gasping "disarmament."

Since the close of World War II the world has acquired atomic weapons, which, if they were available in the form of TNT up to equivalent strength and lethal power, would fill a freight train stretching fifteen times from the earth to the moon and back. It is not surprising, therefore, that the part of the United Nations, in which, I hinted, the world had placed its faith, namely the Security Council, has turned out to be its least effective part. Faith, obviously, reposes in Operation Overkill.

Why the League Failed

The League of Nations, which the Soviet Union joined belatedly and the United States not at all, was, after all, only a European club. The black man was still the forgotten man.

All that is changed now. The white man must now account for his imperialism. The sins of our fathers are being visited upon us, their children. May we endure it with the same patience we have always advocated so piously to the oppressed peoples of the world.

The world is now a different place. The big powers can no longer pursue their economic policies according to their own narrow interests. World opinion becoming more and more well-informed glares down on them. Statesman after statesman is being compelled to attend the liquidation of his country's empire. The world is learning that the best government is worse than self-government, and that democracy is the worst form of government except all the others.

When Japan walked out of the League of Nations because of Manchuria, her parting shot was, "Let him who is without sin cast the first stone." When Mussolini overran Ethiopia the imperialist powers of the West were afraid to see a colony liberated. The one sanction against oil supplies, which might have prevented the aggression, was never effectively applied. The fanatics of that period yammered "Bombs on Addis Ababa mean bombs on London and Berlin." But who listens to fanatics? Later, Lidice and Guernica became forerunners of Hamburg, Coventry, and Hiroshima.

One of the great obstacles to peace is the miltary mind. There are people in the Kremlin and the Pentagon who make their living being soldiers. Killing for their country is their living. They cannot imagine a world without war. They cannot get used to the idea that the only alternative to a world without war is a war without a world.

The taxpayer pays his money and the militarist takes his choice. In spite of the fact that war is now impossible if we wish to survive we are spending more than ever before in the history of the world preparing for it. What fools these mortals be! Or rather, how mortal can you get? As Eisenhower said "There is no alternative to peace." Meanwhile we go on playing the game of chicken which John Foster Dulles called brinkmanship. He implied that he was prepared to use massive retaliation, but. This was at a time when America, but no the Soviet Union had the Bomb.

Amid the Rumors of War

Against this curtain music o wars and rumors of wars the Secretariat of the United Nations does its work. The Councils of the United Nations conduct their meetings

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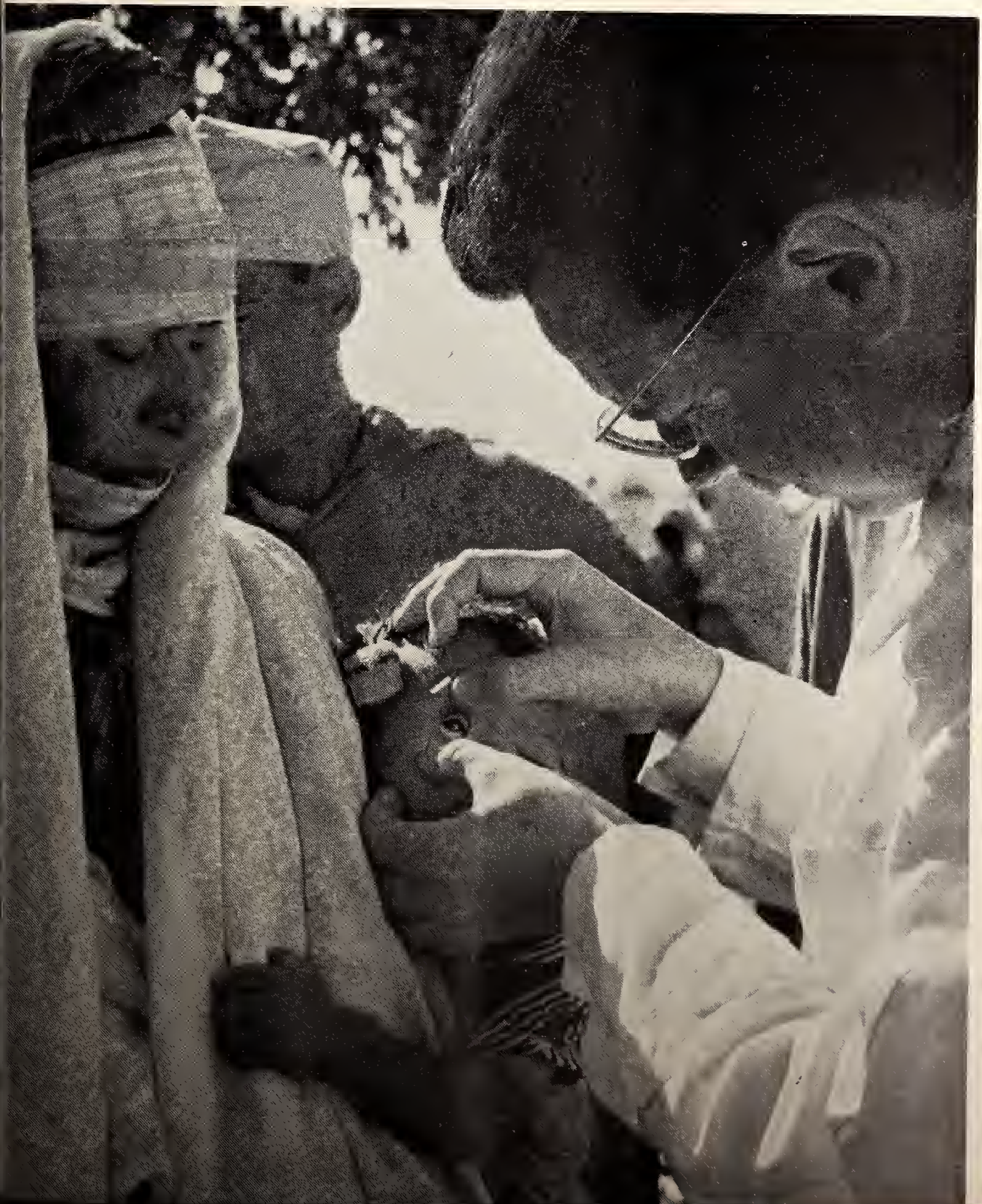
A young man in Laos learns to operate a printing press under the direction of a French instructor from the International Labor Organization.

In Morocco a doctor looks for conjunctivitis. The United Nations Children's Fund and the World Health Organization seek to control trachoma and related eye diseases that threaten blindness. Children are the chief sufferers.



These meetings may concern the law of the sea, rules and laws for outer space, agreements concerning the use of international rivers, or the drafting of rules and principles for the way place names are to be indicated on maps. Many international institutions such as the International Red Cross and the Universal Postal Union, for example, continued their activities right through both world wars. The nations remained united, even then, in the conviction that international cooperation must somehow be maintained, despite hostilities.

Considering the speed with which modern airplanes fly—600 miles an hour now, 1000 miles an hour soon—it is not surprising that few planes can fly without crossing international frontiers. An international organization, the International Civil Aviation Organization, devotes full time to the problems that arise in conducting international aviation.

Weather is no respecter of national boundaries. No reliable weather forecast can be made without data from the other half of the world. Consequently, the Soviet Union has worked faithfully and wholeheartedly with the World Meteorological Organization from the very beginning.

Disease germs, too, are democratic and international. When it comes to disease, all men are created equal, even if some are more equal than others. Hence, for the control of epidemics and communicable diseases and health regulation generally, an organization like the World Health Organization is essential.

Letters (Universal Postal Union), telegrams (International Telegrap ic Union), jobs (International Lab Organization), food (Food and A ricultural Organization), educatio (United Nations Educational, Sc entific, and Cultural Organization and maritime shipping (Intergo ernmental Maritime Consultati Organization) fall under intern tional surveillance in the work an intergovernmental institution.

Now that we have let the gen out of the bottle, we must get hi to work for us and not let him d stroy us. Medicine and industr could be greatly advanced by th greatest of twentieth century mir cles, if we observed the comman ment that was new two thousar years ago, namely, "A new cor mandment I give unto you, that y love one another." But collaboratic is the peaceful use and intern tional control of atomic energy the International Atomic Ener Agency, whose initials, when pr nounced, sound like the braying a jackass: IAEA, whether you s them in English, French, Germa Italian, or Russian. Well, the co trol of atomic energy is our *po asinorum*, and we'd better cross

Opposition to the UN

There is considerable oppositio even hostility, toward the Unit Nations as an organization. Unfo tunately, this chain of peoples a their governments that make this unholy non-Roman empire is stronger than the weak links th make it up. The member natior like a team of wild donkeys, p each in his own direction. Ea country, in turn, but fortunately n all of them, like Belgium in the C go; Israel, France, and the Unit Kingdom in Suez; and Russia Hungary, having been condemn by their fellow member states the United Nations, object to payi the cost of their transgression. Th fumble until somebody else "pic up the check."

South Africa objects to havi South West Africa called a trust ship territory. It prefers the wo *mandate*, invented by Jan Sm after World War I as a euphemis perhaps, for *colony*. Apartheid another exercise in semantics, signed to cover a multitude of si and to save the black multitudes Africa from "the tyranny of t

THE COST OF WAR AND PEACE

To the United States military budget you as an individual will pay this year over....................$300.00

If there are five in your family, the family will pay for armaments this year......................$1,500.00

(In 1961, just the *increase* in our military budget in the "Berlin crisis" amounted to $33.00 for each man, woman and child in this country.)

Our government's payments to all activities of the United Nations cost you this year......................$1.11

If there are five in your family, the UN costs you this year $5.55

(Over the seventeen UN years, its cost has averaged 75 cents per American per year.)

For the UN Congo project, which has restored peace and resisted communism in central Africa, you spent to date $0.76

For U.S. military aid in Vietnam—not a UN project—you have spent a total to date of...........$11.00

(Not one US soldier is in the Congo; in Vietnam US soldiers are dying—put into the impossible position of white westerners interfering in affairs of colored Asians.)

Above figures are abstracted from official transcript of a hearing before Senate Subcommittee on International Organization Affairs, March 13, 1963. As one Senator commented, the UN looks like a pretty good bargain for the United States. *George G. Hill.*

ote," whatever that may mean.

However, if the United Nations ere guilty of doing nothing it ould not be making enemies. It as the tragedy of the League of ations that all member States assed the money vote regularly in eir parliaments with barely a ord of dissent. The League failed ecause it received too little critism. The world was not well enough nformed about it to take it seriusly, that is, to make it work.

The Congo is being pacified in pite of stiff opposition from many nportant quarters. Africa and Asia re being developed. A settlement as been reached for what was etherlands New Guinea, now West ian, that, by the year 1970, it is oped, will result in the peaceful evelopment of this territory. It is eing moved from the stone age ito the atomic era in a decade.

he Seat of Danger

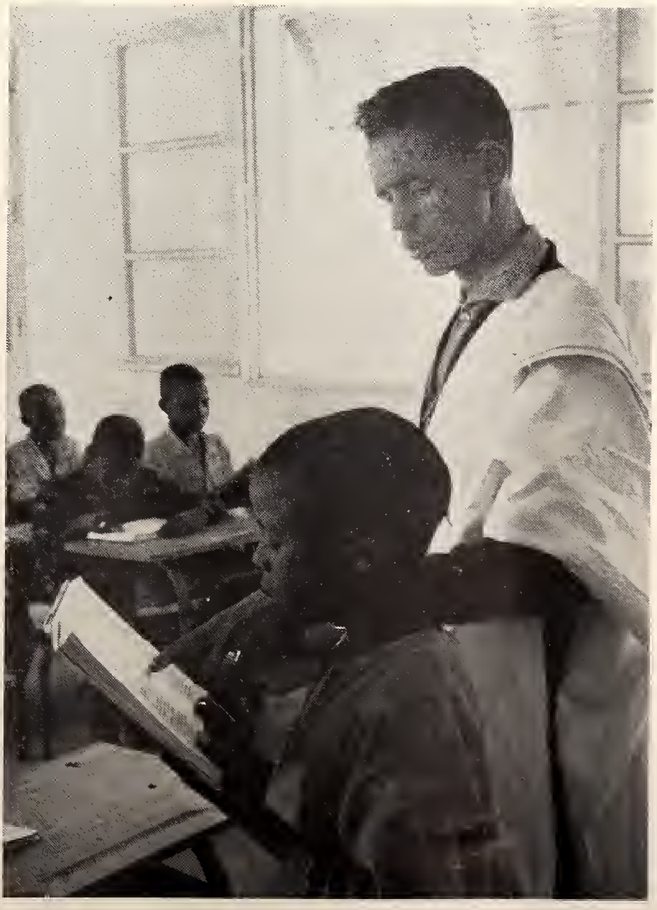
There is, at the United Nations eadquarters in New York, a Japnese pagoda with a bell made of oins contributed by the children the originally fifty member states. ach year Japan sends a new silk ord with which to toll this bell. t least once this peace bell has ing. It was in 1957, when, after e Security Council, whose decions must be practically unanimous, ad failed to reach a solution for e crisis over Lebanon, the Genal Assembly, which needs only a vo-thirds majority on substantive uestions, voted a unanimous resotion.

The pot in the Middle East may simmering, but since 1957 it has ot boiled over again. Fortunately, erybody at the United Nations ys he is for peace.

It is for all of us to play as if e meant it. We have no other oice. This is what Hammarskjold d. Knowing that for the Congo erybody wanted peace, using force achieve it if necessary, he flew the area hoping to find a soluon that would enable the United ations to bring peace and not to ll people in the process. He paid th his own life, having occupied the fabled Table Round of King thur the *Siege Perilous,* the seat served for the most worthy of ights, and which is interpreted in odern English, "the seat of danr."

Expectant mothers in the Gaza Beach refugee camp in Jordan receive instructions on how to sew their own layettes. The problems of these long term refugees have been the concern of the United Nations Relief and Works Agency for Palestine Refugees.

A school room in Nouakchott, Mauritania, Africa: "It is in the minds of men that the defenses of peace must be constructed," says the preamble of Unesco.



NEWS

Pope Asks Forgiveness for Separated Church

IT WAS THE FIRST time a pope of the Roman Catholic Church acknowledged fault for the schisms in the Christian church. Pope Paul VI made the confession in his opening address to the second session of the Second Vatican Council on Sept. 29.

It was just another of many signs that Paul will continue the liberal reformation of the Roman Catholic Church begun by Pope John XXIII. In fact he has already gone far beyond John.

In an address to the Curia, the church's central administrative body, he called for the Curia's reform and modernization. This would include giving greater authority to the diocesan bishops. This would mean more local initiative and fewer orders from Rome.

In his address to the Vatican Council, in speaking about the separations in the Christian church, Pope Paul said, "If we are in any way to blame for that separation, we humbly beg God's forgiveness and ask pardon, too, of our brethren who feel themselves to have been injured by us.

"For our part, we willingly forgive the injuries the Catholic Church has suffered, and forget the grief endured during the long series of dissensions and separations. May the heavenly Father deign to hear our prayers and grant us true brotherly peace."

Sources in Rome said it was the first time a Pope had ever made official amends for whatever blame the Roman Catholic Church should shoulder for the schism of Protestants and Orthodox.

"Aware of the enormous difficulties still in the way of desired union, we shall continue to pray," he added. "We shall try to give proof of our intentions by leading genuine Christian lives and practicing fraternal charity. And should historical reality tend to weaken our hopes of union we shall recall the comforting words of Christ: 'What is impossible to man's powers is possible to God.' "

He said that "recent movements, at present in full development in bodies of Christians separated from us, show clearly two things.

"The first is that the Church of Christ is one alone, and therefore must be unique. The second is that this mystic and visible union cannot be attained save in identity of faith and by participation in the same sacraments and in the organic harmony of a single ecclesiastical control even though this allows for a great variety of verbal expressions, movements, lawful institutions and preference with regards to modes of acting."

Some sixty observers from Protestant, Anglican, and Orthodox churches are attending the sessions.

Council sessions opened with the discussion of the nature of the church. A number of "qualified representatives of the Catholic laity" are attending the sessions—the first time in the history of the Roman Catholic Church that laymen have been admitted to such a Council. They are attending as auditors and as consultants to the commissions.

Indications that the bishops are following the lead of Pope Paul came from the Archbishop Rio de Janeiro. In a letter to h fellow bishops, Archbishop Helde Pessoa Camara appealed for th dropping of such titles as "exce lency" and "eminence." He aske that they also give up expensiv crosses, rings, and high-powere limousines.

He felt that this action wou help toward union with "our sep rated brethren." He said that a r turn to poverty is "more impo tant than the examination of poin of doctrine."

The archbishop proposed that the closing mass of the Vatica Council that all the bishops plac at the feet of the Pope their go and silver pectoral crosses — th cross a bishop wears about his nec In exchange each bishop would r ceive a bronze or wooden cross.

He noted that the silver buckle shoes worn by bishops are "ridic lous and out of place today."

He advised against using cars a symbol of status. "There are sma and simple cars, the use of whic everyone understands and accepts he observed, and "there are ca that scandalize and revolt."

He called for a new image leadership. "Let us end once and fo all the impression of a Bisho Prince, residing in a palace, isolate from his clergy whom he trea distantly and coldly.

"Let us end once and for all th impression of authority which i sists more, in practice, in making i self more feared, than loved, making itself served rather than i serving."

HAITI, CUBA STORM AID STUDIED

Ivan Martin, chairman of Mennonite Disaster Service, a department of the Mennonite Central Committee, left for Haiti Saturday, October 12, to survey the disaster caused by Hurricane Flora and to investigate the possibility of sending short-term volunteers to that country.

Arlin Hunsberger, director in Haiti, phoned October 8 that builders are needed, but he was not sure how they would be related to the special commission established by the Haitian government to administer the rehabilitative efforts.

Hunsberger reported that 900,000 Haitians were directly and indirectly harmed by the storm. An estimated 4,000 died. The hurricane hit hardest at Haiti's southern peninsula. Its main force missed both Saint Marc (Hospital Albert Schweitzer) and Grande Riviere du Nord where Mennonite volunteers are serving in medical and community development projects. Petit Goave, where volunteers were serving until a few months ago, lay directly in the storm's path.

Ivan Martin, a businessman from Blue Ball, Pa., was in charge of the twenty-seven man disaster unit which served in British Honduras in 1961 after Hurricane Hattie. He will be joined shortly by Orie O. Miller who will be making a regularly scheduled visit to the Dominican Republic and Haiti at that time.

The Mennonite Central Committee is also studying the possibility of sending aid to Cuba, which was battered by the same storm.

HOPEFUL STIRRING OF CONSCIENCE A series of meetings are being held throughout the United States to bring the weight of the "whole church" into the national movement for civil rights. One of these meetings was held in Lincoln, Neb., in September. Said Robert W. Spike, director of the Commission on Religion and Race of the National Council: "The Negro's fight must become the whole church's fight, so he will no longer be put in the embarrassing and potentially unhealthy position of having to fight for his rights alone." Support for civil rights legislation is especially needed from people in the midwestern states whose Congressmen hold the key civil rights votes.

FRENCH TEACHER NEEDED

The Mennonite Central Committee is seeking a French-speaking volunteer to take charge of its vocational school at Henchir Toumghani, Algeria.

This worker's assignment will be to plan and supervise the school's curriculum, teach some elementary science, serve as liaison between the school and the Department of Education and other Algerian educational institutions, and help Paxmen and other volunteers with language training and their relationships with the Algerians. The vocational school has an enrollment of thirty-five at present.

There are approximately fifteen North American and European relief workers at Henchir Toumghani. They are engaged in such activities as agricultural extension, nursing, elementary school teaching, food and clothing distribution, and home economics and vocational training.

SEMINARY ENROLLS 105

One hundred five students are now registered in the member schools of the Associated Mennonite Biblical Seminaries this year.

S. F. Pannabecker, dean of Mennonite Biblical Seminary, announced that fifty-one students enrolled in the Elkhart seminary. Geographically thirty-three of these students come from the United States, eleven from Canada and one each from Brazil, Indonesia, Korea, India, Japan, Switzerland, and Greece.

William F. Miller, registrar at Goshen College reports that there are fifty-four students enrolled in the Goshen College Biblical Seminary. Several nationalities are also represented in this student body.

President Paul Mininger of Goshen College Biblical Seminary interpreted the cooperative relationship of the Goshen and Elkhart seminaries to the students at the year's first joint chapel service September 17. "Substantial advantages have come to both schools," he said. "The values of doing some work on a joint basis have been far greater than we had envisioned when cooperation began in 1958."

Only fifteen hours of joint class work were offered in 1958. The program was then limited to elective courses. This semester joint work has expanded to include thirty hours of instruction. Whereas instruction was done on two half days per week five years ago, two full days have now been set aside for this purpose. Students from the two seminaries now also have the added advantage of fellowship dur-

The Christian Mission

THE CHRISTIAN MISSION
of the General Conference Mennonite Church

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ing noon meals and worshiping together in joint chapels twice each week.

Both the Elkhart and Goshen seminaries are retaining academic, organizational, and financial independence of each other. The cooperation is primarily in the areas of conjoint instruction and a joint library which catalogs all books in the Elkhart and Goshen seminary libraries plus the Mennonite Historical Library collection.

Mennonite Biblical Seminary and Goshen College Biblical Seminary are now the only member institutions in the Associated Mennonite Biblical Seminaries' program which has its central offices at 3003 Benham Avenue in Elkhart, Ind.

MDS ANNUAL MEETING

Mennonite Disaster Service will hold its annual meeting next February 13-14. The meeting will be held in the group's Region I, or the Eastern United States. Program and place will be determined by the officers of the region. All MDS members are welcome to attend.

LARGE RELIEF SHIPMENTS

August and September were the Mennonite Central Committee's peak months for overseas relief shipments. Over 200 tons of bedding, clothing, meat, and other supplies were sent from five clothing centers in the United States and Canada. The goods were sent in late summer for distribution during the winter months.

Shipments went to Algeria, Congo, Greece, Haiti, Hong Kong, Indonesia, Jordan, Paraguay, and Vietnam.

John Hostetler, director of the material aid program, stated recently that the quantity and quality of the relief goods contributed to the relief program during the past year have been very encouraging. As an aid to contributors, Hostetler classified relief goods according to need. The present list of "most needed" items differs markedly from a list which might have been prepared after World War II when most relief items were sent to Europe. Now most shipments go to Asia and Africa, where clothes, styles and conditions are different.

Category I, items urgently needed: bandages, bedding, Christmas bundles, clothing for infants and children under ten, laundry and toilet soap, layette bundles, bundles for leprosy patients, school supplies, sheets, towels, yard material.

Category II, items in limited demand: aprons, belts, coats, general clothing for all ages, gloves, handkerchiefs, infants' and children's shoes, mittens, needles, pajamas, pillow cases, plain clothing, scarves, slips, socks, sweaters, thread, toys, underclothing, washcloths, yarn.

Category III, items not needed: caps, embroidery work, eye glasses, frilly dresses, handbags, heavy fur coats, high heeled shoes, Levis, neckties, old books, old magazines, purses, sleeveless dresses, suspenders, swim suits, used greeting cards, women's shorts, hats.

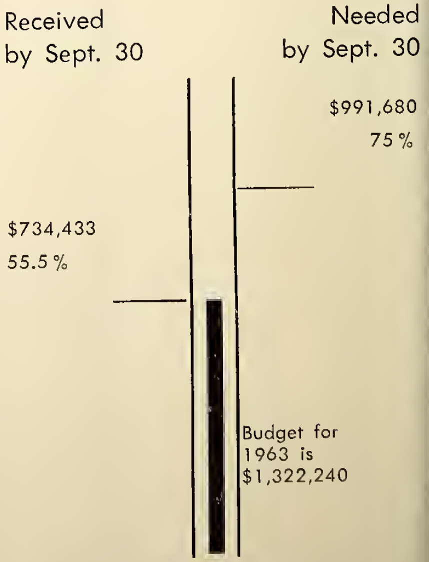
The relief department suggests that men's and boys' shirts and trousers may be purchased at clearance sales for the material aid program, but women's and girls' clothing and shoes should not be purchased for this purpose. Women's shoes are not needed, except for a few used, low heeled shoes.

Further information on the items in Category I is available from the Mennonite Central Committee, Akron, Pa., or 187 King Street East, Kitchener, Ont.

CONFERENCE NEEDS $588,000

Receipts for General Conference Boards during September were better than last year. They received almost $80,000 which is $13,000 more than during September 1962. But it was also $30,000 short of the $110,000 that the Conference needs to carry on its mission and service programs.

Total receipts for 1963 have been $734,433. This is $587,807 short of the amount that is needed by December 31. The Conference budget is $1,322,240. Special gifts are needed and welcome. Contributions may be sent to: William L. Friesen, Conference Treasurer, 722 Main St., Newton, Kan.



	Budget	Jan.-Sept. Receipts	Percent of Receipts Rec'd.	Needed by Dec. 31
Missions	$ 931,200	$529,602	56.9	$401,598
Service	252,000	147,239	58.4	104,761
Education	96,240	47,369	49.2	48,871
Administration	42,800	10,223	23.9	32,577
	$1,322,240	$734,433	55.5	$587,807

CHURCH RECORD

CALENDAR

Conferences

Nov. 1-5—Western District, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

Central

Oct. 27-30—Annual Fall Conference, First Church, Wadsworth; Hope Church, Columbiana; First Church, Sugarcreek; Salem Church, Kidron; and Oak Grove Church, Smithville, Ohio. J. Herbert Fretz, Peter Ediger, Bill Bullard, and Carl Yoder, speakers.

Eastern

Oct. 27-30—Fall Bible Series, Deep Run Church, Bedminster, Pa., Gordon Ceperly, speaker.

Pacific

Nov. 3-8 — Young People's Bible Conference, First Church, Aberdeen, Idaho, Paul F. Goossen, speaker.

Western

Oct. 23-27—Fall Meetings, New Hopedale Church, Meno, Okla.

Oct. 27—Harvest Mission Festival, Johannestal Church, Hillsboro, Kan.

Oct. 27—Seventy-fifth Anniversary, First Church, Hanston. J. W. Bergen and P. K. Regier, speakers.

Nov. 1—Western District Ministers' Conference, West Zion Church, Moundridge, Kan.

Nov. 1—Western District Women's Missionary Organization Conference, Bethel Church, Inman, Kan.

DEATHS

Lydia Reusser Goebel, First Church of Christian, Moundridge, Kan., born July 19, 1869, and died Oct. 6.

Christian H. Goering, First Church of Christian, Moundridge, Kan., born March 24, 1883, and died Oct. 1. A banker, he was a member of the Board of Business Administration and its predecessors from 1938 to 1962.

Mrs. Lena Sawatzky, First Church, Clinton, Okla., born Sept. 4, 1893, and died Sept. 29.

Henry N. Harder, Bloomington, Ill., born Apr. 5, 1905, in Pordenau, South Russia, and died on Oct. 13. He had been a teacher at Mennonite Collegiate Institute, Gretna, Man., and Rosthern, (Sask.) Junior College. He served pastorates at Enid, Okla., Aberdeen, Ida., and Normal, Ill. From 1950 to 1956 he was vice-president of the General Conference Mennonite Church. Since 1956 he was a member of the Board of Christian Service.

ITINERATIONS

Paul Boschman, Bethany Church, Lost River, Sask., Oct. 27-30.

Marie Duerksen, Inman (Kan.) Church, Oct. 27-30.

Glendon Klaassen, West New Hopedale Church, Meno, Okla., Oct. 27-30.

Reitha Klaassen, Berean Academy Tea, Elbing, Kan., Oct. 25.

Sue Martens, Rosthern (Sask.) Junior College, Oct. 24, 25.

Aron Jantzen, Johannestal Church, Hillsboro, Kan., Oct. 27-30.

Fremont Regier, Hebron Church, Buhler, Kan., Oct. 27-30.

WORKERS

Alvin J. Beachy, Souderton, Pa., lectured at Mennonite Biblical Seminary on Oct. 21 and 22 on "Anabaptist Insights into the Nature of Grace and Salvation." He is the pastor of the Zion Church, Souderton, Pa.

Allen Busenitz, Emmaus Church, Whitewater, Kan., has accepted a three-year assignment under MCC to Tumutuma College in Kenya, East Africa.

Frederick Dick, Bethel Church, Winton, Calif., has been assigned by MCC to Junior Village, Washington, D. C.

Lola Eisenbeis, Salem-Zion Church, Freeman, S. D., has been assigned by MCC to Twillingate, Newfoundland. She is a nurse.

Ken Enns, Bergthaler Church, Winkler, Man., has a two-year Pax assignment to the Congo under MCC.

Berniece Forthman, Andrews, Md., has been appointed psychiatric social worker on the staff of Brook Lane Farm Hospital, Hagerstown, Md. She is a graduate of the University of Pennsylvania School of Social Work, Philadelphia. Pa.

H. A. Fast of the Board of Christian Service went to Honduras to study work there and possible needs. He plans to visit the new Mennonite settlement and General Conference MCC workers, learn what work is now being carried on by Eastern Mennonite Board of Missions and Charities, and evaluate Old Colony contacts.

Mrs. Vincent (Rosemarie) Harding, Atlanta, Ga., spoke at the Kansas All-Mennonite Women's meeting at McPherson on Oct. 3 and was the guest of honor at a tea in North Newton the following Saturday afternoon. The service unit at Atlanta, Ga., she said, is in need of a retired couple to serve as host and hostess at the unit house, and would also welcome nurses and teachers who would like to work in Negro and interracial hospitals and schools in the area.

Paul Lin of the Taipei, Taiwan, church visited Japanese Mennonite churches in August, speaking and showing slides of the Taiwan work. Pastor Lin speaks Japanese.

Clate A. Risley, Chicago, Ill., has resigned as executive secretary of the National Sunday School Association, a post he has held since 1952.

Walter Unrau, Newton, Kan., business manager of the Board of Education and Publication, visited the Rosthern, Sask., Mennonite bookstore following a committee meeting in Winnipeg, Man. David Reimer is the manager of the Rosthern bookstore.

Rosemary Wyse, Archbold, Ohio,

Alvin J. Beachy, Frederick Dick, Berniece Forthman (Workers): H. N. Harder (Deaths).

left in September for voluntary service at the General Conference mission in Colombia, S. A. Rosemary speaks and teaches Spanish and has library science training. She is a member of the (Old) Mennonite Church and was assigned by the Mennonite Central Committee.

NEW ADDRESSES

British Columbia
R. L. Siemens, 10745 - 128 St. North Surrey
Connecticut
Ed Smoker, 75 Sparrowbush La., Milford 06460
Melvin D. Schmidt, Apt. 614, 430 Canner St., New Haven 06511
Samir A. Khabbaz, 4 Jamaica Ct., East Haven 06027
Europe
Ralph Ewert, 54 de Francques lei, Deurne-Nord, Antwerpen, Belgium
Cornelius Krahn, Lorsbachstrasse 12a, Oberursel i.t. Germany
Sol Yoder, Koningslaan 58, Amsterdam Z, The Netherlands
Florida
Glen Rupp, 559 Midway Lane, Jacksonville 32200
Kenneth Wedel, 35 NE 17 St., Miami 33132
Georgia
Walter Paetkau, 671 Beckwith St., SW, Atlanta 30314
Douglas Reynolds, Rt. 2, Box 201A, Fairburn 30213
Maine
Wm. J. Penner, Bethel 04217
Massachusetts
Ronald Rich, 75 Westminster Ave., Arlington Heights 01810
Minnesota
Kenneth Buller, 2164 St. Anthony Ave., St. Paul 55100
Mrs. Wallace Christenson, 1341 Sheridan Ave., Minneapolis 55400
Mrs. Edward Nowaczek, 3033 Sylon Ave., S., Minneapolis 55426
Velma Teichroew, 6412 Cedar Ave., Minneapolis 55423
Omar Voran, 350 26 Ave. NE, Apt. 6, Minneapolis 55418
Missouri
Mrs. Edward M. Springer, 5401 Brookside Blvd., Kansas City 64100
Robert Eugene Voran, 4915 Uclid Ave., Kansas City 64130
Montana
Dwane Klassen, 2660 George St., Butte 59701
New Jersey
Harold W. Friesen, 199 High St., Metuchen 08840
New Mexico
Glen Goering, 1300 Bryn Mawr, NE, Albuquerque 87100
New York
Stuart S. Keller, 930 Jefferson St., Buffalo 14204
James Bean, 85 Jordan, Skaneateles 13152
Arnold M. Wedel, 409 Hanshaw Rd., Ithaca 14850
Oklahoma
Elmer Ensz, 1810 West Oklahoma Ave., Enid 73701
Delbert Heidebrecht, 1011 E. Main St., Edmond 73034
Gerlof Homan, 1018 Idaho St., Norman 73069
Frank D. Huebert, Orienta 73765
Mrs. Louis Nickel, 1205 North Ash, Ponca City 74601
Marjorie Scheffe, 316 S. 10 St., Enid 73701

MINISTERS

Roger Siebert, pastor of the Inman (Kan.) Church, was ordained to the ministry on October 20. The ordination was held at the Bergthal Church, Pawnee Rock, Kan. Erland Waltner, Ralph Weber, Elmer Friesen and Gary Stenson will take part in the service.

LETTERS

PRAISEWORTHY FOUR

To the Editor: Having criticized some of the articles in *The Mennonite* from time to time, I feel for the sake of fairness I need to express my appreciation for some things appearing in *The Mennonite* which are praiseworthy. In referring to two of your editorials in recent issues (Sept. 10 and Sept. 24) some of the issues you raise hit home with devastating accuracy. And well they may! We as a Mennonite people need to be jarred out of our smugness and self-infatuation. It can truly be said of us also "unless ye repent, ye shall all likewise perish!"

Also the two articles "Evangelism's Stumblingblocks" (Sept. 10) and "Out of the Church, Into the World" (Sept. 17) are excellent! They point up one of the greatest needs in our world today: to make our faith relevant to our daily living and not just something to be discussed in Sunday school or something for the hereafter. We need to apply Christ's teachings wherever we go, in our shops, in our offices, and on the street. If we can't do that, then our religion is just so much dead weight!

Keep up your battle "for the truth and for the right," and may God continue to bless your effective ministry. *Name withheld.*

This letter was submitted as a personal letter with a signature, but we publish it without a signature so that more people can claim credit for it. Editor

DIOGENES AND THE SAINTS

Dear Editor Shelly: I have been acutely impressed recently by the high quality of editorials I find in *The Mennonite*. Just now I have in mind the one in the Sept. 24 issue.

Some of the best things in life must be sought out and recognized for what they are. Diogenes did not get his high concept of honesty on the street or in the market place. If so, he would have found it in the first beatnik that came down the path. Surely, there are some traces of honesty in such people. He was not content with traces of honesty.

In this he was a true forerunner of the Great Teacher who came several hundred years later and whose concepts of life, virtue and duty far exceeded that of others. When we enter on his way of life we are never content with our attainments. There is no place to stop. The greatest saints have always been the greatest confessors, not because they were in the grip of the highest concepts of virtue.

But I would not attempt to gild the lily. In these editorials I find excellent provender for mind and soul. Keep them coming. *W. W. Oesch, 3910 Main St., Goshen, Ind., 46526*

good for nothing

Lawrence Lowell Gruman

ON THE FOURTH DAY after the operation, I was allowed to leave my room in a wheelchair. Even though there was nothing wrong with my arms, the nurse insisted on pushing me around the corner and onto the sun porch. Out through the sun-bathed windows I could look across the treetops and see the downtown buildings. From the fifth-floor porch I had a real panorama view.

When the nurse walked out and shut the door against the sounds and smells of the hospital corridor, I experienced a feeling of being suspended for a moment in time and space. The early fall day was windess—sunshine poured through the windows ceaselessly. Then all in a moment, I discovered I was not alone on the porch. There, in the far corner of the room, another wheelchair stood, its back turned oward me. The occupant, for all I could see of him, was a stout greyng man who was either sleeping or else silently surveying the landscape as I was.

I ventured a quiet "hello" and he nodded. Ah, I thought, he's not sleep. "Nice day," I continued. Again a nod. "You can see all the way to the lake this afternoon," I dded. Now he straightened in his wheelchair and slowly turned it round until he faced me. With a wave of embarrassment I saw he ad bandages taped on both eyes.

That is the way I began my acuaintance with George Lawson. He turned out to be a businessman of what you'd call politely "middle ge." Despite his being unable to see, he enjoyed talking—and listening too, the real mark of a good conversationalist.· Best of all, he asked interesting questions, and it was one of these that began our real friendship.

There were a few pleasantries passed besides finding out that we both lived in the city and had entered the hospital on the same day. I was saying that the food in the hospital was good when he asked, "What makes you say that?" I had to venture that it was *tasty* and there was plenty of it.

"You are saying that it pleases you?" I assented. He went on, "But I thought the purpose of food is to *nourish* you. Food can satisfy your appetite and still not sustain your body."

He had me, of course.

"You sound like a food expert. Is food your business?" I asked.

"Not at all," he replied. "I am just interested in your use of that word *good* in describing food. I've always been interested in words, and now with my eyes bandaged, I find words more important than ever. Perhaps the most troubling word of all is this word *good*."

I could see that in George Lawson I was to have a stimulating companion, one who would catch me in my casual habit of using protective phrases like "kind of" and "more or less." Returning to the subject of food, I said, "I suppose you'd say that food is good when it performs its basic function of nourishing the body. That makes the tastiness and the quantity incidental."

George shifted in his chair. "Quite so, but something else occurs to me here. While you are eating the food, you know whether it is tasty, and you know whether there is sufficient supply—but do you know at the moment you eat it whether it is really nourishing?"

The question surprised me. "I don't know why you ask, but I'd say no, you never know whether it is nourishing until hours or days later when you either have strength or you don't."

"Then," continued George, "the proof of the pudding is not in the eating but in the physical well-being you get from it long hours after the eating." He leaned forward as if looking directly at me. "You see, what makes food good . . ." he began to say when the nurse who had just opened the door finished it for him. "What makes food good is suppertime—and that's what it is right now!" She wheeled George out as I took a lingering look at the skyline, orange in the late afternoon sun. I thought it would be good, that is pleasant, to share the sight with George. But his insight was more intriguing in the matter of good.

Next afternoon we met again on the porch. This time there was an elderly woman there as well; but she was busy digesting some digest or other, so George and I picked up where we'd left off.

"I've been thinking, George, about our conversation on what makes food good. We said that if it performs its basic function well, it is good. Do you think the same thing can be said about people?"

"Go on," he said.

"Well, a good plumber performs his plumbing work well, and the better he does it, the better he is."

George: "Now you have raised the real issue. For it is easy enough to do a particular job well, like being a good plumber, but I am not sure that makes one a better *man*. That is to say, a highly trained technician is just that, a good technician, and who is to say that he is a good man?"

"Are you saying that there is a difference between a plumber and a man?" I asked smiling.

"No, of course not. But their purposes may be quite different. A plumber is good if he does a compe-

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tent job with pipes and joints. But what makes a *man* a good *man*?"

Now I was on unfamiliar ground. "The better he performs his purpose, the better man he is," I said. But this was an evasive answer and I knew it.

George caught me with it too. "And what would you say a man's purpose is in this life?"

I was about to say "To do good," but that was a bit foolish. Then I began to say "To have a full rich life," but that didn't say anything new. What was there so penetrating about George that his sightless gaze cut through every cheap answer I was used to? Whatever it was, it wouldn't allow anything shallow. I stalled for time: "Man's purpose in this life is to do well at his most distinctive talent!"

George countered, "That is? . . ."

Here we suddenly discovered that the woman with her nose in the digest had her ears well trained on our conversation. She spoke up: "Why do you men discuss such a theoretical problem? Lord knows there are enough practical needs about without your complicating the picture. Why right here in the 'Digest' it tells about the dangers of fallout. . . ."

George looked impassive. "I did not know anyone else was listening, Madam. But I appreciate being brought down to earth by your question of theoretical consideration. What we are asking is, is there any use in eliminating fallout to protect men—and if so, what is the use?"

The directness of George's question vexed the lady. "Why, so we can go on living—that's why!" she replied.

I entered here with the rejoinder: "And what's the use of living?" This was the same question George had put to me, and I thought she might help me out a bit.

She answered, "Don't ask silly questions. If you had lived as long as I have, you wouldn't have to wonder about the use of living."

George patiently explained: "Socrates said that the unexamined life is not worth living. That is true, I believe, not just because he said it—he said it because it is true. Now my friend here suggested we examine the makings of a good man—for only a good man will do good things and have a good life. He has said that a good man does well whatever human beings are peculiarly fitted for, and we're trying to put our finger on what it is that men do best."

She resigned from the debate by a concluding remark: "There isn't anything you can do that some animal or some machine can't do better." With that she withdrew behind her protective magazine after clearing her throat with finality.

But her remark had given me an idea. "She's quite right about a lot of things we do," I went on. "But we human beings look back into the past and forward into the future and *we make decisions*. No animal and no machine can do that."

George smiled, "So men *can make decisions*?"

I said, "Not only *can* but *must*! We must decide whether to take certain actions, whether to vote or not, whether to get married or not. We can't drift along like an animal or simply register data like a machine. We are *responsible*—we must make decisions!"

George folded his hands in his lap: "And to whom are we responsible? Certainly not to ourselves for that would wind us up in an endless circle. Nor are we responsible to our family or friends alone, for that is a tight little clique that is hardly worthy of our total loyalty. Granted we're responsible, to whom are we?"

The nurse who had been standing quietly in the doorway saw her chance. "To me, boys—to me. Let's get off to supper now."

George waved her off. "Just a minute. Let me give my friend something to sleep on." Turning again to me he added, "A man does good things, true—but why does he do them? Is it for love of recognition, for hope of reward? No so! A man does good things for nothing at all! What do you think of that?" The nurse said, "Time's up," and wheeled him off the porch. I maneuvered my own chair now, and as I turned to follow, I came face to face with my lady friend.

"Some ideas, eh?" I asked.

"Some foolishness," she replied. "If I had to stop and think out everything I do, I'd never get anything done. I could spend a whole day just studying how I breathe!"

"But George is saying that things like breathing and such don't require a decision. You don't have to worry about *how* to breathe . . . just *why* you do! It's his idea of being good for no reason at all that stumps me."

As I wheeled out into the corridor, she got off her parting remark: "I could tell you a lot about being good for nothing!" That was the note that kept ringing in my mind all evening—being good for nothing. The phrase kept turning over and over in my mind—it seemed to mean that the good man is good because he *wants* to be, and not for any other reason. You might say just that it's *good* to be *good!*

That's where my thinking was when the doctor came around. He saw I was preoccupied with something and asked what I was thinking about. Not wanting to start the whole debate over again, I asked if he knew the patient who had had an eye operation the same day as my own surgery.

"You mean the big fellow with the bandages on his eyes?" he asked. I nodded. The doctor went on, "You must have missed the newspaper account of his accident the day you came in here. This man, Lawson, has been setting up some equipment over at the atomic research center over at the university. Last Tuesday the director of the center had a heart attack in the 'hot' room while Lawson was watching him through a tiny glass window. When the director keeled over, Lawson rushed in and dragged him out of the room. He undoubtedly saved his life, but Lawson was pretty badly burned by the radiation. He'll never be able to see again."

"Good Lord," I gasped, "does he know that?"

"I'm sure he does," said the doctor. He got up to leave the room. "But you look pretty good to me—I'd say another day or so and you can go home. Good night!"

Frankly, I was stunned; not s much by the account of Lawson's impulsive heroism, as I was surprised at how serious our casual conversation about the good man suddenly became. My end of the discussion seemed to be an intellectual game, but I saw now that George Lawson, for all his seeming nonchalance, was fighting a desperate battle with his own conscience over his action. Was his blindness and all that followed from t the reward of his goodness? And vas it a good act that brought on uch tragic consequences? What ;ood is being good if that is what ollows? No, this debate was no ontest of wits. And I began to see he cynicism in that statement of is about being good for nothing! 'or if some bad result follows ome well-intentioned act, then you ave been good for no purpose.

I wanted to get right out of bed nd go over to George Lawson's oom, but I knew there was no se in hurrying—George would be round for a long time to come, and n overly eager argument now night just add to his cynicism. So resolved to be patient and wait ntil the next day at the time of our sual visit. In the meantime, I mar-haled arguments against the use-ssness of doing good.

This time I hobbled out onto the ın porch on crutches. I beat eorge to the porch, but he ap-eared before long, and we took up ır debate.

"I can't buy this idea that being ood is for nothing," I began. Weighing good against bad and ıen choosing might be said to be an's unique talent that I couldn't ıt my finger on the other day."

"You are quite right about that," eorge answered. "For making oral decisions is something no ani-al or machine can do. But I eant something different by say-g we should be good for nothing. 'hat I meant to say was *that a an does a good thing because it ppears good to him,* not because makes him comfortable or popu-r. He does what he thinks is right, en if it costs him something."

I thought of George and the act at cost him his eyesight. "But, eorge," I said, "what if the cost high, and protecting yourself is sier than taking a risk to do mething good? Preserving our-lves is surely important too."

George thought a moment. 'idn't you just say that a person's pacity for making moral decisions what makes him a man? Then if knows the right thing to do and ils to do it, doesn't he downgrade manhood? Or put it this way: it worth living if you can make moral decision and then cannot on it?"

'I see," I said. "But how do you er know that your decision is the right one? Couldn't you make a mistake?"

George smiled and said, "Do you remember our discussion on what makes food good? And how you couldn't be sure whether food is nourishing until some later date when you either get strength from it or you don't?"

"Surely that doesn't apply here," I said.

"But it does," George continued. "You put all your conviction and your faith into an act, but you can't know the act is right or good until some later date when it is far too late to change your mind. You could not possibly anticipate all the results of any action you take. But if you fail to take action you passionately believe to be right, you really deny your own manhood. You can still live with others, but how can you live with yourself?"

"If I get you," I replied, "you mean that doing the good thing may be costly, but it's even more costly not to do it."

"That's it, exactly," said George. "Any animal eats, drinks and makes merry, but only a man weighs right and wrong in the balance—and there's where his glory lies."

I went on. "Then, our human task is to sensitize ourselves to the issues involved in any decision so we'll decide correctly when the time comes—is that it?"

"Well, that's part of it but not the hardest part," George replied. "It seems to me that *knowing* the good isn't as hard as *doing* it."

I pondered this a bit. Then an idea came to me. "George," I said, "I like to think of myself as a follower of Christ. But it's not easy to think out what Christ would do in any of our modern situations, so I've often been stumped to know how to follow Him. But you've given me a new picture of what following Him means."

"How's that?" queried George.

"Here's how I see it now," I said. "Christ studied and prayed until He saw what was good to do—then He did it regardless of the cost. And He kept on doing good until He had to sacrifice His life to keep it up. But the loss of life wasn't as discouraging as giving up the good would have been. So being a follower of Christ is to keep on doing good without counting the cost."

"Amen," he whispered.

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COVER

The thirty-nine story marble and glass Secretariat Building of the United Nations seen here with the dome of the General Assembly hall in the foreground has become the symbol af man's efforts far peace through internatianal cooperation.

CONTRIBUTORS

Alvin Thiessen, 51 Clifton Ave., Newark, N. J., is the chief of the general reference section of the Dag Hammarskjold Library at the United Nations. A former student of Rosthern Junior College, he has studied German literature at the University of Montreal, and English literature at Oxford. He alsa teaches a Bible class in a Presbyterian church in New York. He is vice president of the UN Chess Club and in the picture above (far right) engaged in confaunding a Russian colleague.

George G. Hill works far the Methadist Church in the Church Center at the United Nations in New York.

CREDITS

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Editor: Maynard Shelly. Youth editar and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

THE MENNONITE

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EDITORIAL

Let's talk politics today. The politics in question are those of the General Conference Mennonite Church. The word has many shades of meaning. It refers to the art and science of government. We have tried to make government in our conference invisible, but perhaps it is still present. Politics refers to the art of adjusting relationships between individuals and groups. No one will deny that we need adjusting. And the word applies also to the competition for power and leadership between groups and individuals. And again we have competition. Much of it is defined in pious terms. We hope it is always polite.

But enough about politics in general. Let's be specific about the General Conference. The constitution says, *The General Conference believes firmly in the congregational form of church government, whereby the local church retains maximum freedom of self-determination.* Nothing could be clearer. We rate freedom high. Local initiative is sometimes abused, it is true. Freedom for individuals and groups sometimes seems overemphasized. This is especially true when congregations forget that the basic Christian virtue is not freedom but discipleship. The kingdom of God is still a kingdom and it retains some of the characteristics of a kingdom. It is a kingdom that has a Lord.

Back to politics. The second sentence in the constitution on organization says, *For this reason the conference organization is strongly democratic in form and function.* Sentence two is a quick jump from sentence one. It assumes that the child should be like its parents. But is this reasonable or necessary? We believe that the conference organization should function democratically. But what is a democratic form?

The conference organization has four boards—Missions, Education and Publication, Christian Service, and Business Administration. Prominent in each is its high degree of independence. Each board employs without consultation its own personnel. Each board prepares its own budget and though called on to defend it, accepts few outside suggestions. Efforts to coordinate or question policies of any board are usually greeted with the coldness appropriate from the guardian of a personal preserve. Do you feel this is a harsh picture? Go back over these three sentences and substitute congregation for board. Is this not the picture of any group of General Conference Mennonite congregations anywhere on the face of the earth? We have succeeded in creating in the four conference boards four congregations practicing a congregational form of government. The parents have reproduced images of themselves.

In theory, the executive committee keeps the boards working together. The conference executive committee is made up of two members from each board plus the conference officers. The creative work it has been able to do in the last decade has been limited. It has served as a referee in conflicts of interest. It has had little influence on the independence of the boards since each executive committee member serves largely as a watchdog of his own board's interest (which is, of course, perfectly proper, except that it keeps things pretty much at dead center). And it must be admitted that being a board member is in itself an exhausting job. To make a man a member of the executive committee in addition is to double an already heavy load. We have no right to expect creative leadership under these circumstances except that this is what we thought this arrangement would give us. What has been said for the executive committee could also be said for the council of boards.

Yes, this is painting with a broad brush. And admittedly we have toned up the negative. We would not ignore the positive sides of the organization. At least, the four boards are closeted in one building in one town in one state (with only a minor exception or so). This is a triumph unmatched by any other Mennonite group. This is a great aid to the fragile art of communication. What cannot be discovered directly can be picked up by snooping. (No one has really improved on the grape vine as a means of spreading important facts around.)

In spite of tension, the boards have carried out their separate tasks with perhaps more efficiency and effectiveness per drop of sweat than almost any other church group (give or take a few dozen). Day after day they've been doing what the congregations wanted done—and more besides. And the cooperative achievements of the boards are impressive, not the least of which is the publication you now hold in your hands. That the boards have been willing to give to its official paper freedom to criticize them (as we are doing now) is adequate testimony to their vitality. (Of course, freedom of the press should be no different than freedom of the pulpit. The fact that we are surprised when either is exercised is worthy of further reflection.)

If in spite of its alleged weaknesses, the Conference has been ringing the bell, why tamper with it? Even though the hand operated washing machine was far superior to beating clothes on rocks, this has not kept any housewife away from an electric washer. What serves us well today may not be good enough tomorrow.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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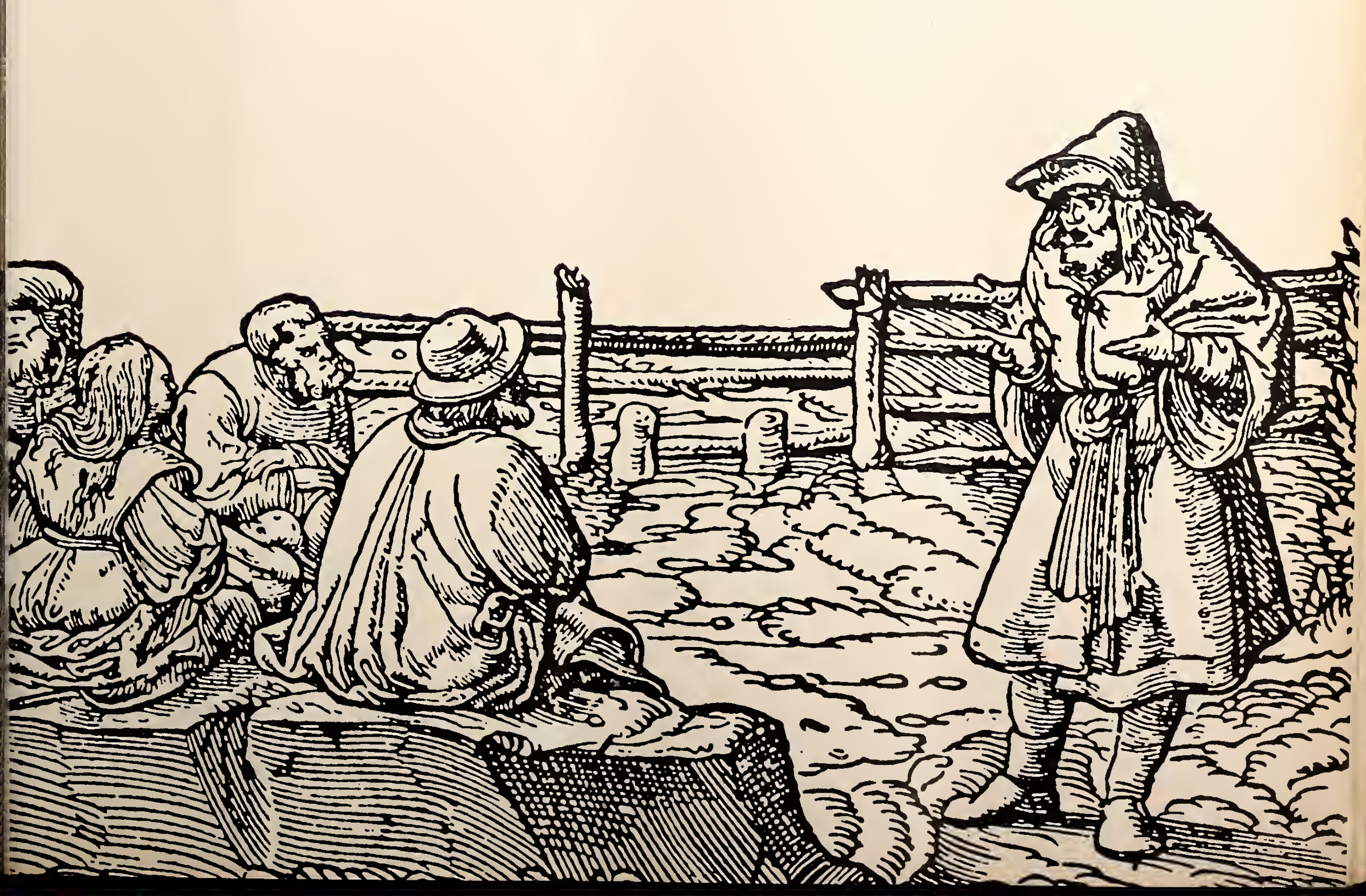

VATICAN II AND THE PROTESTANT REFORMATION

The Vatican Council will have far-reaching consequences for future relations between Roman Catholics and Protestants.

Pope Paul VI opening the second session of Vatican II.

OBSERVING THE ANNIVERSARY of the Protestant Reformation on October 31, Protestants of many lands reaffirm their loyalty to Jesus Christ. Accepting Christ for what He claimed to be—Son of God, Lord, and Saviour — Protestants declare that faith in Christ saves—a favorite word in Protestant vocabularies.

Other Protestants prefer the more theological and more precise expression, "justification by faith." They take their cue from Paul: "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28).

The New Testament doctrine of justification was singled out by Martin Luther as the one upon which the church either stands or falls. The historic Protestant understanding of justification by faith was correctly set forth, and condemned, in the decrees of the Roman Catholic Council of Trent. It convened in 1545 just before Luther's death and continued for the next two decades. It said, "If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema." (Session VI, Canon 12).

Giovanni del Monte, soon to be elected Pope Julius III, declared at the Council of Trent: "He that will establish the body of Catholic doctrine must overthrow the heresy of justification by faith only."

The sharp division thus begun between Protestants and Roman Catholics has continued to the present time. It centers in the "means of grace"—the way in which a man comes to know his God, receives divine forgiveness, and arrives at peace of soul.

The councils and the decrees of the Roman Catholic Church since Trent, in the Protestant view, have only enlarged the Reformation differences. The Vatican Council of 1870 (now called Vatican I) is one example. It defined as a "divinely revealed dogma" the infallibility of the Roman pontiff. This means that whenever he speaks *ex cathedra* to the whole church on some doctrine of faith or morals "in his public and official capacity as pastor and doctor of all Christians, not merely in his private capacity as a theologian, preacher of allouctionist, nor in his capacity as a temporal prince or as a mere ordinary of the diocese of Rome" he is infallible.

Historically, Protestants recognize the Scriptures as God's Word. It has the final and only right to impose divine authority upon men's consciences. Therefore, they find the definition of Vatican I unacceptable and even repugnant. It runs counter to every idea of divine grace and truth encountered in the New Testament.

Fresh Air of Vatican II

No Protestant, however, is unaware that Vatican II has begun. This latest Vatican meeting cannot be called truly "ecumenical" or world-wide. It does not grant vote or voice to Protestants and other large Christian groups. But personal consideration and courtesy hitherto unknown have been shown to Protestant and other observers. Vatican II has let some fresh air into Protestant-Roman Catholic relationships. The first stirring of a new breath has not yet become a breeze. Pope John XXIII will probably go down in history as the first Roman pontiff in over 400 years who made a genuine attempt to forget the frustrations and anger which surrounded conferees at the Council of Trent.

Anger breeds anger. Molten emotions eventually cool and harden into positions. No one dares even examine or discuss these attitudes for fear of being accused of weakness by friends or of double-dealing by foes. In this respect, both Protestants and Roman Catholics are victims of their own history.

This year we commemorate the dramatic results of a rather undramatic event—the posting of ninety-ive Latin theses by Martin Luther on the eve of All Saints' Day, 1517. Protestants come to this annual observance of Reformation Day faced with the need of taking a new look at Roman Catholics. They, of course, are not ready to abandon their hisoric protest against Roman Cathoic dogma and the ecclesiastical power based upon it.

What is taking place behind the loors of St. Peter's Basilica in the essions of Vatican II is not yet lear. Perhaps it is not even clear o the bishops themselves. They are ebating the relative values of revlation (Scripture) and tradition (inluding decisions of councils and ecrees of popes). The results of hese discussions may not be immediately apparent. In one way or another, they will have far-reaching consequences for future relations between Roman Catholics and Protestants.

In recent years Catholic theologians have had kind things to say about Luther's piety and even about his understanding of the New Testament doctrine of justification by faith. But it is too much to expect that these men will deny the condemnations pronounced by the Council of Trent. An outright declaration of the primacy of Scriptural authority in the doctrine and life of the Roman Catholic Church, however, would establish common ground for the discussion of other differences.

A Brotherly Change

Protestants could not fail to note the change following the first session of Vatican II. For the first time since the Reformation Catholic bishops returned to their dioceses ready to accept, and sometimes seeking opportunities to talk to other Christians. Though they described them as "separated brethren," they softened the harsh sound of this patronizing phrase, in certain instances, by referring to Protestants as "brothers in Christ."

Many Protestants have taken these professions at face value. Their doctrine of justification by faith calls upon them to take God at His Word in His gracious declaration of intent to grant forgiveness to all men. Having themselves been forgiven by a good God, they do not feel they can refuse to honor the good intentions of fellow-Christians despite a long history of bitterness and misunderstanding. Indeed, generosity of spirit on the part of Protestants may be a demonstration to Roman Catholics that genuine trust in the saving merits of Christ really does produce good works pleasing to God.

If Vatican II wants to demonstrate its good faith, it need look no farther than present Catholic regulations on marriage between Protestants and Catholics. Neither church looks upon such mixed marriages as an unmixed blessing. "Brothers in Christ," however, would acquire genuine meaning for Protestants if Roman Catholic regulations now preventing free choice of marriage partners, where one is Roman Catholic and the other Protestant, were modified in a reasonable manner or repealed altogether.

For most Protestants, the healing of a historic schism requires more than an organizational solution. A United Christian front against communism seems desirable. But formation of one world-wide church is not the answer a divided Christendom seeks. Mere submission to authority, if it ignores the basic issues of faith, will not prevent the rise of another Luther asking his historic question: How can I get right with God and be at peace?

The answer of the gospel of Christ to this question must be found in the evangelical truth stated in the first great Protestant confession of faith: "Conscience cannot come to rest and peace through works, but only through faith; that is, when it is assured and knows that for Christ's sake it has a gracious God as Paul says in Romans 5:1: 'Since we are justified by faith, we have peace with God.' "

Oswald C. J. Hoffmann

Twenty-four Christian asked, "How Can We Become More Faithful and Obedient in Doing That Which We Know to Be the Way of Christ?"

On September 14 twenty-four people met in Elkhart, Indiana, to explore together the course which the Mennonite Church should follow in this time of racial and civil rights tension. They came from both the (Old) Mennonite General Conference and General Conference Mennonite churches in Ohio, Illinois, and Indiana. Several came from deep involvement in the South, one from Africa. A practical rather than a doctrinal problem brought them together. They asked not, "What should be our theological position?" but "How can we become more faithful and obedient in doing that which we know to be the way of Christ?" And what did they talk about? Listen to their conversation. The following material has been paraphrased and condensed by C. J. Dyck.

Ed Riddick, Chicago: As Mennonites we have drafted a number of very fine and probably adequate statements on this issue, such as 'The Way of Christian Love in Race Relations.' These statements are deep, and intelligent, and honest. But this integrity can be preserved only if it leads to action. Such action might consist in establishing truly interracial congregations throughout our constituencies; in encouraging our colleges to strengthen their offerings in the social sciences, including field trips and seminars; in establishing training centers in the South where students might learn vocational pursuits; in striving for a ministry to the whole man, knowing that the gospel alone can liberate the person to become what God intended him to become.

Gerald Hughes, Cleveland: Many of our people, particularly the young people, seem to feel that we have enough statements. At one of our young people's meetings recently we decided instead to prepare a litany of worship. This we did. It led us in worship, in confession, and in commitment. Many of our young people know very little about the agonies of the racial problem.

Curtis Burrell, Jr., Goshen, Indiana: Mennonites are concerned, but the problem of race and civil liberties is new in a way and frustrates them because they do not know where to go or what to do, at least within the traditional framework of thought and action. Many Mennonites do not understand the colored brethren any better than other Americans. Perhaps they even have a hidden fear of the Negro. On the other hand, the Negro is not always sensitive enough to the repentance of the white brethren. We need a new perspective, to see ourselves as Christians and what this means in obedience.

Warren Moore, Elkhart: Participation in interracial ministries such as the one in Kansas City this past summer, which included pulpit exchange and other sharing. We tend to let small core groups do the work and give them our blessing. While we are thankful for these faithful ones it must be our aim to all get involved, to get the church on the move and avoid complacency through vicarious representation.

Vincent Harding, Atlanta: Perhaps it is too late for pulpit exchanges. The time is past for that type of effort. Perhaps the Negro is now saying "Give me jobs, housing, equality and then we can, perhaps, again talk about love and pulpit exchanges." The Mennonite God is too much a God of order and peace. It may be that God is ready to use revolution as a prelude to resurrection. We are defending the status quo. Most of our people will never be ready for the requirements of the hour, and we cannot longer wait for them.

Norman Kraus, Goshen: We know each other more as Negro and white than as Christians. We have many misconceptions at the simplest levels. We should like to fee
the Negro's hair to find out wheth
er it is stiff or soft. We don't know
We don't understand each other
What we, therefore, need, is a mas
sive program of education at th
grass roots level—in our churches
in our day schools, colleges.

Vern L. Miller, Cleveland: Ou
concern today is to struggle wit
practical issues. Perhaps we shoul
help prepare a handbook containin
basic convictions, tried procedure
and guides to literature which ou
churches could use in their effort
to work out these problems.

Roy S. Koch, West Liberty, Ohic
We need, it seems to me, a massiv
program of education at the gras
roots level. Our church papers ar
eager to help us. Church librarie
can become very effective instr
ments since people often prefer t
read about these issues quietly an
alone rather than enter into discu
sion or hear controversial speaker

Mark N. Lehman, St. Anne, Ill
Church visitations can be helpfu
one church visiting with anoth
to share their experiences in que
tions of race and civil rights,
encourage each other to obedien
through frank, brotherly discussic
and through prayer. Our church ha
done this twice with good result
Real discussion followed.

Peter Ediger, Elkhart: How o
of step can we become with o
churches and still minister to the
needs? The status quo ideal
strong among our people. Is th
Mennonite church ready for vigo
ous action? Will it ever be ready,
do we move ahead wherever bret
ren feel the leading of the Spiri

C. J. Dyck, Elkhart: We need
move forward as a church wherev
possible, but need to stand by ea
other also, spiritually and practic
ly. We cannot ignore the probler
many of our members face in bu
ness, real estate, or the professio
simply calling them to obedien

DIALOGUE ON RACE

without helping to carry their burdens. Sometimes severe economic loss may be at stake, for which mutual aid may be the spiritual-practical answer.

Miller: Could MEDA be encouraged to investigate the possibility of establishing small industries in tension areas in our land, just as they do in South America, in order that such communities might be stabilized and open to our total ministry? Perhaps we need to work more with those industries which are in these areas as the solution to unemployment and poverty.

Delton Franz, Chicago: We are not concerned enough for civil rights. We must work with the individual. We must move as fast and as far as we can move in our ministry as a church. But we must also see the very close relationship between having a job, being able to eat where you want o eat, and spiritual well-being.

Dyck: The civil rights is a very confusing problem. We have made and are making representation in Washington and other places to influence legislation, but we are a drop in the bucket. The egislative process has and will move where it will largely without us. We need to do more at the local evels — church action committees, mayor's committees, school boards, mall interracial community "block" meetings, church nights together, ating in each others' homes. For he Anabaptist the way to his neighbor seldom goes over Washington nd Ottawa. But when we do these hings at the local level as we are ble, our Negro brothers often think we are doing too little, too late. They want legislation. In urging them to give the soft answer, to raw upon their one hundred years f suffering for depth of endurance we appear as their worst enemy as Martin Luther King himself has said directly. If legislation is the big answer, perhaps the Mennonites do not have the answer theologically. Perhaps Mennonite uniqueness is exhausted primarily at the local level of effort?

Harding: But Mennonites quickly run to Washington when draft issues are at stake. Is the very life and soul of our Negro brethren not equally important? Would Mennonites patronize a grocery which sold liquor and ran a house of prostitution? No. Is the agony of this cause any less urgent? If you will pardon a rather earthy illustration — telling the Negro to wait and suffer a little longer is like telling a Negro waiting before a white restroom to be patient for a few years yet and the sign will surely change. Perhaps the Negro cannot wait any longer!

Koch: Would the Anabaptists, or the early Christians have gone to jail for their brethren, or would they have comforted them and encouraged them to persevere in view of the coming end? Did Christ seek to modify or end Roman legislation? I'm not saying I won't march or go to jail, but before I do I want to know what this means for me as an expression of faith and what the significance of what I am doing really is.

Dyck: Work at the legislative level is important, but that at the local level is also, and can be more effective; working with housing and employment problems, with school situations, with churches in the community, inviting fearful families into our homes to give them a sympathetic hearing as the first step to renewal, breaking bread with Negroes.

Franz: To end patronage given to merchants and businesses which practice segregation is neither a boycott nor unchristian pressure. It is simply a way of saying that if you will not listen to my pleas in behalf of my brethren and continue doing evil we cannot help you. If we help you we become co-guilty of your sin. Therefore we cannot do business with you.

Rosemary Harding (Mrs. V.): First, however, every effort must be made at reconciliation in a spirit of love similar to that exercised so wonderfully by Clarence Jordan of Koinonia Farm over the years. It may be that some businesses want to be challenged in the courts in order that they may escape charges of compromise and simply plead to their competitors that they were forced to do business with Negroes, or to employ them.

Harding: Much of our thinking is conditioned by the images built in us unconsciously through the media of communication. To capitalize on this our understanding would be strengthened if, for example, our publications including our Sunday school materials would have Negroes appear as part of the visual material, not only when the lesson or news items is on race.

Harding: When we talk of the inter-marriage of races the question for us is not really whether Negroes want to marry whites, or whether they should, but what the Bible teaches about marriage. The 1955 statement on race rightly states under point seven "that the only Scriptural requirement for marriage is that it be 'in the Lord.' "

Kraus: The racial issue is really an issue which will decide the survival or extinction of many of our churches. Not that they should become Christian simply in order to survive, but if they don't they won't.

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NEWS

Western District Sharpens it's Strategy

THE WESTERN DISTRICT Conference has a well-oiled organization. This is, at least, by comparison to the programs of other General Conference regional associations. In mail interviews, twenty-eight of its officers and committee members listed over twenty separate achievements.

High on the list was the building of a new church at Liberal, Kan.,—the third built by the district in three years. The district has broadened its social witness. A peace booth last summer at two fairs in Kansas put Mennonites in the market place to talk about their faith. Statements, studies, and meetings on social issues mark an increase in sensitivity to world problems.

Leadership has been strengthened at all levels. A school for ministers last winter received wide appreciation. Also appreciated has been the effort to increase ministers' salaries. The conference has experimented with various forms of camping. Stimulating was a camp in Kansas City last summer for young people. Facilities at Mennoscah, the group's campgrounds near Murdock, Kansas, were improved with the addition of a swimming pool.

The conference has broadened its contacts with other Mennonite and Protestant groups. Both the peace booth and the school for ministers were jointly sponsored with the (Old) Mennonite Church.

Receiving most comment were the efforts to improve working relations between conference committees. The major encounter was between the Home Missions Committee and the Board of Trustees. The meeting tried to clear up areas of responsibility in the raising of funds and building new church buildings. Some advances have been made. The interviews with conference workers indicated that the organizational wheels still need more grease.

Other areas of concern include ministers and other persons in leadership, and future strategy of evangelism and witness. Many of these items will be discussed when the conference meets this week on the Bethel College campus, North Newton, Kan.

One of the issues at stake is to involve more people in conference activities. This is an oft expressed wish. Says Arnold Funk, Halstead, Kan., a member of the Home Missions Committee: "There is a definite need for an increased awareness on the part of all church members that the conference is not a sort of private ecclesiastical tea party made possible by our offerings for the benefit and enjoyment of some four or five dozen elected officers and committeemen."

But the involvement of more people raises questions about former procedures. One of these comes from Sam Ediger, Buhler, Kan., also a member of the Home Missions Committee.

"I would like to see," he says, "more of the responsibilities concerning business matters such as building churches, buying and selling properties for church buildings, financing new projects turned over to the Board of Trustees."

The desire to see the Board of Trustees assume more responsibility was echoed also by Harold C. Lohrentz, Omaha, another member of the Home Missions Committee. He feels laymen should be more directly involved. He says, "The layman leadership in the Western District Conference positions could be enlarged so that fifty to sixty-six percent of all elected and appointed positions would be held by laymen thus relieving the ministers for more spiritual work and less organizational work with the conference. The layman has respondec very well to the call for physica labor. . . . There are also many laymen qualified for other tasks in the church."

Other officers wanted more organization in financing. Lamon Woelk, Inman, Kan., chairman o the Education Committee was one He called for "steps in working toward a unified budget so tha committees are not competing witl each other for the giving of ou churches."

Walter Neufeld, Hillsboro, Kan broadened the appeal to call fo integration between the districts an the General Conference. He saic "In the end we cannot have competing appeals for the four board and the various committees withi the districts, plus hospital and higl er education all making separat financial appeals. This will hur us very much very soon, and i much more urgent than any of ou General Conference boards seem t recognize at this point."

The second area of concern relates to church leadership. While Ralph K. Weber, Moundridge, Kan., president of the conference is heartened by the quality of leadership developing in the conference he is concerned about the state of the church.

Says Weber, "The local church needs attention badly. Our congregational polity often serves as an excuse for churches to stay in the same old rut. But unless district churches can work together to bring about spiritual renewal in our congregations we will miss our mission as Mennonite people. Not enough exciting things happen in our traditional churches. The future of conference work depends on the home base."

Weber points to the need for the ministers of the conference to join forces. "There is also an evident desire on the part of many ministers to understand each other better and work more unitedly," he says. "In he past each minister has been an solated individual, more or less at he mercy of his congregation. Pasors will be able to give more telling leadership in our churches only f they get their heads together and provide a united witness."

The witness of the conference was he burden of the concern of a number of other workers.

Says Stanley Bohn, Kansas City, Retreat Committee member, "I would like to see the conference help ocal churches recapture the vision of a church in mission."

This concern was echoed by James Waltner, Newton, who said, "I am not sure that we have yet taken evangelism seriously in the Western District. Perhaps we have still been oo concerned about conserving our hurches, cultural traditions, people with a Mennonite name, rather than haring our faith and hope with eople among whom we live and work."

Strategy for this type of witness is varied. The suggestion from Mrs. Art Wedel, Halstead, a member of he Historical Committee is to stress evangelism more. We need vangelists. We need more old time vangelistic meetings."

There was the concern to organze fellowship groups among migrating Mennonites. Says Sol Ediger, Buhler, a member of the Board of Trustees, "Jobs take our young people to scattered cities. If we don't bring the church to them there is a good chance that we lose them."

Instead of following the migration, O'Ray Graber, Buhler, another member of the Retreat Committee, suggests that the people follow the church. He thinks the conference should "experiment with counseling families (Mennonite couples) who live in communities where there are few Mennonites and no Mennonite churches to relocate in cities or villages where a Mennonite church needs their help, or where there are about enough to organize a new church."

The need for witness at home was noted by Mrs. Willard Unruh, North Newton, a member of the Credentials and Statistics Committee. "It's so easy," she said, "to send aid (missionaries and finances) to other countries but we find it difficult to become involved right here at home."

As a specific suggestion Mrs. Unruh felt the conference should "help other racial groups in our district attain their freedom. Colored people in Newton must go out of town for a haircut."

The need for action in the home communities was lifted out also by Peter J. Neufeld, Kingman, Kan., a member of the Education Committee. "I feel very strongly," he said, "that in the coming year the Western District needs to face and concretely attack the problem of making not only our city churches, but also our rural churches 'mission churches.' In our so-called rural Mennonite communities there are many people not only going to hell but living in hell. . . . Are we not responsible for them? To date, most of our rural Mennonite churches have not assumed this responsibility. We have *not* been truly missionary even though we have supported missions."

The Western District Conference will begin on Friday evening, November 1 in the Bethel College Church, North Newton. Special lectures during the conference will be given by Dean G. McKee, professor of biblical exposition at Columbia Theological Seminary, Decatur, Ga. The conference closes on Nov. 5.

SIX CONTRACTORS from the United States are going to Yugoslavia to contribute their urgently needed skills to rebuilding quake-shattered Skopje, Yugoslavia. (See "Mennonites Give Disaster Aid to Communist Country," Oct. 8, page 606.) Pictured with R. H. Edwin Espy, general secretary of the National Council of Churches, who pinpoints the disaster area on the map, the volunteers are, left to right: John Schmucker of Unionville, Ont., electrician-plumber, Mennonite; Chester Steffy, Millervile, Pa., carpenter-plumber, Mennonite, who two years ago volunteered for disaster service in hurricane-swept Belize, British Honduras; Dale Kessler, North Manchester, Ind., electrician-plumber, Brethren; Curt Regehr, Inman, Kan., general contractor, Mennonite; Howard Ten Brink, Modesto, Calif., contractor-carpenter, Brethren; and Laverne Worley, Hanover, Pa., plumber, Brethren. At far right is Sreten Babic, deputy director of the Yugoslav Information Center. The volunteers' denominations are underwriting their travel expenses. Church World Service, the overseas relief agency of major Protestant and Eastern Orthodox denominations, made arrangements for the project.

ENROLLMENTS IN GENERAL CONFERENCE MENNONITE SCHOOLS

	1963			1962		
	Full time	Part time	Freshmen	Full time	Part time	Freshmen
Mennonite Biblical Seminary	43	9	23	46	20	19
Bethel College	437	37	155	429	54	151
Bluffton College	525	19	180	479	24	167
Canadian Mennonite Bible College	89	2	43	92	1	46
Freeman Junior College	75	—	46	53	—	40
Mennonite Collegiate Institute	157	—	71	167	—	74
Rosthern Junior College	175	—	84	172	—	88
United Mennonite Educational Institute	102	—	32	97	—	33

Enrollments in General Conference schools is up by four percent. Most schools show an increase over last year at this time. Largest gains were shown by Bluffton (Ohio) College (9%) and Freeman (S. D.) Junior College (41%). Bluffton College has the largest student body and the largest entering class. Mennonite Collegiate Institute, Gretna, Man.; Rosthern (Sask.) Junior College; and United Mennonite Educational Institute, Leamington, Ont.; as well as Freeman Junior College include students below college rank. Total enrollment for all schools is 1616 as compared to 1550 in 1962.

CHILDREN SUPPORT MISSIONS

The Mennonite Men of the Hopefield Church, Moundridge, Kan., have again sponsored a children's mission project this year. Children have such projects as calves, chickens, swine, sheep, turkeys, rabbits, gardening, etc. Each summer a tour is made to see all the projects. At this time pictures are taken of each child and his project. The pictures are shown at the program held after the projects are completed and the proceeds collected. The money collected this year will buy Christian literature for Colombia. In the past the children have purchased a motor scooter for missionary use in Japan and have made a water well possible in India. The Mennonite Men in Hopefield find this helps in making children feel a part of the churches' mission program.

MISSION BOARDS PUBLISH 350 TITLES IN NINE TONGUES

Representatives from mission boards of six Mennonite groups gathered September 29 at Winona Lake, Ind., for the meeting of Council of Mission Board Secretaries. Andrew Shelly and S. F. Pannabecker attended for the General Conference Board of Missions.

Paul Kraybill, secretary, presented a combined study of mission literature available where more than one Mennonite mission board works. A total of about 350 titles in nine different languages — French, German, Hindi, Japanese, Kituba, Mandarin, Navajo, Portuguese, and Spanish — were listed so that all the Mennonite mission boards would have access to the information.

Kraybill also reported on the meeting he attended in Europe of European Mennonite Evangelization Committee, a group which unites Mennonite mission boards in Switzerland, Germany, France, and Holland. This is the first time that American mission boards have been thus represented.

One joint mission board function is to study possible new areas of missionary outreach. In consultation with each other, mission boards determine which boards should enter various fields. Accordingly, following a previous agreement that Mennonite Brethren and Brethren in Christ mission boards should enter into work in Jordan, the council heard at the September meeting a report that this mission program was under way.

The mission board secretaries provided for joint representation at the Inter-Varsity Fellowship Student Missionary Convention in 1964. Provision was also made for cooperative consultation with Mennonite Central Committee officials regarding missions and relief, so that better use can be made of both aspects of Mennonite outreach in the service of Christ. In addition, missionary support was discussed and a study of this is planned prior to the next COMBS meeting in December.

Those attending the sessions in addition to Shelly and Pannabecker were: P. J. Funk and H. R. Wiens of the Mennonite Brethren Mission Board; H. Ernest Bennett, J. D. Graber, and John Howard Yoder of the Mennonite Board of Missions and Charities; Reuben Short of Congo Inland Mission and the Evangelical Mennonite Church Mission Board; Henry N. Hostetter of the Brethren in Christ World Mission; Paul N. Kraybill and Paul M. Gingerich of the Eastern Mennonite Board of Missions and Charities. Andrew Shelly serves as chairman, Reuben Short as vice-chairman, and Paul Kraybill as secretary.

PEACE SUNDAY NOVEMBER 10

Conference Peace Sunday falls on November 10 this year, and can be celebrated in Mennonite churches with the help of peace material and a special church bulletin.

"Frontiers for Peace" is a folder prepared by the Mennonite Central Committee Peace Section and mailed to all General Conference churches by the Board of Christian Service. It presents such peace frontiers as reconciliation where there is hostility between races, international dialogues on peace between churches of various countries, interdenominational peace dialogues in this country, and witness to government on draft legislation and civil rights. Other peace frontiers include translating peace literature into Japanese and Hindi, providing resource persons for peace conferences, printing and distributing peace literature, preparing listings of peace literature, and assisting young men of draft age.

Churches and individuals wishing to support the work of the Mennonite Central Committee Peace Section in a special way may send contributions for this purpose through the General Conference Board of Christian Service, 722 Main, Newton, Kan., or 600 University Boulevard, Winnipeg 29, Man.

WORLD COUNCIL ADDS NINE

Nine more churches have been added to full membership in th World Council of Churches. On church became an associcate member.

The new constituents, who wil bring the council's tally up to 20 full members and four associat members, are: the Czechoslova

Church (750,000 members); the Methodist Church of Nigeria (143,000 members); the Evangelical Church of Ghana (27,300 members); the Evangelical Lutheran Church in Chile (26,000 members); the Evangelical Church of the Congo (47,274 members); the Cameroun Presbyterian Church (85,000 members); the Coptic Evangelical Church, Egypt (30,000 members); the Slovak Evangelical Church in Yugoslavia (57,000 members); and the Tahitian Church (45,800 members) which was founded 160 years ago.

The new associate member is the Korean Christian Church in Japan with 1,417 members. Associate member churches of the World Council are those whose membership is substantially below 10,000 but with which the World Council maintains intimate contact. Some of the new member churches were founded by missionaries but they have now achieved autonomy. The churches were accepted at the Council's meeting in Rochester in August.

It was reported that since the last Central Committee meeting in Paris ast year, one church—the Union of Baptist Congregations in the Neherlands—had withdrawn from membership.

An estimated 350,000,000 Protesant, Orthodox, and Anglican Chrisians in about eighty countries are now in the fellowship of the World Council.

MISSION STRATEGY STUDIED

At the annual Council of Boards meeting this December, the Board of Missions will be studying a number of questions, the most central being the question of future direcion in missions.

The problem is that while needs or Christian witness and Christian ervice in non-Christian countries re still with us and we have misionaries to send overseas, living osts have skyrocketed in newly eveloping countries. At home the ost of living has gone up one perent at the same time that in one foreign country the cost of living hot up thirty percent; in another country basic commodities were up from fifty to 100 percent. This is ecause the standard of living in hese countries has been very low for hundreds of years, and only now in our own time is the standard of living beginning to rise as these countries develop their industry and resources. Thus the situation for mission boards gets progressively more difficult as they rejoice that once underprivileged countries have it better. Today overseas mission work costs more—and will continue to cost more.

At the same time, Christian homes, churches, and Conference schools are presenting the challenge of Christian witness and service throughout the world. As a natural result young people are called to serve as missionaries in non-Christian countries. This means that the General Conference Church will need, at the Council of Boards meeting, to decide the future of our present mission work and of twelve long-term and short-term missionary candidates, in order that a budget can be worked out for 1964.

Other questions to be considered by the Board of Missions in December will include progress of churches in other countries, the Mexico work, the future direction of the Gulfport work, and the cooperative ministry of General Conference Mennonites in the inter-Mennonite missions committee.

SEMINARY WORKS ON RACE

Students at Mennonite Biblical Seminary are concerned with the moral and spiritual problems which the race revolution of 1963 has uncovered. Warren Moore, exchange student from the International Theological Seminary of Atlanta, Ga., has made a general survey of the race problems as they are found in Elkhart. On Wednesday October 2 while presenting some of his findings to the student body he said, "Discrimination is on three levels; job opportunities, housing, and education." Only six of the city's 2,500 Negro citizens have been offered professional or semi-professional jobs. Almost all of the Negroes live in a district about one mile from the seminary where housing is of a low standard. Levels of educational achievement are low and the number of drop-outs from the public school system is unusually high.

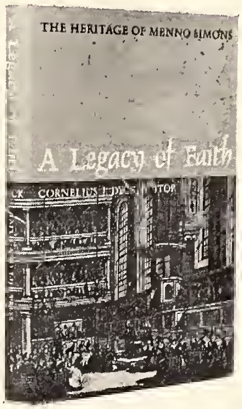
The students and faculty went into further discussion of the problems with Mrs. S. M. Pasley who is vice-chairman of the Elkhart chapter of the National Association for the Advancement of Colored People. She spoke to the group Friday, Oct. 11.

Upon the suggestion of Moore, consideration is being given to establishing an educational center which would give booster courses for drop-out students. This would enable them to re-enter the public school system. Other individuals might be given training so they could pass the civil exams for government positions or meet the standards and requirements of other employment agencies. Various students would teach at the center.

Should such a center develop, it likely would be co-sponsored together with the Hively Avenue Church which has shown similar interests.

William Turner, pastor of the Canaan Baptist Church, is engaged in giving spiritual counsel to the people of the area of concern. David Ewert is assisting him in working specifically with youth. Both Turner and Ewert are students at the seminary.

A Legacy of Faith



The Heritage of Menno Simons. The doctrine of Menno made its mark on the Reformation. It also touched Dutch music and art. Thirteen scholars show how. *Edited by Cornelius J. Dyck.* $5.50.

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MENNONITE MEN

Editor, Richard F. Graber, Moundridge, Kan.

Balancing the Budget

PEOPLE EVERYWHERE are budget conscious. It is becoming increasingly more difficult to balance the budget. This is true in the family, school, institutions, state or federal government budgets.

The difficulty of operating within a fixed income is due largely to increasing inflation. Rising costs year by year shrink the buying power of the dollar. However, another factor that makes the budget hard to balance is the demand for more and better services, more conveniences, more gadgets and equipment, and more entertainment and amusements. These also add to the cost of modern living.

Local church congregations and conference agencies are also harassed with the problem of balancing the budget. This condition is particularly true of the smaller congregations who must struggle to raise the local operating budget. Unfortunately local expenses are not proportional to membership. The 150-member congregation must budget nearly as much money for operating their church as the 400-member congregation, and have less than one-half as many incomes from which to draw.

This undoubtedly means that the giving of the small congregation is used largely in raising the operating budget, and little is left for conference or institutional support. With increasing costs of local operation the small church will be in an increasingly poorer position to give to the broader outreach of Christian service.

In every congregation there must be an interest or concern beyond the local group. If there is no concern for the needs of unfortunate and lost people in and beyond the community, the local congregation will soon lose its vision and will die in selfish complacency.

It is not the purpose of this article to define the ideal sized congregation, but it is significant to note that nearly fifty percent of the General Conference churches have memberships of 150 or less and a good portion have memberships of less than 100. Many have grown but little in the past years.

What is the future of the small church in the light of skyrocketing costs? The future of some depends on growth. To others the answer may be consolidation. Many of the small struggling congregations are found in communities where other General Conference churches exist. Can we justify the existence of three, four, or five Mennonite congregations in one community when most of them are struggling to meet the operating budget?

In the area of business and education, consolidation has been taking place at a rapid rate in the last decade or two with good success. Consolidation has made it possible to operate schools and businesses more efficiently, and offer more and better service. Could local congregations use consolidation to solve some of the problems of the small church?

Consolidation is not an easy process, nor can it be brought about without much effort; however, merging two or more congregations in a community may be wise and necessary. Even larger congregations could work cooperatively with other churches in the same area in such fields as youth work, Christian education, church music and choirs, and counseling service. Congregations working together can effect a greater witness to the community and beyond, than trying independently to do it alone.

Consolidation and cooperation are tools that the secular world has used with success in reducing operating costs. These are tools that the church can also use to balance their budget and increase their efficiency.

PACIFIC MEN'S REPORT

Pacific District Mennonite Men reviewed their activities at the Pacific District Conference in June. They disbursed over $2,000 for district and General Conference projects during the year.

On the district level, they contributed $400 to the Phoenix, Ariz., fellowship for the purchase of a piano. They accumulated funds for the third annual Scholarship of $500 to be awarded soon. The first two scholarships were awarded to Wendel Rempel, and Duane K. Friesen. They contributed to General Conference projects such as Boys League, 1000 Bibles, and Christian Literature projects. They also assisted Alvin Friesen who is doing voluntary service work in Algeria.

Officers of the Pacific District Mennonite Men are: President, Harry Harder, Reedley, Calif.; Vice-President, Maurice Wedel, Aberdeen, Idaho; Secretary, Clarence Schmidt, Ferndale, Wash.; Treasurer, Gladwyn Schmidt, Dallas, Ore.; Chairman of Scholarship Committee, Alvin L. Funk, Aberdeen, Idaho.

REFORMATION MONDAY

IT HAS BEEN brought to the attention of the Board of the Last Church, Wittenberg, that the church's assistant minister, Mr. Luther, nailed ninety-five theses to the door of the sanctuary one evening recently. This incident occurred the night after the monthly Board meeting and thus did not come to our attention until now. The Board therefore directs the attention of the congregation to the following:

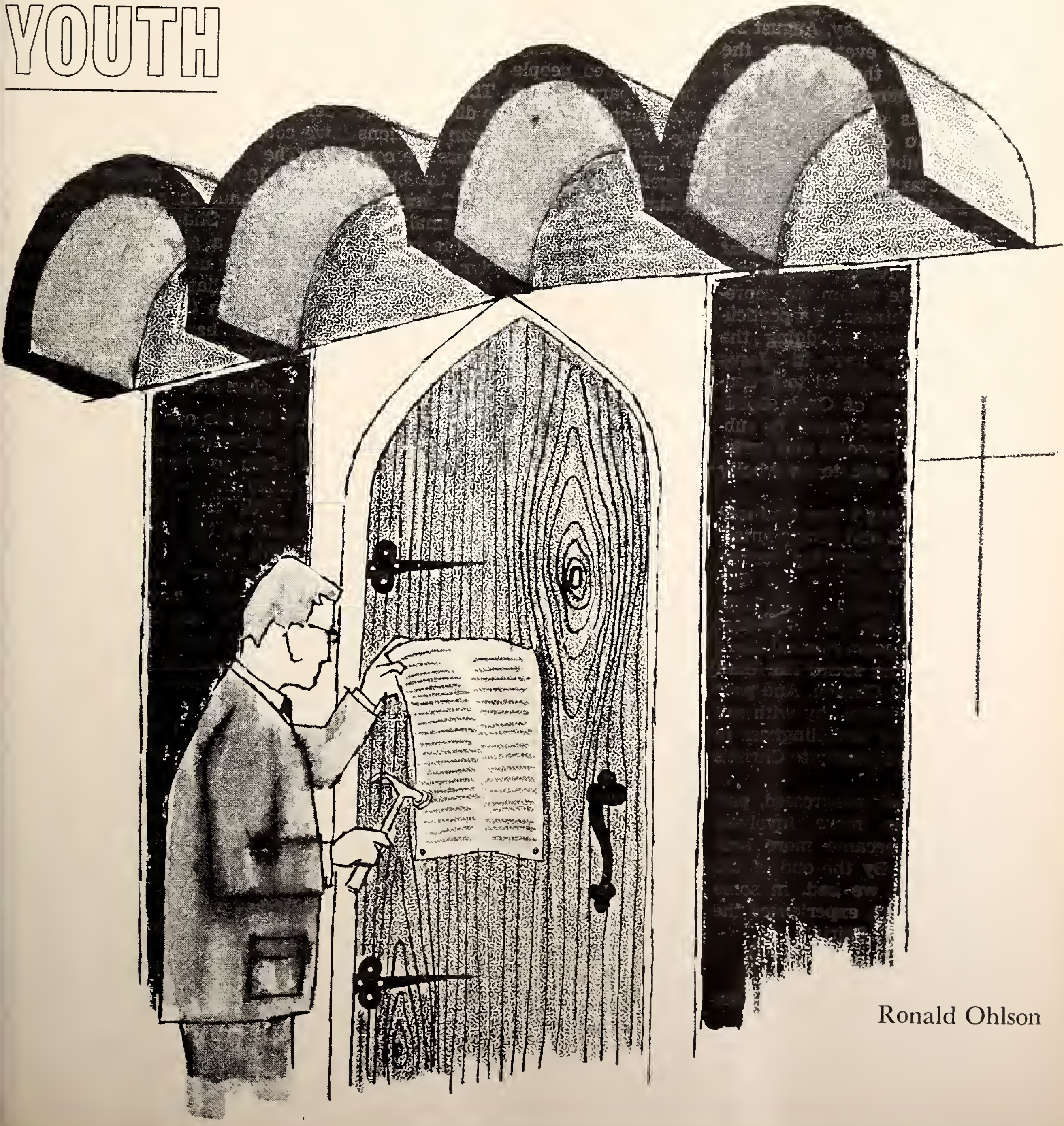
(1) Mr. Luther's action severely damaged Last Church's beautiful mahogany portal. This door was part of the original church built in 1801, and was preserved when the new $1.5 million sanctuary was built last year. The cost of replacing the door was $413.43, including labor. The Board strongly reprimands Mr. Luther for his action and demands that he pay the cost.

(2) Mr. Luther's action is clearly in violation of local and national church policy. He circumvented the Board, instead of submitting his theses to the New Life Committee and its subcommittee on Publicity and Promotion. This violation is, therefore, referred to the District's Rules Committee for further prosecution.

(3) Mr. Luther's action brings his character into question. In light of such abnormal behavior the Board suggests that he submit to a psychiatric examination.

(4) The Board also suggests that Mr. Luther's action is revolutionary, and we detect leftist tendencies in his comportment and attitude.

YOUTH



Ronald Ohlson

(5) The Board has drafted a letter to the City Planning Commission to apologize for the violation of the Building Code, which forbids construction by means of hammers without a permit. Another was sent to the local police to apologize for posting a public notice without written consent. Finally, an apology was sent to Carpenter's Local No. 407 for the church's failure to hire a union carpenter to construct the notice.

Since a great deal of trouble has resulted from Mr. Luther's action, and since several members of the congregation cherish the sanctuary door's heritage, the Board hereby asks Mr. Luther (1) to apologize and pay damages, (2) in the future kindly to refrain from conduct unbecoming to a minister of the gospel, and (3) to refer all future proposals to the Board for proper constitutional action. We regret the situation and sincerely hope that, in the interests of congregational tranquility, it will not happen again.

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AN ECUMENICAL WEEK

NEARLY 120 YOUNG PEOPLE arrived on the Kenyon College campus in little Gambier, Ohio, Saturday, August 24. We gathered that evening for the first meeting of the Ecumenical Youth Study Conference.

Why was this conference held? What was it to do? We had not, said Mal Maccubbin, Associate Executive Secretary of the United Christian Youth Movement, come together as a legislative body trying to hammer out unity in hopes that we could then convince the ten million young people whom we represented of the rightness of a particular way. But, acknowledging the present unity we have in Jesus Christ, we had assembled to articulate the movement of God's Spirit among us. We were asked to submit our personal concepts and prejudices to question and to be wholly subject to Christ.

The first two days I was confused —and discouraged and disappointed. The very liturgical worship service on Sunday was strange to me. Our small discussion group didn't seem to be coming to grips with anything. Some of the delegates seemed more concerned with the social life than with the gathered Church. And part of my discouragement lay with my own attitudes—my unwillingness to submit myself completely to Christ's leading.

But as the week progressed, participants became more involved. Our discussion became more serious and sincere. By the end of the week I felt that we had, in some small but real way, experienced the leading of the Holy Spirit.

"Blond lover"

The climax of the entire conference came, somewhat unexpectedly, on Thursday evening. Here is how I described it at the time.

"At the meeting tonight all the blond-haired people were set apart in a separate group. The rest of us met in small groups to discuss what we could do about human relations in our communities. Before we continued with the program, the blond group left the building. I thought (as did most of those remaining) that they were playing the role of a minority group. Merlyn Kettering, playing the role of the concerned 'white person,' protested their separation. At this, several of the remaining group yelled 'blond lover' at him.

"Near the end of the program the blond group returned but sat together off in a corner. Up to this point, I thought the whole thing was planned and merely role-playing, but it soon became obvious that this group had actually felt spurned. They thought we had purposely ignored them and continued the evening's program without them.

"They had been playing a role at the beginning, and so had we, but through a series of misunderstandings, the situation had become serious for the 'blonds.' When they returned, it became serious for us. At this point individuals from both groups began to speak out trying to clarify things and show concern. Then someone from our group moved over to the blond group. Many of the rest of us followed suit. This was a tremendously moving gesture and more than one broke out in tears. By this time it was apparent that all that had happened was unintentional. But this didn't alter the fact that many of us had experienced something we had never felt before. Several of the 'blonds' said they could never be the same. They had felt tragically rejected and ignored. Many of us in the remaining group had felt an utter helplessness about how we could reconcile our two groups.

"The entire group reconvened about 10:45, and before retiring we joined hands in a huge circle and sang 'We Shall Overcome.' We sang with a great deal of feeling, with a new understanding of Christian reconciliation, and with a new hope that in Christ we *shall* overcome the barriers that separate man from man."

Talk—then act

On the bus out of Columbus after the conference closed I felt as people often do when a meaningful experience ends—the sadness of parting with new friends, a nostalgic memory of the week's events. I have felt this way before, after a week's camping experience or at the end of a college year. It's always depressing for me. But somehow there was more meaning in this parting. Although we left knowing many of us would never see each other again, I felt a sense of purpose in our going. So much had been said during the conference about our being under the Lordship of Christ. So much had been said about the Church's place and mission in the world. But throughout the conference it was continually emphasized that after we had talked, then we must act. We had been gathered in a rather unreal situation for a week. Now we were returning to our homes. We were going back into the world. But we were going with a sense of exhibiting Christ's Lordship over our lives, each in his own peculiar situation. I was reminded of several lines from the liturgy of the Sunday worship service: "When Christ calls a man he bids him come and die: Which being interpreted means: that every dimension of our living, every corner of our being, is demanded of us as the only worthy response in accepting he cost of discipleship."

"In your opinion, what is an ecumenical study conference?" "What do you hope will happen in this one?" I answered these two quesions a week before the conference. Now as I read over the answers I gave, I realize that they are superficial, they lack conviction, and they probably reflect an all too prevalent concept of ecumenicity. I had always thought of ecumenical confrontation as a gathering of individuals representing a variety of denominations with the purpose of ironing out major differences and seeking a sort of interdenominational unity. But now I reflect back on the week and I have a new understanding of ecumenicity. I have experienced "oikumene"—the house of faith. *Keith Kingsley*

My Tanganyikan Pupils

WHEN WRITING A character sketch n a European, we like to begin with characteristics like color of air, color of eyes, and complexion; ut when writing about a Bantu African these features are of little alue because they seldom distinguish one person from another. Mannerisms are an important dis- nguishing feature and are many mes used to differentiate between ndividuals similar in appearance. et us pierce behind two ebony-colored faces, whose minds think in wahili, to catch a glimpse of their ackgrounds.

Shadrack Kaudambi entered Liv- gstone College with sixty-seven ther Form I boys. He is of average eight and carries a bright look on s face which readily breaks into smile. His home is in a village alled Chabutwa. The house which s parents live in is rectangular shape, with mud walls and a rass roof. A few villagers can af- rd to cover their houses with a etal roof which is much more ater-resistant. When his father as still able to work he was a rmer. Now Shadrack's older broth- , a teacher, is providing for the mily. His oldest sister is more rtunate than most African girls cause she had the privilege of mpleting Form VI last year. Another sister is in primary school. When Shadrack is asked what occupation he wants to enter, his face lights up with the answer: a doctor. His desire is to help his fellow countrymen conquer one of Tanganyika's dreaded enemies—disease. There are many years of school before him and a large task after that. If he retains his determination and shows the resolution of the ancient Shadrack, this work will be accomplished.

Secondly we shall glimpse behind the ebony-colored face of Martin Mkombo. He is short of stature but this need not be a limiting factor. His fine work won the approval of the science teacher last year so that he was appointed to be a laboratory monitor. This somewhat quiet boy comes from a family whose roots are in the soil which they till to produce some rice, corn, and cassava. Martin has three younger brothers and one sister who are attending primary school. As Martin sits in the back row of the Form II classroom and answers questions in a medium-toned voice, one senses a confidence which is based upon the assurance that the question he is about to answer is within the limits of his knowledge. Martin hopes to become a teacher or possibly an executive officer in the Education Department. This second enemy of Tanganyika— ignorance —certainly is a fierce foe and needs confident people like Martin to struggle against it *Willard Dyck*

UTH is sponsored by the Young People's ion of the General Conference Mennonite urch. Editor, Elvera Baumgartner.

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COVER
"The Anabaptist Preacher" testifies to the power of anabaptism, often called the third force of the Protestant Reformation —after Lutheranism and Calvinism.

CONTRIBUTORS
Oswald C. J. Hoffmann, St. Louis, has been the speaker for the Missouri Synod's Lutheran Hour since 1953.

Keith Kingsley, Berne, Ind., is a junior at Bluffton College where he is the president of the Student Christian Association.

Willard Dyck, Livingstone College, Kigoma, Tanganyika, is teaching there under the Mennonite Central Committee.

CREDITS
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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

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EDITORIAL

Bible Words—I: Create. "Look what I made!!" These words burst out of every child—give or take a few exclamation points. The joy of creating continues as a driving force throughout life for many of us. It is the big push in art. The painter produces something new. The writer takes old words and creates a new expression. His highest goal may be to write a novel—a word which means a new thing. Sermons and editorials are also efforts to put eternal ideas in new clothes. Motherhood is a creative experience. It brings to the light of day a new human being. The creative flame burns in the businessman, cook, farmer, gardener, mechanic, and in every worker. Creativity is a human desire.

But in the Bible, creative activity is limited to God. At least, the use of the word is. In Genesis 1 the word is used five times. First God created the heavens and the earth (Gen. 1:1). This covers a lot of territory as we discover increasingly each year. After this big act God did not have to create until He came down to "the great sea monsters and every living creature that moves" (Gen. 1:21). The word is used sparingly in the creation account. So sparingly, that when it is used for the third, fourth, and fifth time in the same sentence, it deserves special note. The verse is Genesis 1:27: "God *created* man in his own image, in the image of God he *created* him; male and female he *created* them." Even the hard of hearing can sense the heel-clicking, hand-clapping sounds in this divine hymn. The creation of heaven, earth, and its creatures was work well done. But there is something routine about it. It is the work you would expect from any competent Creator. Or rather, it was the pedestal on which the sculptured masterpiece was to be placed, the frame that should encircle the master's painting. But when God created man, He achieved the highest that His skill could reach. For this He *created . . . created . . . created.* We hear the Creator rushing up and down the corridors of the universe calling with glee, "Look what I made! Look what I made! Look what I made!"

And why did God rejoice? The clue may be in another verb in Genesis 1. Where create is used sparingly, the verbs "said" and "called" are used fifteen times. God is a talking God. Words were the active ingredient in the modeling clay of the universe. "By the word of the Lord the heavens were made,/ and all their hosts by the breath of his mouth," says Psalm 33:6. John puts it more directly: "In the beginning was the Word . . . all things were made through him" (John 1:1, 3). The Word implies conversation for in a more precise translation John 1:1 might read, "the Word was toward God." Jesus Christ was that Word. And He does all those things a word must do.

God the creating God could not help but give us the thirst to create. We know that our newness is not to be compared with Him. Yet the new things we make and discover do come from Him. He works through us and then we do create. For creation is God's activity. And creation is an open-ended job. The prayer of Psalm 51 is adequate reminder: "Create in me a clean heart, O God,/ and put a new and right spirit within me."

God the speaking God created us the only creatures who can speak. He created man *and* woman so that there could be a community of speaking *and* hearing. He created us also with the power of speech so that we could speak to Him and He could speak to us. We speak and hear through Jesus Christ.

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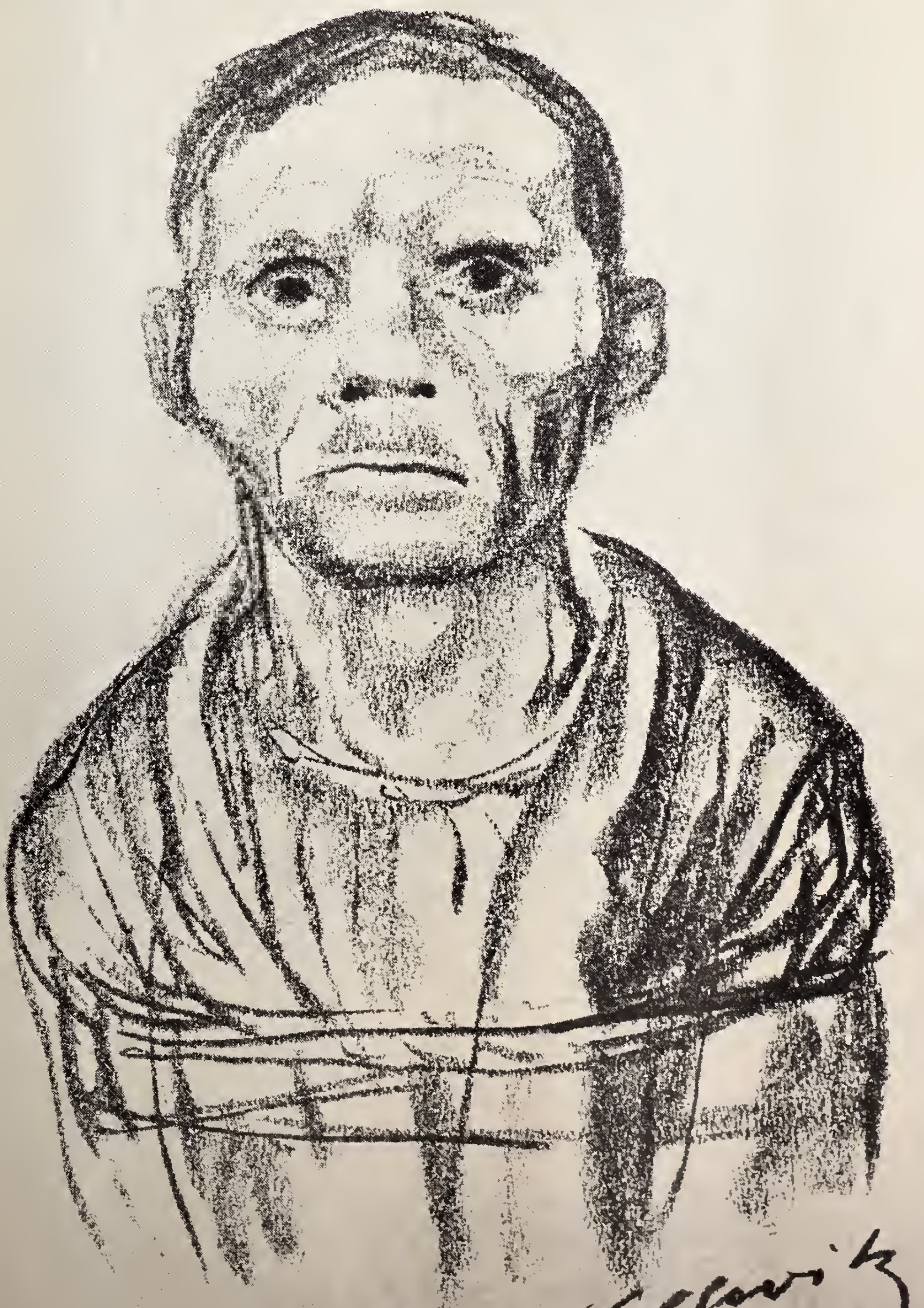
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

78: 40 NOVEMBER 5, 1963



QUESTIONS FOR A SOLDIER

The New Testament knows only one way of life. It draws no clear line between individual and group acts, between private and political ethic. The New Testament challenges the Christian to a consistent kind of behavior in every area of life.

The obedience of the Christian is founded in gratitude. Sanctification is the answer to justification. The response to the salvation given in Christ is grateful praise. Gratitude is not only the foundation and the motive of obedience. It is also the content and the test.

Is the action of a soldier grateful praise? Is the inner attitude of a soldier an attitude of grateful praise? Does it call forth in those toward whom he acts an attitude of grateful praise? Or does it call forth blasphemy?

The Christian ethic is an ethic of communion. The branch can only live as part of the vine. If the branch does not bear fruit it is cut off and dries up and is destroyed. This communion, though, is not only with the Father (vertically) but also with the neighbor (horizontally). This right angle is unbreakable. One side is only present with the other. For this reason Jesus taught in the Lord's Prayer forgiveness "as we forgive those who have trespassed against us."

Does the soldier maintain this total communion with the neighbor? Doesn't the soldier's vocation mean a breach of communion with the enemy? But when my neighbor refuses communion with me I remain nevertheless in communion with him. This is the sense of the instructions, for instance, concerning the right and the left cheek and the second mile. This is central to the gospel message.

The Christian ethic is an ethic of witness. The Christian's commission is to pass on the message of forgiveness which he has received. Doesn't the soldier's work make witnessing to this grace impossible?

The Christian ethic is an ethic founded on the word — the living word which Christ speaks to His disciple. Any kind of legalism or normalism or system-building is a ridiculous caricature of the Christian ethic.

Isn't any other system—situation ethics, an ethic of history, an ethic of responsibility—equally in danger of padlocking the mouth of the living Lord? There is only one way to decide conduct. It grows out of the constant dialogue between disciple and Lord, between child and Father.

The Christian ethic is an ethic of victory. Its basis is the victory of the resurrection of Christ. Each Christian act testifies to this victory and builds upon it.

The army seeks a kind of victory which has nothing to do with the resurrection of Christ. Its presuppositions are pagan and fatalistic. Doesn't a Christian who joins the army place himself in a position which denies the resurrection or does not count on it as a victory?

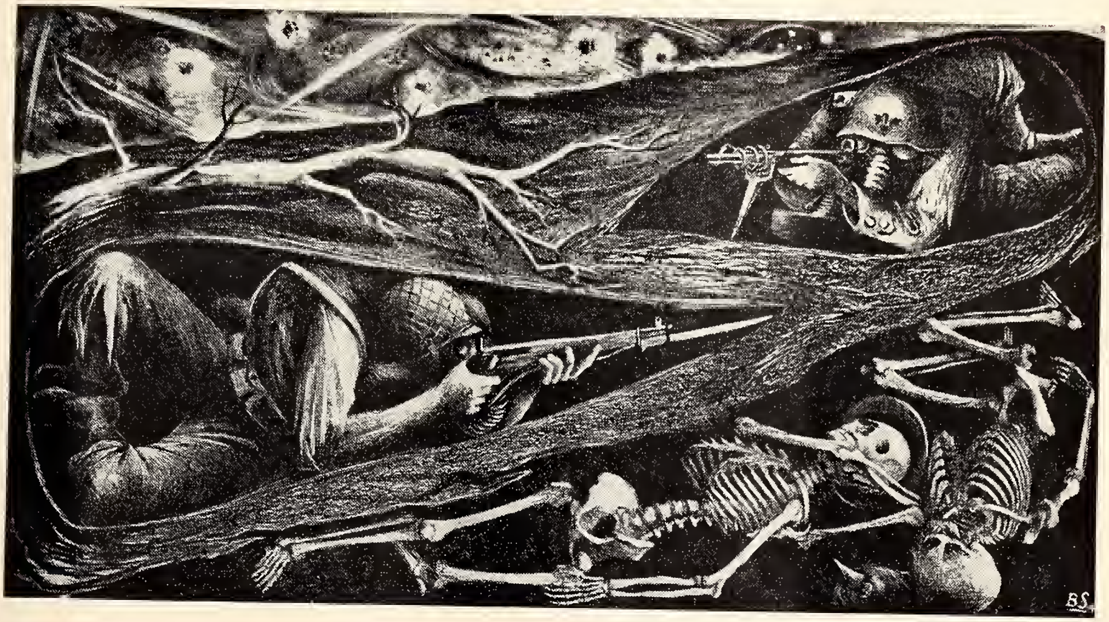
The Christian ethic is an ethic of hope. It lives from the expectation of the return of Christ. An ethic is only Christian if its actions presuppose, illuminate, call forth, suggest expectation. All human values and kingdoms and institutions must relate to this hope. The Christian can only look at them with a kind of humor, a kind of detachment, which refuses to make them absolute. To take life whether in the form of the death penalty or on the battlefield is not compatible with human values and human institutions related to hope. It assumes that the state in whose commission this action is carried out has made itself an absolute, that it is the kingdom which is ultimate.

If the Christian accepts killing, does this not mean that he makes the state absolute in its claims over the life of the criminal or the enemy? Does he not thereby say that Jesus Christ will not come?

I needn't argue that the Christian ethic is an ethic of love answering the love of God toward us. But I do want to say that our love is addressed to man with a small m. Jesus concerned himself with the woman at the well, He concerned himself with Zacchaeus in spite of the fact that he was a collaborator, He concerned himself with the servant of the centurion in spite of the fact that this man was a part of the occupation force. He looks at a man as human creature whom we are to love without measuring him in terms of his place in the social and political situation or his worthiness.

Can the church support a war ethic contrary in each aspect to the Christian ethic and still be proclaiming the gospel of Christ? Is there really any hope of avoiding the guilt and horror of nuclear war except in the possibility that the church may even yet repent—turn? *Jean Lasserre*

"Fathers and Sons" by Benton Spruance



Speech of the Perpetual Soldier

"Always I have been victor & victim

I was there when crosses were cut
to stifle the nonconformist
and added my personal stroke

I raped through Europe with Charlemagne
then paused to build churches
as refreshment after robbery

I looted with Genghis Khan
until his tribe became a dried flower
rotted between pages of history

always I was present at bonfires
always I was drafted into armies
always I prepared for hot crusades

I repeat the time of my father
and his father before him
and his father's father
back into nomad loins of time

always I recognize my spear my gun
always I know my uniform my corpse

over & over again I continue this destiny
then I lie quietly for a while forgotten

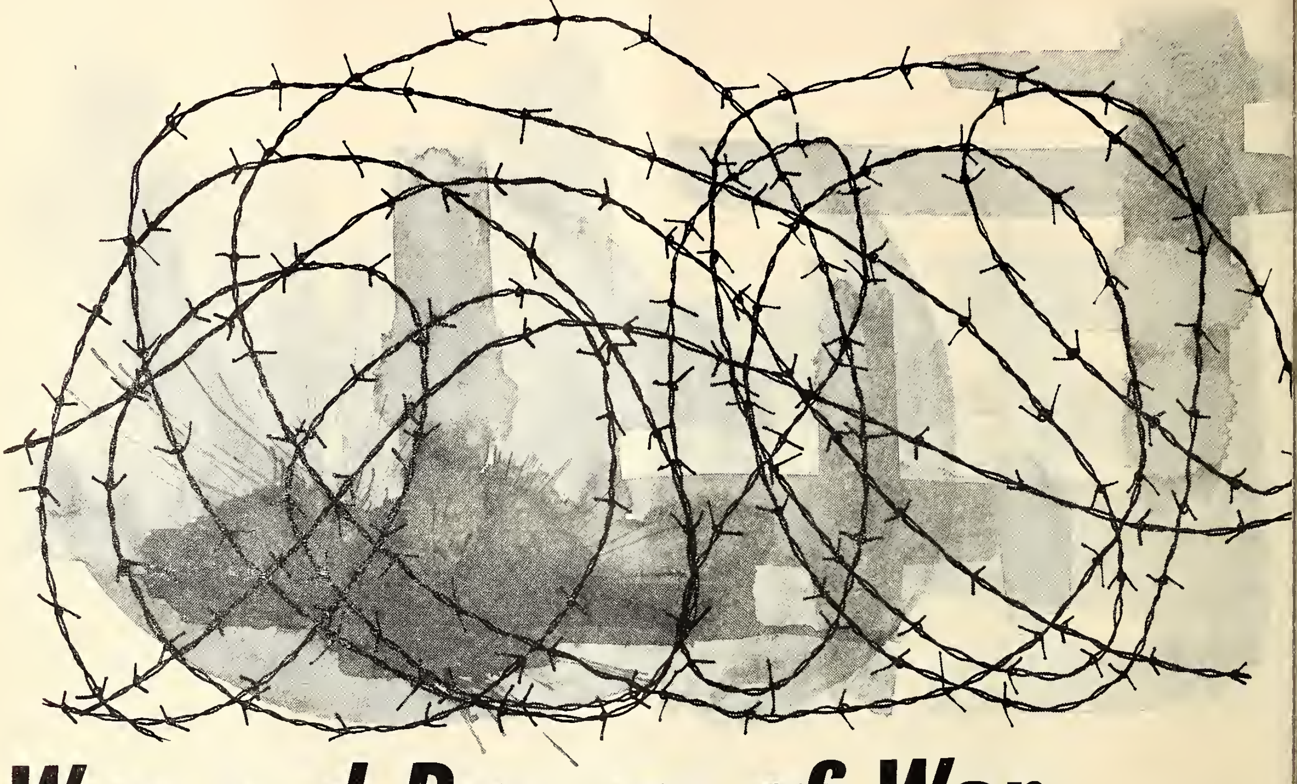
When I am in your presence shudder
for I am a despicable doom

I am the shadow over your love

I am the end of everything beautiful

I am the last barbarian. . . ."

Leslie Woolf Hedley



War and Rumors of War

Five men and one woman speak about war and its meaning for us.

CHILDREN AND THE BOMB

It happened one evening recently in a Norwalk, Connecticut, home. A boy of six called from his bedroom for Mommy. He had just closed the window himself and now wanted another heavy blanket. It was a mild evening; the mother felt the child's head. He had neither chills nor fever. The mother spread another blanket on the bed, tucked in the child, and said goodnight. Less than an hour later the mother returned upstairs. She discovered that the child had ransacked all the closets for extra blankets, pillows, coats, and heavy clothes, which he had piled high on his bed. The mother found the child at the bottom of the mound, close to suffocation.

Next day the cause became clear. The child had been talking to some school friends about nuclear war and fallout shelters. One of them had reported that she had overheard her father tell a friend to be sure to stock his fallout shelter with plenty of blankets—no one knew what time of day or night he would need extra protection.

In Chicago, a mother narrowly averted a grisly family tragedy. Her four-year-old son was in the act of choking his two-year-old sister when the mother came upon them in the bathroom. It developed that the boy had heard somebody say that there wouldn't be enough room in the fallout shelters for everybody and the people who came later would be killed if they tried to get in—even if they were close friends. The youngster had nightmares about being unable to get into the family shelter because he had so many brothers and sisters—(four).

In Boston, a high school student told his friends that his ambition in life was to be the bombardier of the plane that would drop a hydrogen bomb on the enemy. His father had told him that the American people were already being slowly murdered
by the enemy, who had put pois
chemicals in the reservoirs. He wa
ed to get even.

And so it goes. Almost eve
family has its story to tell. A vi
lent morbidity has seized the natic
and children are its most vuln
able targets. It's far more seric
than disease epidemics, for scier
can keep these killers in check. E
when a child suffers shattering ha
mer blows of fear to the mir
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in the sanity of grownups is s
denly and grossly violated — t
harm is deep-seated and the effe
may be visible over a lifetime. .
Every once in a while, there is
happy glimmering that the need
such an approach is seen at a hi
station. Such was most certai
the case when the President of t
United States spoke recently ab
alternatives to force and terror. T
effect on one of our own childr
aged eleven, was a remarkable o

"Daddy," she said, "I just hea

the President talk about helping the U.N. become stronger. It was wonderful. Now I really think I may live to be twenty years old. Isn't it neat?" *Norman Cousins.*

Fallout Shelter Etiquette

Suppose the attack comes at a dinner party. You had invited some friends for dinner, but not for participation in the fallout shelter. The bomb falls, let us say, before the essert, just when the women are learing the dishes. But then just how do you go about getting them ut into the radioactive air? I mean without hurting their feelngs? Just how do you put that into vords? Or as they say now, "How lo you verbalize that one, big boy."

Perhaps the jovial approach is he best. "Pardon me, but I must eave for my hide-out, because my loctor told me radioactive dust is ot good for my sinus. Ha ha." That hould bring out a roar of laughter asily. Nothing like danger to bring n a fit of the giggles.

Of course, there are some who hink that if the guests follow in anic, it is kinder to get to the helter first and shoot before they arge in. Quicker that way. Neater. lore merciful. After all, a fallout helter is private property. Guests re not invited. Didn't they read in he lower right corner of my invitaion card, under RSVP the initials SNA, which stand for "Fallout helter not available"? Our shelter as room and supplies for my famy only. Since the corner policean retired to his shelter, I have defend myself.

The farm folks are lucky. Recent- on TV a Nebraska farmer was hown building a shelter for 135 of is best stock. It has taken man ree hundred years to breed such ne steak and we do not want to se our advanced civilization. These ill be the roaming buffalo of the rairies for men of Mars when they et here. *Leo Driedger*

ow Much Does Peace Cost?

In speaking to a young man home furlough from Fort Leonard ood, Missouri, I asked of him hat he thought was expected of e who claimed to be a conscienus objector to war. What would he expect of such a person, especially a drafted person, who would be trying to make an effective peace witness in this day? He did not have an answer either but he did point out that "the first requirement would be that he lived his faith." And he went on to say that nothing so quickly liquidated the effectiveness of his witness as the failure to live up to what he professed. He said even the Pax fellow (whose position he highly respected) could with a single act—like a shady business deal—negate the good witness he had made with his sacrificial service. . . . I want to point out that we make our best witness where the witness costs us something. It is then that we begin to look again at the real basis for this conviction; it is then that the purpose of our witness is sharpened for us. I recall rather vividly World War I. The witness given in those days lacked a positive thrust. (Some who felt that the experience had been altogether too negative later went into relief work.) But the cost of this experience in terms of agony to the families whose sons were among the first to be called out was terrific. The anxiety that prevailed in these families and in the church from which these young men came stands out very closely in my mind. The farewell services for these young men who were first ordered to camp were like the saddest of funeral services; they were not certain but what this might be the last time they would see their sons alive; they feared they would meet execution.

The cost to them was great. The prayers offered in the home and in the church are still vivid in one's mind. But this cost bore fruit. It was this that awakened the Mennonite church to the fact that theirs was a mission of peace. It was out of this that the Mennonite Central Committee was born. . . .

In the time in which we live it is one of the requirements that we should ask ourselves exactly what a peace witness should include. Where are we most needed? Ought we to be in more places where we have a job of reconciliation to do? What can we do together with our churches? Should the churches be polled whether they would be willing to go into an all-out program of witnessing now in two or three areas: a) among the homeless Arabs or the millions in Hong Kong; b) whether we ought to have more projects engaged in the Negro-White conflict areas; c) or whether we ought to make our presence felt among orphans or institutions where we would work with children, restoring them to health or helping them to grow up in Christian environments and homes. *Albert M. Gaeddert.*

Myths About Disarmament

First and basic is the "Utopia" stereotype: "Disarmament will never come to pass because it never has; it is simply a Utopian dream."

Here our essential task is to demonstrate that disarmament is *real*—to rescue it from the long habit of pale Utopianism. We need to show that it is an achieveable, though difficult goal. The place to start is to recognize that the skeptical attitude is a perfectly natural reaction arising from the years of stalemate. The next step is the proposition that there has been a quantum jump between the past and the present, so that the dismal history signifies little. The key point, it seems to me, is that all negotiation and intensive study since World War II have been discouraging in a sense, but emphatically *not* useless: these were actually tremendously valuable years because the accumulation of realistic expert knowledge is now at an all-time high. Also, of course, the incentive for all nations to disarm constantly increases, in the form of the nuclear arms race with its risk of war and economic burdens. But the best persuasion potential is in showing that disarmament is a practical possibility: that we know many of the answers and are started on the road to the rest. Overemphasis on the mysteries and unknowns fast leads to hopelessness.

This basic "Utopia" stereotype has collected a family of sub-myths around it. For example, people say that disarmament cannot happen because it requires trust between nations, which obviously does not exist. The answer here is easy: any

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sound disarmament agreement is based not on trust but on self-enforcing verification measures which both replace trust and begin to build trust through nations working together.

A second variant is that nothing can be done until the cold war stops, outstanding political problems are settled and tension relaxes. It is not too hard to explain that, in the early stage, disarmament and political settlements should go hand in hand, each helping the other. There is no logical reason why one should stop to let the other catch up. In the later stages of disarming, international settlement would be a regular function of the peacekeeping machinery. *Joseph O. Hanson, Jr.*

PEACE IN EVANGELISM

Peace through service is a rewarding enterprise because it actually removes the obstacles in the path to harmony in personal relations. I have heard it from the lips of Germans in recent months that the destruction that rained down upon them from British and American planes brought fierce bitterness and deep hatred to their hearts. But the voluntary love-service of young men who could say that they refused to join in the diabolical slaughter because their Bible-oriented conscience said, "No!" destroyed that bitterness and laid the spiritual basis for genuine peace between persons and even nations. This is the high calling of service in the name of Christ. Born in the peace that God creates in us through faith, it follows peace with all men. We have said previously that service must not be motivated by the "bait-for-the-Gospel" factor. We would clearly emphasize, however, that only love-service in the name of Christ can create the atmosphere which makes attentive hearing of the Gospel possible.

It should be superfluous to repeat that the great principles of love and peace as taught by Christ must never for a moment lose first place in evangelism. The peace that comes through responding to the love of God must be underscored, but also the peace among men that becomes a reality when the love of God is shed abroad in the hearts of men who believe in Christ as Saviour and Lord. Much evangelism today has misunderstood the first assumption and has overlooked the second.

The greatest sin of many evangelistic movements and of "fundamentalism" is that they have smugly and uncompromisingly (one might add, subjectively) preached their "fundamentalist" Gospel and utterly failed to serve or preach in real love, while constantly and belligerently condemning those who honestly proclaimed a "social" Gospel. They condemned the communists and their system but did very little for the victims of communism. They have prayed passionately for the destruction of the communist system while supporting with all means at their disposal the capitalist system with its countless corrupt practices, which have often been perpetuated in the name of the Christian religion. No wonder that Carl F. H. Henry felt constrained to write a book on *The Uneasy Conscience of Modern Fundamentalism*. Mennonites have remained free of this deadening scourge only to the extent that they have refused to become immeshed in the fruitless theological controversy between the fundamentalist and liberal diehards and have maintained a flexible, workable position of biblicism. True biblicism forces the evangelist to preach the whole gospel, which, in turn, leads to the salvation of the whole man, bringing peace on all levels of human experience. It is of such that the prophet said: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (Isa. 52:7). *Hugo Jantz*

ALTERNATIVE TO VIOLENCE

I am not suggesting that imagination alone will get us out of the trenches, nor underestimating our inclinations toward murder and maiming. The Elizabethan who had not dulled his senses to the bloody realities of violence was still capable of committing it. Any reader of history must face up to the fact that our life on earth has been one of violence. Our history is murderous. We have survived (and perished) for hundreds of thousands of years through our use of weapons.

Yet the truth is not only that we are killers and makers of weapons but that we are weapons makers who band together; we are also makers of civilization. We are equipped simultaneously to produce Shakespeares and atomic blasts. While we owe our evolution in part to our aggressions, we owe it even more to our ability to band together, to keep faith, to sacrifice, to love. "The command to love is as deeply buried in our nature as the command to hate."

Our only hope in an age of violence is conscientiously to cultivate, in addition to imagination, this other gift from the past: our amity, our bone-deep desire to persist, and our bone-deep experience in doing so by banding together in an ever-larger civilization.

William Penn, a handsome, wealthy, well-born young man, became one of the early Quakers. It was his practice, as it was of every other man of his time and class, to wear a sword. This ever-ready striking power was one of the ways in which you showed you were a gentleman. Faced with the Quaker belief in nonviolence, he was troubled by the presence of his sword and by the prospect of appearing improperly dressed without it.

"What," he asked George Fox, whose convictions were those the people called Quakers adopted, "shall I do about my sword?"

George Fox's answer, tradition has it, was: "Wear thy sword as long as thee can, William."

Penn had no doubt hoped for an easier way out of his dilemma—a Quaker rule that said, "Swords strictly forbidden." That is not the Quaker way. A man's morality begins in his imagination—or he has none. The man who acts by rule is not moral, only legal. George Fox knew that as long as a man had a sword in his heart he would in an emergency find one, or a likely substitute, in his hand.

We must if we are to survive put aside those acts of murderous or maiming intent that the word "violence" covers—from the inside out. We must unbuckle our small personal swords. We must learn to feel, through the use of imagination, that there is no inconsequential suffering. It is a small beginning. It may be too little and too late. But the time is now, and this as individuals is what we can do. It is the way not only to survival, but to being able to put survival (if we are lucky enough to achieve it) to some good use. *Jessamyn West.*

Protestant Ministers Choose Military Service

THE AVERAGE AMERICAN Protestant ninister, although he believes that var is contrary to the will of God, vould accept military service if drafted, according to a survey taken by the Fellowship of Reconciliation. The survey was taken to test ministers' attitudes toward war and peace.

Questionnaires were sent to a cientifically selected sampling of 2,000 ministers, to which 1,850 reponded fully. While significant perentages indicate real doubts about he present direction of military and oreign policy in the USA, many ake positions indistinguishable rom members of their congregaon. In fact, about half do not reard themselves as more concerned han most Americans about the resent nuclear crisis.

The Fellowship of Reconciliation riginated the survey, conducted by averford College under the direcon of Herbert Blumberg and harles Thrall, a graduate student.

With some significant qualificaons due to the sampling method, ultiple choice requested, and the otivation of those who did or did ot respond, the following are highghts of the minister's survey. The verage American Protestant minisr is likely to believe that the hristian approach is inappropriate r "atheist" Communists. He (with me qualifications) would rather "dead" than "red." And he does ot feel that the present nuclear isis is the most important problem the day. On the prospects for a ooting war, an interesting threeay split showed up. One-third of those responding felt war is coming, a third doubted it, another third gave us "even chances." A similar division exists in thoughts about "winning" a nuclear war: one-third thinks it possible, another third would say "not much better than fair chance of winning" and a slightly larger than third agree that nobody would win.

Some other random facts the survey revealed:

The more pacifist among the clergy are on the average 3.5 years older than those who don't consider themselves pacifist.

The United Church of Christ was shown, according to measurements set up by Blumberg and Thrall, to have the largest percentages of pacifists in its clergy. Down the scale they rated, Methodists, Evangelical United Brethren, Disciples of Christ, American Baptists, Episcopalians, American Lutherans.

About half of those responding objected that the phrase "better dead than red" is not "meaningful."

Sixty percent responding wanted their denomination to explore revisions of their "moral and social" positions.

Ministers with city churches were clearly more concerned and better informed about nuclear war than those with village and country churches.

While forty percent felt a "properly equipped" fallout shelter meant relative safety, only ten percent would use force to prevent "overcrowding."

Only fifteen percent felt that, if all-out war should occur. "Christians should urge cease-fire, if necessary on the enemy's terms, and resort to nonviolent resistance."

The directors' analysis of return is that among the clergy the less educated and with lower economic status are more likely to be fatalistic about war and less concerned about its prevention.

BOOKS SELL FAST IN JAPAN

Ninety-nine percent of the people in Japan can read. The country has 500 colleges and universities, over 12,000 high schools, and a fast-moving book trade supplying a billion magazines and 200 million books yearly. Twenty-six million newspapers are sold daily.

The interest in reading extends to Christian literature. General Conference churches in Japan are each equipped with a miniature bookstore—a few shelves of well-chosen books and Bibles—which can be restocked from the Mennonite bookstores in Miyazaki and Nobeoka.

In the Japan mission field paper, *Japan Witness*, Esther Patkau gives an account of a day in a mission bookstore:

"At 9 a.m. the shutters are rolled open, and with the regular routine of dusting and tidying, the new work day is initiated. Morning prayer is not a mere request for a large sale of books or a number of customers. It is a sincere asking that each book may be the answer to the buyer's . . . need, and that each customer may leave with the knowledge that God is here."

Among customers is a man who

came to pick up literature for his friends, and a woman who comes to share a joyful answer to prayer: she had felt depressed because she had been able to interset no one in Christianity, but after prayer her roommate asked to attend the Sunday evening service.

Besides the two General Conference bookstores in Japan, there are about ninety Christian bookstores through which Christian literature is distributed. In addition 240 Christian periodicals, most with small circulation, and 1500 Christian titles published to date reach Japanese with the gospel. The Bible continues to be a non-fiction best seller.

Another avenue of outreach is home-to-home visitation by Japanese laymen who give, read, and explain Christian tracts. Missionary Bernard Thiessen writes in *Japan Witness*: “Trekking along the mountain path while trying to find the last house in a certain area, Tsuno and I came upon a new grave. ‘We have come too late for that soul,’ I told him. However in a house nearby we found an old man who had been baptized many years ago. He was so glad to see us that he opened the doors wide.”

Mrs. Peter Derksen tells of driving, then walking, to far mountain homes to reach small villages in the Shiba Dam area. “People were friendly and eagerly accepted tracts. After the first surprise at seeing foreigners wore off, several children ventured to make friends with ours.” But there still are, Mrs. Derksen says, “hundreds of mountain villages plus thousands of isolated homes where the name of Christ has never yet been heard.”

Mrs. George Janzen was one of another visitation party which included students, housewives, a teacher, and two missionaries. The group took a bus into the country and went two by two to visit various villages along the route. “Along winding paths we walked, entering each home. . . . Some registered surprise, especially when they saw the towering foreigner on their doorstep. Some accepted tracts eagerly, others were indifferent, and some said, ‘We have our own religions, we don’t need yours.’ ”

Through the efforts of Japanese Christians and Conference missionaries, areas are now being reached with literature that have never before heard the gospel. Because of continuing opportunity in a literate country like Japan, the Board of Missions welcomes your gifts to promote Christian literature there.

VOLUNTEERS TO HAITI

A fifteen-man Mennonite Disaster Service team, recruited from various parts of the United States, flew to Haiti Wednesday, October 30. For two months they will build new homes in a community of 1,500 which was almost completely destroyed by Hurricane Flora. Members of the team are Marvin Landis, Souderton, Pa.; J. P. Nikkel, North Newton, Kan.; Harold Froese, Buhler, Kan.; J. C. Unruh, Halstead, Kan.; Arlo Raid, Denmark, Iowa; Randy Ratzlaff, Henderson, Neb.; Arthur H. Miller, Landisville, Pa.; Jacob Nauman, Manheim, Pa.; Roy Detwiler, Logan, Ohio; Glen Martin, Dalton, Ohio; T. D. Martin, Orrville, Ohio; Jerrold Hershberger, Wellman, Iowa; Wilbur Schmucker, Tishkilwa, Ill.; Aden Yoder, Sarasota, Fla.; and Chester Byler, Cave Creek Stage, Ariz.

All the buildings, except one, in the little town near Jacmel, were battered to the ground by the relentless Flora, which was said to be the Caribbean’s worst storm in a century.

This is the second time within a few weeks that MDS has been requested to recruit skilled volunteers for overseas disaster service. Earlier in October three men were sent to Yugoslavia to help in Skopje’s rebuilding program.

The team is being sent to Haiti on the recommendation of Ivan Martin, North American MDS chairman, and Arlin Hunsberger, MCC director in Haiti, who together surveyed the disaster area during the week of October 14.

Approximately 150 tons of building supplies and equipment will be shipped to Haiti by MCC for the building program. The shipment left New York October 25 and arrived at Port-au-Prince November 1.

The project will be administered by the Voluntary Service department, which already has community development and medical work in Haiti.

The emergency assistance program is expected to cost approximately $10,000. Some of this money is available from funds which have been established for emergencies such as this, but additional funds will be needed. Contributions for Haiti disaster service should be sent through the regular relief and service channels.

KOINONIA UNDER FIRE

Long a favorite target of local segregationists, the interracial Christian community established by Clarence Jordan at Koinonia Farm Americus, Ga., is facing even more difficult days. In a recent report Jordan writes: “The past year has been one of deep searching as to whether or not to continue here.” Frequent bombings and shooting frays at the farm’s buildings and fruit and vegetable stands have caused several members to give up so that “our group is now so small that the burdens carried by the remaining few are very heavy,” says Jordan. Support for the community comes exclusively from the nationwide sale of shelled pecan nuts and homemade fruit cake. Following a crop failure last year, however, “the last pecan crop in history” is expected this year, he reports.

Koinonia Farm made its facilities available to members of the Student Non-Violent Coordinating Committee (SNCC) for some months, says Jordan, before they were finally arrested. Three whites and one Negro now in Sumter County jail charged with insurrection, are being held without bond. The report continues “Over 200 Negro young people have been arrested in this county and some accounts of their treatment are reminiscent of the infamous Civil War prison in Andersonville also located in this county.”

The Sumter County Movement Box 91, Americus, is seeking to help them, says Jordan, and “we have done what little we could to aid in the struggle for freedom for all.

MEDICAL MISSIONS TESTED

Two church groups are taking a second look at medical mission work The mission units of the World Council of Churches and the Lutheran World Federation will spend the first five months of 1964 on this subject

The study on the healing ministry in the mission of the church is t culminate with a consultation o experts on May 19-25 at Tübingen Germany.

"It is felt," say its sponsors, "that the present day calls for a reappraisal of the missionary medical program in light of the changing situations and changing understanding of the task of medical missionary work in Africa, Asia, and Latin America."

In preparation for the consultation, Erling Kayser, head of the Bethesda Lutheran Hospital in Seribudolok (Sumatra), Indonesia, will be employed by the two agencies full-time beginning in January, makng a thorough advance survey of he subject.

The thirty-seven year-old Norwegian doctor, who has been doing medical work in Indonesia's Batak Protestant Christian Church for the Lutherans since 1957, is to start his urvey with a trip of about five weeks through southeast Asia, to obtain a first-hand view of what is being done in this sphere.

Approximately fifteen "carefully elected persons with knowledge nd experience in the field of Christian medicine in Africa, Asia, and Latin America will come to Tübinen's German Institute of Medical Missions for the May consultation," he spokesman said.

HAMPA PROVIDES HEALING

Arthur Thiessen is medical director f Bethesda Leprosy Hospital and Homes, Champa, India. He notes he variety of services performed.

The outpatient department is radually expanding and now inudes about 1,000 patients. This inic work can be expanded still urther now that a trained paramedical worker has joined the staff. Meanwhile the inpatient census remains at around 500, 100 of these atients being children. With cotages used as ulcer and tuberculosis ards, the hospital can provide for 0 patients needing medical or surcal treatment and nursing care.

Mission superintendent Aron Jantn and family left in July for the nited States, having delayed their rlough two years so that their aughter Cynthia might graduate om Woodstock School. Meanwhile aul I. Dyck has taken up admintrative duties at Champa.

Other staff additions or replaceents include Pastor T. Phillips as ministrative assistant, Keshao ao as middle-school teacher, warnlata Nag as nurse, and Barkat Chandu as paramedical worker. (Chandu is the son of Indian Christian Philip Chandu, a senior worker at Champa.)

CHURCH CENTER AT THE UNITED NATIONS More than 2,000 people were present for the consecration of the new church center for the United Nations in New York City. The Center was built by the Methodist Church and directed by the National Council of Churches' Department of International Affairs. The twelve story tower of bronze and glass houses UN-related offices of churches and church commissions on international affairs. The building has sixteen conference rooms wired to receive official UN debates over a closed-circuit system. The chapel has a massive stained glass window symbolizing man's struggle for peace and justice.

Extensive repairs were needed on the hospital and several of the older cottages, but no new construction was undertaken.

The hospital emphasis on occupational rehabilitation of healed patients is continuing with crafts and trades training, physiotherapy and surgery for correction and prevention of deformities, and a shoe department which was improved recently when the hospital cobbler received special training in his field.

A new Christian home was established when a Christian woman who had come to the hospital with her two small children was reunited with her non-Christian husband; he became a Christian a few weeks later. The wife had been baptized at Champa while a patient.

Pastor Joel Asna continues to bring Christ to Bethesda patients, and his work was augmented this past August and September by the annual Bible study course, in which staff members led patients in lessons. "Our prayer is," concludes Thiessen, "that our witness in word and deed will clearly reveal the claims of Christ and that many more will respond to His call."

AFRICA WANTS TEACHERS

"The need for short-term Christian secondary school teachers in Africa is very great. The opportunity for them to make a significant contribution to the Christian witness in Africa is one of the greatest opportunities facing the church in this century," said Paul Mininger, president of Goshen College, after a tour of Africa this summer. Mininger's tour touched at most of the schools where Teachers Abroad Program personnel are serving.

"The teachers are getting along well in their assignments," he reported, "and are making excellent contributions to the schools in which they are serving as well as to the Christian witness of the church in their communities. They are enthusiastic about TAP and cannot understand why more young people are not coming to help meet the tremendous need of which they are aware. . . . They have a reputation fór being young people with a Christian witness as well as being professionally competent."

Speaking about the opportunity confronting TAP, Mininger said: "The young nations see education as one of the greatest needs if they are to defeat the enemies of poverty, disease, and ignorance. The development of secondary schools is being given major attention. Existing secondary schools are being enlarged and many new schools are being established.

"Education was brought to Africa by Christian missions. A large percentage of secondary schools are now under the management of the missions or the African churches.

"There are relatively few college graduates in all African countries. Most of them who are now available are given responsibilities in government and civil service. . . . The result is that there are relatively few African secondary school teachers available.

"The problem is further compounded by the fact that with the number of secondary schools increasing, the demand for teachers will increase much more rapidly than the supply of college graduates who will go into teaching. . . . It has been estimated that sub-Sahara Africa will need 7,000 expatriate secondary school teachers in the next five years and will be able to train only about a fourth of them.

"The major point I wish to make is that there is a need for Christian teachers in secondary schools . . . and that outside of TAP there are no organizations recruiting short-term Christian secondary school teachers for placement in the missionary secondary schools in Africa.

"The need is urgent," emphasized Mininger. "The opportunity is unlimited. TAP has come to the kingdom for such a time as this."

RADIO PROGRAM FOR MEN

A new approach to reach the man on the street is now being tested by Mennonite Broadcasts, Inc., Harrisonburg, Va. Men between the ages of eighteen and forty have been singled out as the target audience for two separate campaigns now under way.

On August 19 the first campaign started using one-minute sermonettes. They were prepared by Stanley Shenk, Souderton, Pa., a Mennonite minister, and recorded by Roy Umble, professor at Goshen (Ind.) College. These sermonettes are broadcast once a day for six months on four stations in a chosen test city.

Another city in a different state has been chosen to test thirty second spot programs which, in contrast to the minute programs, are more promotional in technique. Spots are on a saturation schedule of 120 per week on three radio stations for nine weeks which began Sept. 8.

The format of the messages in the two cities vary although both stress the basic theme, "When a man accepts Christ as sin-forgiver and leader, he gets a whole new outlook on life."

Audience research was done in each test area to measure the awareness attitudes toward this selected basic Christian truth. Following the campaign, research will study which attiudes have been changed.

Henry Weaver, chairman of the minute program committee, says "We, along with other broadcasters have long been aware that the usua religious broadcast program attracts an audience which already has some tendency toward spiritual orientation. Such a program serves a worthwhile purpose, but we also feel we have a mandate to reach the unchurched. It is our hope that this test will guide the way toward expanded future efforts in this direction."

NEW MCC BUILDINGS

Construction of a kitchen-dining hal seating 114-130 people began on Oct 1. The sixty-two by one hundred and four foot structure will be buil east of the agency's office buildin on Twelfth Street. The facility wil be used the year around for approximately three dozen of the sta members who work at the clothin center in Ephrata and at the offic in Akron. It will also be used fo the seven two-week orientatio schools which are held each yea for newly assigned volunteer These schools have as many as fift members.

A new office and warehouse build ing is being constructed for th Mennonite Central Committee i Kitchener, Ont. The building site i on Kent Ave., near the First Men nonite Church. Arrangements hav been made with the contractor t receive credit for donated labo and materials in the constructio of the center. Construction bega on Sept. 23.

Mennonite Encyclopedia

THE MENNONITE ENCYCLOPEDIA

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CHURCH RECORD

ALENDAR

onferences

1965, July 10-16—General Confer- ıce, Estes Park, Colo.

entral

Nov. 12—College Chamber Play- 's, Bluffton (Ohio) College.

astern

Nov. 10—Harvest Festival, First hurch, Hutchinson, Kan., Fremont egier and Tina Block, speakers.

Nov. 10—Eighty-fifth anniversary lebration of First Church, New- n, Kan.

Nov. 10—Harvest Mission Festi- ıl, Bergthal Church, Corn, Okla., ıd Bethel Church, Hydro, Okla. ndrew Shelly and Myriam Ramirez, eakers.

Nov. 10-14—Spiritual Life Week, eatrice (Neb.) Church, Walter yck, speaker.

Nov. 10—Harvest Festival, Eden ıurch, Moundridge, Kan., Lotus oyer, speaker.

Nov. 11-15—Fall services, Eden ıurch, Moundridge, Kan., Lotus oyer, speaker.

Nov. 10-15 — Mission Services, len Church, Inola, Okla., Aron ntzen, speaker.

ORKERS

Margaret Jahnke, Topeka, Kan., s joined the staff of Oaklawn Psy- iatric Center, Elkhart, Ind., as cial worker. She is a graduate of thel College, the University of Ne- ıska, and did post-graduate study Menninger Foundation.

Ray Keim, Kokomo, Ind., has ac- pted a position as social worker h Oaklawn Psychiatric Center, khart, Ind. He graduated from shen College and the University Pennsylvania.

ern Preheim, associate executive retary of the Board of Christian vice, spoke on WBBM-TV in Chi- o, Oct. 18. He was interviewed by arm program interested in CROP ıristian Rural Overseas Pro- m) and in Preheim's experiences Algeria distributing MCC-CROP ds.

Margaret Jahnke,
Ray Keim (Workers).

ixteen General Conference 1-W Men in Downey and Los Angeles, Calif., have decided to give offerings and tithes to special projects each quarter of the year. The first project was Paraguay resettlement, to which the 1-Ws gave $250.

Bernard and Ruby Thiessen, missionaries in Miyazaki, Japan, will be coming to the United States in December for a year's furlough, during which Bernard will study at Mennonite Biblical Seminary Elkhart, Ind.

Franzie and Dorothy Loepp, serving in Missions Pax in Japan, spent a part of their summer at the YMCA International Work Camp near Taegu, Korea. They joined students from six countries in building a small dam for a village of ex-lepers.

ITINERATIONS

Paul Boschman, Friedensfeld Church, Turpin, Okla., Nov. 11; Calvary Church, Liberal, Kan., Nov. 8-10.

Marie Duerksen, Emmanuel Church, Moundridge, Kan., Nov. 7; Bethesda Hospital and Home, Goessel, Kan., Nov. 8.

Aron Jantzen, Eden Church, Inola, Okla., Nov. 10-15.

Glendon Klaassen, Gospel Church, Mt. Lake, Minn., Nov. 6-10.

Sue Martens, Grace Church, Prince Albert, Sask., Nov. 5, 6; Nordheim Church, Winnipegosis, Man., Nov. 8-10.

Myriam Ramirez, Bethel Church, Hydro, Okla., and Bergthal Church, Corn, Okla., Nov. 10.

Fremont Regier and *Tina Block,* First Church, Hutchinson, Kan., Nov. 10.

Andrew Shelly, Bethel Church, Hydro, Okla., and Bergthal Church, Corn, Okla., Nov. 10.

MINISTERS

Fred Heese, Grunthal, Man., became the minister of Grace Mission Church, Meadow Lake, Sask., on Oct. 1. David Friesen was their former minister.

Kenneth Smoker, Newton, Kan., is serving as pastor of Zion Church, Kingman, Kan. Smoker is also employed by the Mennonite Bookstore in Newton.

PUBLISHED

Learning to Lead, the first unit in a new series of a leadership course designed to help the church train leaders—Sunday school teachers, church officers, and committee members—is now off the press. One of the ten lessons examines communication—getting across to others. Other lessons study how groups work and arrive at decisions, and what immature and mature groups are like. The lessons are designed to help any group of Christians meeting together regularly to become a redemptive fellowship in Christ. The training leader's manual is fifty cents a copy, and the *Learning to Lead* student text is $1.25. They may be obtained from your nearest Mennonite Bookstore.

WORK OPPORTUNITIES

Registered Nurse for hospital. Also, scholarship available to student nurse. Contact: Mrs. Erma Hanks, Supt., Grissell Memorial Hospital, Ransom, Kan.

MARRIAGES

Priscilla Dick, Bethel Church, Winton, Calif., to *Jim Neufeld,* Corona Del Mar, Calif., on Aug. 24.

Donald Klassen, Alexanderwohl Church, Goessel, Kan., to *Roine Mierau,* Bethesda Church, Henderson, Neb., on Oct. 12.

Barbara McDowell, First Church, Sugarcreek, Ohio, to *George Smucker,* Peoli, Ind., on Sept. 21.

Donna Miller, Salem Church, Freeman, S. D., to *Ellroy Koerner,* Reformed Church, on Sept. 28.

Lawrence Penner, Johannestal Church, Hillsboro, Kan., to *Kathryn*

Pauls, Hoffnungsau Church, Inman, Kan., on Sept. 1.

Daniel R. Schrag, Hopefield Church, Moundridge, Kan., to *Elizabeth Kroeker,* E.M.B. Church, Dallas, Ore., on Aug. 9.

Marlow Henry Unruh, Alexanderwohl Church, Goessel, Kan., to *Janice Kay Goering,* First Church, Pretty Prairie, Kan., on Oct. 18.

Gwendolyn Entz, First Church, Newton, Kan., to *Donald Peterson,* Denver, Colo., on Sept. 27.

Carolyn Fitch, First Church, Newton, Kan., to *Stan Schmidt,* Tabor Church, Newton, Kan., on Sept. 7.

Phyllis Hunt to *Ronald Penner,* Mt. Lake, Minn., on Sept. 14.

Ronald E. Van Pelb, Hope Church, Columbiana, Ohio, to *Varona Darlene McDevitt* on Aug. 10.

Sharon Ann Vogt, First Church, Newton, Kan., to *Galen Hiebert,* Tabor Church, Newton, Kan., Sept. 21.

Irvin R. Penner, Emmaus Church, Whitewater, Kan., and *Martha Jamison,* First Baptist, Wichita, Kan., on Aug. 31.

Lois Marie Peters and *James R. Loflin,* both of First Church, Fredonia, Kan., on Aug. 11.

Mrs. Anna Wiens, First Church, Newton, Kan., to *Abe C. Thiessen,* Inman, Kan., on Oct. 12.

BAPTISMS

Friedensberg Church, Avon, S. D., on Oct. 6: Linda Koehn, Theran Koehn, Ronald Ratzlaff.

Glendale Church, Lynden, Wash., on Sept. 29: Ronald Reimer.

Johannestal Church, Hillsboro, Kan., on Sept. 22: Leonard Frantz, Delbert Gaede, Wanda Guhr, Joan Klassen, and Dwight Plenert.

DEATHS

Mrs. Anna Ernst, Carlock (Ill.) Church, born Oct. 8, 1870, and died Oct. 2.

Jacob W. Krehbiel, Eden Church, Moundridge, Kan., born in Kotasufka, Russia, Dec. 20, 1866, and died Oct. 3.

Elmer Reimer, Lorraine Avenue Church, Wichita, Kan., born Oct. 24, 1925, and died Oct. 10. His wife and five children survive.

NEW ADDRESSES

Manitoba

Canadian Mennonite Board of Colonization, 104 Princess St., Winnipeg 2

Jake Harms, Altona

Alfred Heinrichs, Box 1135, Morden

Puerto Rico

Richard Weaver, 470 Jaime Drew St., Villa Los Maestros, Rio Piedras, 00745

Quebec

Shirley Bauer, 1117 St. Mathiev, Montreal

Saskatchewan

Ramon H. Jantz, 80 Portland Crescent, Regina

South America

Alice Bachert, Anolaima, Cund., Colombia

South Dakota

Elias D. Tieszen, 900 Burleigh St., Yankton 57078

J. W. Kleinsasser, Freeman 57029

Johnnie J. Walter, Herreid 57632

Tennessee

Burton G. Yost, 93A University Court, Nashville 37210

LETTERS

MOTIVES FOR GIVING

Dear Editor: Cheers for your brave "politics" article [*Editorial,* Oct. 22]. You have been doing a marvelous job of creative thinking and writing and your prophetic messages have been appreciated.

This editorial might well have included what our type of organizational structure does to local stewardship efforts. Not only are the four boards involved in the scramble for recognition and funds, but the competition goes on in the larger Conference family of institutions and causes on a district level. This "everyone for himself" pattern has some serious repercussions.

First it tends to create the wrong kinds of loyalties. We now have those who are loyal to a cause, project or board, but think little of loyalty to Christ and the *total work* of His Church. There are even those who would stop giving if their "favorite" had to be discontinued. Somewhere we have failed to communicate that *every aspect* of Christ's work is important. In order to survive, the various groups have had to develop this loyalty, but I feel that such loyalty is badly misplaced!

Second, this system has subjected us to a constant appeal for funds from within the Conference. These appeals have conditioned us to feel that our giving must be in response to some "need." Forgotten, in our minds, is the real reason for giving: A response to God's love in Christ for us. Our motive for giving is not based upon a relationship to Christ as much as an appeal to a need. In this way our giving Conference-wide is on the same level as the man on the street who is moved to give to the needs represented by the heart or cancer funds. As a result, we have had to rely more and more heavily upon promotion and fund raising in the same manner as nonchurch groups! I know the various Conference groups have tried hard to teach stewardship and its basic motivation, but their constant competition for our money has had a much different effect!

Finally, our way of doing it has developed an attitude of "I'll give *only* when it is necessary." We know that sooner or later someone will ask (or even more flattering to our egos: beg) us to donate. It is really no surprise, therefore, when our boards and institutions must put more and more efforts into promotion in order to raise their annual budgets. We feel we are doing someone a great favor by contributing to his cause, forgetting that giving should be "unto the Lord" and should be done without being asked or begged for.

Solutions? Why not a "president's board" with the responsibility of making and carrying out Conference policies? Existing boards could have the same relationship to this new board as do members of the President's cabinet to the President in our U.S. government. The President has their help and counsel, but he has final say, and they carry out *his* directives. This way we could have one treasury, and one group responsible for all G.C. work and still have the various arms doing the work. *Omer Nisley, Box 25 Wayland, Iowa*

Ward L. Kaiser

What's Happening To Our MORALS?

ARE AMERICAN morals skidding?

No less a person than Dwight D. Eisenhower, former president, is asking.

Let's get the picture. Mr. Eisenhower was in Abilene, Kansas, to open the Eisenhower Library. Tribal custom says there ought to be a speech. But a speech about what?

Politics? Always appropriate for a former president, surely.

Space exploration? "Good," his advisors might comment. "People will go for that."

The farmer as the most important person in the world? Maybe. In Kansas, why not?

Race relations? World communism? The need for more and beter schools?

At a library, a person might even alk about books.

Mr. Eisenhower turned his back on all that. He spoke about skidding morals.

If he believes there is a problem, he has company. "Many people," Redbook magazine points out, "have oncluded that we are less moral nd more dishonest than any preious generation."

Are things so bad?

A Roman Catholic friend, a gradute of a well-known college of his enomination, was speaking. "I'm lmost afraid to pick up the sports age of the paper," he said. "The eadlines may reveal another scanal—like the basketball bribes—nd next time it may be my school."

In 1961, a grand jury inquiry howed twenty-eight colleges involved in basketball fixes. Five of hem were Catholic. Two other atholic teams were mentioned as also guilty, but to a lesser extent.

Are Catholic colleges more vulnerable than others? No. It could happen to any school that floors a team.

The University of Missouri basketball coach, Wilbur Stalcup points out that sixteen U.S. states and territories have no law at all on sports dishonesty. Some have laws that apply only to baseball and horse racing. In Iowa it is a crime to bribe a player, but the law says nothing about the player who accepts the bribe.

"You can't count on people's consciences," said our friend. "Until there are laws to stop this thing, no school is safe from scandal."

Where are the people who are demanding such laws? Or don't people really care? Have our standards slid so far that now we shrug our shoulders when gamblers pay players thousands to throw a big game?

Is shoplifting a sin?

Many retail sales managers are reporting that shoplifting is on the increase. "Our losses are up five percent over last year," figured one department store executive.

A nation-wide food chain listed 152,000 persons arrested last year in its 400 stores. But a judge told a grand jury that there are three persons guilty of shoplifting for every one who gets caught.

Is stealing from stores a sin? If so, why do people do it? Not because their helpless infants are starving, that's for certain. Most of those convicted are getting along. They just want more.

In a society that stresses things, things, things, people may finally come to think that what they have is more important than what they are. So they trade their honesty for a chrome-plated gadget or an album of Dick Clark records, and think they got a bargain.

YOUTH

Even at school

"Everybody cheats," said a middle-teen recently. "Only some people do it more than others."

Do you agree?

According to the Gallup Poll people, three quarters of America's young people say cheating on exams does exist. Even more goes on in high school than in college.

Yet eighty percent of the high-schoolers polled would not report it if they saw cheating with their own eyes.

Why? Is it only because they like the person who did it and want to protect him from being punished? Or is it also because they're not really sure that cheating is so bad? In that case, whose standards are skidding?

cms
Charles M. Schultz, © 1961, by Warner Press, Inc.

"Congratulations, Mom. . . . You're the only mother I know who has a son who has studied his Sunday school lessons for seven years in advance!"

Proud of our problem

Sometimes dishonesty operates quietly, as if we're ashamed of what we're doing. But sometimes it comes out in the open, as if we're proud of our shame.

That's when we're in real danger: when we no longer shudder at wrongdoing but begin to parade our slipping standards.

Rogers Hornsby, Casey Stengel's batting coach for the New York Mets, says "You've Got to Cheat to Win." That is the title he gives to a chapter in his new book, *My War with Baseball*. And he really means cheat. Break the rules. Play dirty. He even calls one player a misfit in the game—"he didn't like cheating."

His own motto as a manager, he says, is: "Do anything you can get away with."

Maybe Mr. Eisenhower was right. Why talk about unimportant things like politics or space probes or farmers and food or communism when there are fundamental questions of human behavior to be dealt with?

Anyone for higher standards?

it's a PROBLEM

THE AIR WAS HEAVY with tension when Dan Friesen walked into the house.

"Hey, what's going on anyway?" Dan asked looking at his wife and son who had evidently been arguing.

"Mabe you can pump some sense into this boy," his wife answered. "Ronnie seems to think he's grown up enough now that he no longer has to go to Sunday school class."

"Sunday school is for kids," Ronnie put in defiantly. "Besides does a fellow *have* to go to Sunday school? Going to church doesn't make one a Christian."

Status race or Jesus Christ?

Mr. Friesen could bombard Ronnie with tracts on "Why I Go to Church" and "Ten Valid Reasons for Attending Church School," plus dropping a few names of quarterbacks, astronauts and millionaires who attend every Sunday. But if Mr. Friesen doesn't try to argue, he might get to hear more of Ronnie's ideas.

Maybe Ronnie sees adults go to Sunday school without preparation or interest, hears teachers criticized, and never hears anyone talking about an exciting idea discussed in class. Maybe his own teacher feels no preparation is needed for this age level and "talks down" to the class, communicating loud and clear that Sunday school is for kids.

Also, we would have to admit Sunday school isn't helpful for everybody: if I'm committed to following Christ in the lonely, hard and puzzling way this often entails, I am eager for the help and encouragement a class of others in similar struggles can give me to go out in the world and serve again.

But Ronnie and few others in his Sunday school class are that dedicated to Christ. Sunday school is a hindrance to and an imposition on their endeavors. If he is a normal teen-ager, he is dedicated to survival and maybe success in the status race. He is not likely to easily switch to Jesus Christ. He has looked adult life over carefully and chosen what he thinks is important.

What should Ronnie's dad do i

ıis son looks around the adult world ınd chooses a status-race life as the ɔest he can see? We have already ;aid arguing is no help. Also saying ıuthoritatively, "It's for your own ;ood—no more using the car if you lon't go—so let's stop this non-;ense" only further convinces Ron-ıie that people believe he is only a kid and he will be given kid Sun-lay school lessons.

Mr. Friesen, however, can admit o Ronnie he is troubled about Ron-ıie's rejection of Sunday school. He an try to find out from Ronnie ṿhat direction in life he plans to ake (helping Ronnie also find out ṿhich way he is going). If he thinks Ronnie's goals are wrong, he can ell what he thinks are better goals. Iaybe they agree. Maybe they do ot. But they might understand each ther and both get some correction.

This understanding by no means elieves Ronnie's dad of his job as father. If they don't agree, Ron-ie's dad can say "I can see how ɔu feel and you may be right. I ave to do what I think right. So m insisting you go to Sunday :hool until you are eighteen and ope you see the value in it I see."

And since this is the Youth Sec-on read by youth, we should add ıat a teen-ager cannot count on aving his hatred of Sunday school ıderstood and feel cheated if it n't. It is nice to be understood ıd we should be grateful when e are; but we cannot expect oth-'s to be any more understanding an we are. We may have to stop mplaining about Sunday school ıd get into a fight for an adult ṿel class or for one that meets ore than just on Sunday morning. ır Sunday school class is our sponsibility. *Stanley Bohn, Pastor, ınsas City (Kan.) Church*

ɔre responsibility needed

Maybe Ronnie has a point in re-lling against going to Sunday ıool. If he attends a Sunday ıool where his class is held in an attractive room and has an un-ıined teacher, it would be quite :ome-down from the public or pri-te school he attends during the ek.

He outgrows certain phases just he outgrows last season's clothes. He cannot go without clothes just because he has grown too big for them—he needs new ones to fit him. He must find Sunday school interesting, challenging, and satisfying to his mental, social, emotional, and spiritual needs. Perhaps he needs more responsibility, some way in which he can get the recognition and attention which he needs.

Ronnie is not nearly so apt to think Sunday school kid-stuff if he has attended regularly from childhood together with his parents and other members of the family who still attend.

Roy Rogers, when asked by youngsters if he did not think it's pretty sissy to go to Sunday school says ". . . it isn't sissy at all. I think that going to Sunday school is one of the best things any child can do. When your parents tell you to brush your teeth, they know what they're saying. Brushing your teeth will help you to good strong teeth. When they tell you to eat spinach and drink orange juice, they're trying to get your bodies ready to stay strong and healthy, and when they tell you to go to Sunday school, they're trying to help you grow strong in spirit."

Intermediates and early teen-agers are very susceptible to influence. Decisions made in adolescence are often made for time and eternity. It is up to Christian parents to expose their children to everything that will contribute to their Christian growth.

At a certain growing period it may seem like a dose of bitter medicine to be forced to attend Sunday school every Sunday, but if it is for his spiritual health he must take it like a man. If the church and home can work together to detect the needs of our young people and provide avenues for expression, they usually fall in line and meet our expectations of them.

At times we compromise with our children in order to give them a voice in deciding certain things, as did the father who gave his son a choice of attending either the morning or the evening service. At other times when we know it is for their best welfare, we decide for them.

Have we ever heard of anyone who regretted having gone to Sunday school? *Gerhard Buhler, principal, Freeman Jr. College, Freeman, S. D.*

JTH is sponsored by the Young People's on of the General Conference Mennonite rch. Editor, Elvera Baumgartner.

CONTENTS

COVER

"Fettered Man" by Kaethe Kollwitz, courtesy of Galerie St. Etienne, New York. "God has not called us to be dragged like slaves in the wake of history plunging to its doom but to be the messengers and servants of Christ who is the Lord of history and the victor over the demonic forces in it." "A Christian Approach to Nuclear War" by Church Peace Mission.

CONTRIBUTORS

Jean Lasserre is a French Reformed minister who serves as the secretary of the Fellowship of Reconciliation in France, Belgium, and Switzerland.

Leslie Woolf Hedley lives at 209 Post St., San Francisco 94108. His poem was published first in the Calorado Review and in his book Zero Hour.

Norman Cousins is editor of the Saturday Review, 25 West 45 St., New York 10036. The excerpt used is from an editorial of Dec. 16, 1961.

Leo Driedger, 1403 G Spartan Village, East Lansing, Mich., is a graduate student and former Board of Christian Service executive.

Albert M. Gaeddert, Mountain Lake, Minn., is pastor of the Bethel Church and a member of the Board of Christian Service.

Joseph O. Hanson, Jr., is a national security affairs advisor with the United States Information Agency. Our excerpt is from a speech given to the International Arms Control Symposium and reprinted by the Committee for World Development and World Disarmament, 218 East 18 St., New York 10003.

Hugo Jantz, is a missionary for the Mennonite Brethren Church in Neuweid, Germany. His selection is from a speech given to the Historic Peace Church-IFOR Conference last April.

Jessamyn West is a member of the Society of Friends. The quote by her is from an article in Redbook, Jan. 1963.

CREDITS

"Questions for a Soldier" has been adapted from a Church Peace Mission pamphlet, "War and the Christian Ethic." Copies of the pamphlet may be secured for three cents each from the Peace Section, Mennonite Central Committee, Akron, Pa.; 663, "Fathers and Sons," Spruance, Philadelphia Museum of Art; 664, art by John Hiebert; 673, Vories Fisher, 1701 E. 57 St., Chicago 37.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

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EDITORIAL

Bible Words—II: Covenant. "I'll give, but I won't pledge." If every fund raiser had ten dollars for every time he heard those words he could balance the budget twice over. Many people before my time have pointed out the weaknesses in this dodge. It has many. Obviously people pledge themselves to pay for many things—cars, houses, telephones, freezers, education, and vacations. That they do not pledge themselves to pay for God's work only shows what they think is more important. But even a sick argument deserves a good word. Slowness to pledge may reveal a high view of making a promise. A promise to pay or a promise to live is a solemn promise. It is good that we take it seriously.

All promises are patterned after God's promises. There is the covenant God made with Noah (Gen. 9:8-17). It was a pledge that nature should never again overpower us as it did in the flood. God made a pact with man and "every living creature of all flesh." The promise reads: "The waters shall never again become a flood to destroy all flesh." And the covenant has a symbol by way of reminder: a rainbow. It is good to know that creation is a part of God's purpose. This is a safe and friendly world. It is the kind of world we can live in. But this is not the promise of the Old Testament (which might also read, Old Covenant, or Old Promise).

The Old Covenant is the one made with Abraham (Gen. 12:1-3) and with Israel (Exod. 19:1-6). Like all promises it is based completely on trust. God trusted Abraham. He believed that he would be obedient. God says, "Go from your country and your kindred." He goes. Abraham had faith in God. This same kind of obedience is part of the pact with Israel: "If you will obey my voice and keep my covenant, you shall be my own possession among all peoples" (Exod. 19:5). This covenant has its signs. Circumcision is one (Gen. 17:10-14). And there is another sign of blood. It is the blood with which Moses sprinkles the people (Exod. 24:1-8). The covenant forms a community: "You shall be to me a kingdom of priests and a holy nation" (Exod. 19:6).

But faith and obedience fail in Israel. The old promise lies broken. A new one is needed. This new covenant is promised in Jeremiah 31:31-34. It is like the old covenant, but with a difference. The law will not be written on stone. "I will put my law within them, and I will write it upon their hearts" (Jer. 31:33). Paul noted this difference. In 2 Corinthians 3:6 he speaks of the "ministers of a new covenant, not in a written code but in the Spirit: for the written code kills, but the Spirit gives life."

But Jeremiah is only a prophecy. The full covenant is made known in Jesus Christ. This is the testimony of all Christian tradition because the part of the Bible that deals with Christ and the church is called the New Testament—the new promise. Christ was obedient. He was wholly devoted to God and His will. God put His faith in Christ. It was a costly covenant made in blood—Christ's life was offered up. We enter into that covenant by receiving this outpouring of the blood of Christ into our hearts by faith and thanksgiving. The communion service repeats the formal act of thanksgiving which is part of our pledge making with God. It is communion. We have a common life in His body.

This covenant is a solemn thing. It demands much from us. It demands all.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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78: 41 NOVEMBER 12, 1963

Walter M. Shelly

MY WIFE AND I recently spent two years in the Congo as medical doctors. Our experiences left a far deeper impression on our lives than any equal period of study could have. We will never be the same. We received more than we gave.

Those two years went by quickly. We didn't have adequate facilities, talent, or time. We saw many diseases we will likely never see again unless we return to Congo. By necessity we did many things reserved in America only for medical specialists. We are thankful for the number of people we were able to help, although we know this didn't make a significant dent in the total medical need in Congo.

We missed some equipment and supplies, certain drugs, and an abundant supply of good clean water. Most of all we missed X ray. We were most thankful for the drugs supplied by the Congo Protestant Relief Agency. Without this aid we would have been really handicapped. All in all, these experiences matured us in our medical profession. All the responsibility was ours, a position we would have gladly relinquished at times.

As we learned to use what we had in our medical work, so we learned to do the same in our personal lives. Actually we were never deprived of any basic needs. We suffered no real hardship. We learned to live on a restricted diet. We learned to use a broom to do all our cleaning, a hand washer for our clothes, a wood stove for all our cooking and baking, and flat irons for our ironing. The limited supply of water was not always pleasant. During the rainy season we caught water from the roof. In the dry season we carried it from the river. But missionaries have always lived like this. They have lived with even less. Compared with the life of most Congolese, we lived in luxury.

Trials of a Missionary

We soon learned that the missionary spends much of his time with many everyday tasks. He transports food and supplies. He repairs buildings, vehicles, and other equipment. Would we have the patience and determination to endure the trials and obstacles our predecessors must have encountered?

The missionary always confronts a great cultural gulf between himself and the Congolese. By our scale of values, the average Congolese is very poor. His diet has little variety and balance. Some of his food is cultivated, the rest is found growing, running, or crawling wild. Most villagers have little clothing. Children often have nothing to wear. Houses are small, thatched stick and mud huts with two or three dark, musty rooms. Furniture is rare. This great contrast in culture and economics between these people and the missionary affects the gospel proclamation. I'm sure the mission attracts some people who desire to get some of the apparently unlimited wealth they see.

I was struck by the people's attitudes toward the service and sacrifice of the missionary doctor or teacher. Certainly they are thankful for everyone that comes and for what he does for them. But they are not as impressed with our sacrifice as we are ourselves. When they see our standard of living, they can't imagine anything much better. They feel that this is a result of the salary we receive for this work. Even though we deny it, they have little doubt that we receive a large salary from the government as well as from the mission. As far as they are concerned our presence among them is not a great expression of brotherly love.

Language causes difficulties. We struggled with two different languages, the local dialect and the official language. During our two years we always felt inadequate to express ourselves well. When we did express our thoughts we feared being laughed at by the Congolese.

Trials of a Young Church

We valued the opportunity during these two years to learn to know the young Congo church, its leaders, and its problems. Many of these young Christians, have remained

CONGO BARRIERS

It is no easier to reach people in Africa than it is in America. In fact, it is even harder, as a young physician discovered.

ithful during difficult times. But ie church faces many problems.

Many young Christian leaders nd their people are immature. Bapsm seems to have lost its meaning) them. It has become a status symol. Many young people are admit'd to the church each year through aptism without the associated sinere, dedicated, changed heart. So, espite its numerical growth, the iurch is becoming weaker and less fective each year. This isn't an iusual problem in other areas of ie world. It happens in America.

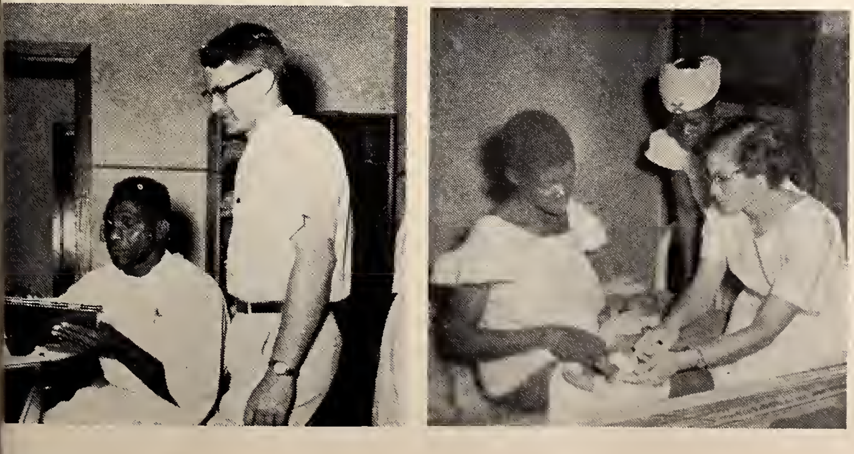
We expected to find a close felwship between Congolese Chrisans and missionaries. We regretted find this lacking. Certain differences have arisen between the two groups which cause the young Christians to distrust the missionary.

For example, all over the Congo people clamor for education. They hold the exaggerated belief that if they will get enough education soon enough, all other things will be added unto them with little effort. They put the mission under great pressure to provide teachers and schools. If this isn't forthcoming they feel the missionary is trying to prevent their progress. So they seek education elsewhere, regardless of whether it is offered by the Catholics or Communists. Thus, today all available personnel are recruited for teaching positions and many evangelistic positions remain vacant.

This problem has no easy solution. Congo is today an unlimited field for teachers and medical personnel. Although the need is more than we can fill, we need to train Congo Christians for positions of responsibility besides sending workers to the field just to guide the young church leaders.

We must break down the barriers of culture, language, and distrust. We must find a closer fellowship with the Congolese as Christian brothers, not as children. Some of these things might require changes in our mission setup to be effective. Although the preaching of the gospel is still important, more important is a dedicated life living the gospel in all areas of life and loving the often unlovable neighbors.

Two years spent in the Congo are history for us. We now see more clearly the needs around us as well as the needs in our own lives. The need for medical assistance and spiritual help is as great as ever before. The needs and problems of the Congo church may seem different from those of the church here at home, their solutions are not too different. We have learned that the missionary is not such an unusual person in what he does or what he should do. We are all missionaries to our neighbors where love and a living gospel expressed through a dedicated life is the only answer.



. Walter Shelly at Mukedi Hospital with its director, Kajabi Paul, and Dr. Elizabeth uman Shelly treating a small patient: "I was struck by the people's attitude . . . ey are not as impressed with our sacrifice as we are ourselves."

A SHELTERED COMMUNITY FOR RETARDED CHILDREN

The family with a retarded child has two hard choices—an institution or home care. Now from a leading psychiatrist comes a plan for a sheltered community that Mennonites might develop.

Charles E. Goshen

About a quarter of a million mentally retarded persons live in public institutions in the United States today. Another million just as retarded live outside institutions. An untold greater number suffer lesser degrees of mental disability.

Some studies estimate that one-fourth of all school children are retarded to the degree that they are failing to maintain their expected educational level. In brief, the number of severely and marginally retarded people represent a large portion of our population. Among our thirty-five million school-age children, four or five million are retarded to a degree which deserves special attention.

Although we find many examples of well-run programs to help the marginally retarded, the actual number of children in these programs is small. As a result a rapidly expanding group of children grows up to face an adult world with little preparation. The increase in numbers is due to two factors besides the general population increase. Medical advances enable a higher percent of retarded people to survive than in the past. And the increasing complexity of life makes adjustment more difficult for this group. This means more retarded persons must depend on society for survival, either in institutions or under various welfare programs.

In the past, society had many more opportunities for marginally retarded people, as farm laborers and in other fields of activity which did not demand much intellectual skill. Such opportunities, today, are not only rare, but have also lost the status they used to have. This leaves few opportunities for retarded persons to find a place of dignity in society. These trends will become even more striking in the future.

At the present time, families with retarded children have only a few alternatives for help, and these alternatives are often unsatisfactory. These alternatives usually represent opposite extremes with no middle-ground choices. These extremes reflect the prevailing American attitude which too often takes an all-or-none approach to the solution of social problems.

Two Unsatisfactory Choices

One of the extreme choices available is to place the child in a public or private institution. These institutions are generally located in remote, distant places. They tend to be large, poorly staffed and financed, and generally insensitive to the human needs of the children. Once in an institution, the child is overwhelmed by many strong forces which slow down rather than encourage his growth. The institution itself erodes any sign of resourcefulness in the child. In addition, nearly impenetrable obstacles dilute any beneficial influence by the family. These dehumanizing trends turn these children into lifeless, colorless adults who remain forever dependent upon the institution for survival.

Only through great efforts on the part of interested members of the family can this sort of deterioration be reversed and the child returned to a useful place in society. Most often, this effort is not made. The dreary and pessimistic prospect of placing a child in an institution demands such an agonizing decision on the part of parents that once it is made, it tends to become irreversible. A study in a New England state recently showed that one-third of the parents of children in an institution for the retarded moved out of the state following commitment, thus abandoning children.

The other choice for parents of retarded children is also unsatisfactory. Some parents will recognize that a retarded child can only get the kind of warmth and attention needed to encourage his development through interested members of the family. Therefore they avoid institutionalization. The price of this decision, however, is to produce a great burden on the rest of the family, a burden so great that the family itself is sometimes destroyed. The stigma of the retarded child as well as the difficulties in providing him with some sort of training add to the burden. Some progressive school systems provide special classes for these children. These are few in number, however, and they usually limit their service to the more promising group.

I estimate that the total retarded population could be grouped into three categories. One-fourth of the total is so severely handicapped that lifelong institutionalization or constant nursing care is needed for their survival. Another one-fourth is made up of the least handicapped who could profit from special training in the public school system. The middle group is probably the largest, making up one-half of the total. This group is too retarded to profit from public school and not sufficiently handicapped to warrant institutionalization. This is the group for which almost no facilities exist outside the family. Our attention needs to be addressed to this group, for they are the ones for which we have provided the least, and who are most numerous.

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Younger children need the interest ıd warmth of family more than der children do. For much the me reasons, the retarded child eds these influences even more an a normal child of the same age. ng before any child is ready to rn the social skills and academic bjects taught in school, he needs learn simple, commonplace skills self-care and daily living. Such ills are learned best by imitation. e very young child and the re- rded child learn best in close, in- nate contact with others interest- in sharing their activities.

Controlled Mixture of Two Worlds

Once a child has developed a ındation of commonplace skills, can venture into the more ab- act type of learning which takes ce in schools. The retarded child, refore, needs close daily contact h interested family members as ecessary base from which to de- op adjustment skills just as all ldren do, except that he needs this contact for a longer period.

For retarded children, the usual public school methods are generally ineffective. Special facilities and methods can be designed which achieve a great deal of effectiveness, but only when geared specifically to the limitations of the retarded child.

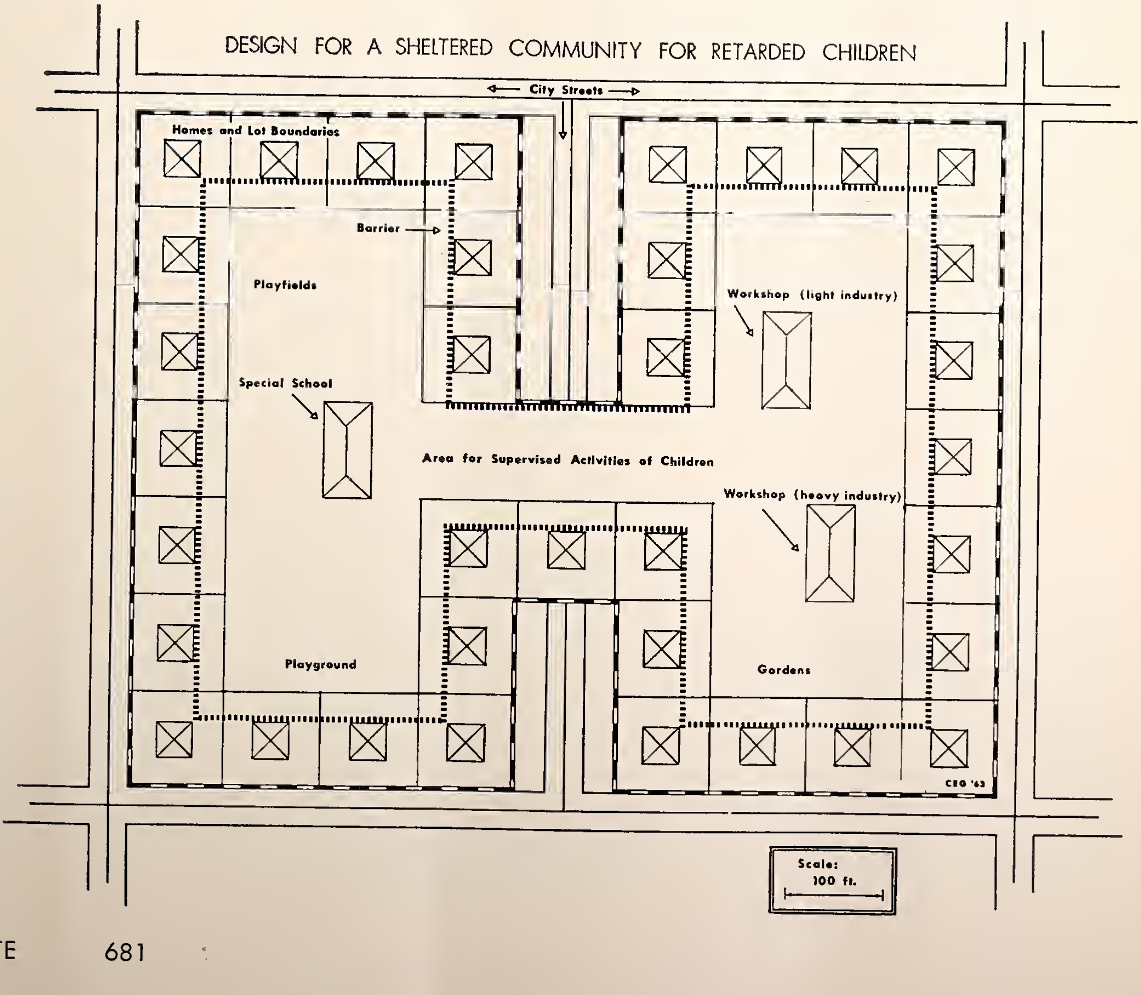
Competition with normal children may stimulate the learning of a retarded child. More often it is a hindrance if not carefully regulated. Association with normal children in some areas and exclusive contact with other retarded children in others is what is needed. These should always be the areas in which retarded chldren stand a chance of success.

For example, in many games and play activities, the retarded child may have a status comparable to the normal child. On the other hand, in the more scholastic types of activities, the retarded child could have an equal status with other retarded children.

In other words, a retarded child can grow best in a carefully controlled mixture of two worlds—one a sheltered non-competitive world inhabited mostly by others like him and by adults trained to deal with his unique problems, and the other the more normal outside world which he can sample enough to provide him with some incentive, but not at the price of repeated failure to compete. This means we need a community with a two-world environment made up of both retarded and normal people in which each has its own circle of activities, but in which these two circles intersect at certain strategic points.

Design for a Sheltered Community

It would be almost impossible to find the kind of "ideal" situation for the retarded child described above. An "ideal" situation would be one in which the child would have the benefit of participating in family life and having some degree of contact with the "normal" world, and, at the same time, having the benefits of the specially structured


DESIGN FOR A SHELTERED COMMUNITY FOR RETARDED CHILDREN
City Streets
Homes and Lot Boundaries
Barrier
Playfields
Special School
Area for Supervised Activities of Children
Workshop (light industry)
Workshop (heavy industry)
Playground
Gardens
CEO '63
Scale:
100 ft.

training facilities needed for advanced development. One way of making a step toward achieving such an "ideal" community would be to concentrate a large number of families with retarded children in one area. The combined resources of these families could make a sheltered community possible.

Such a community would present its outer face to the world. Most of its people would be engaged in the standard pursuits of life. In addition, however, a portion of the community would be retarded children for whom an inner world would be especially created. These two worlds come together in the homes, but would otherwise be separated. The sheltered world would contain facilities needed for the training, and some part of the total care, of the retarded portion of the population.

With this help for families in the care and training of their children, it would be much easier for these families to avoid the tragedy of institutionalization and/or family disruption. The nearness of other families coopertively engaged in the solution of a common problem would have vast benefits to all concerned, particularly in the way in which it would help minimize the stigmatizing effects of housing a retarded child.

To make such a pilot community possible, a great deal of planning and initiative would need to be undertaken by some interested organization, and a sizable number of families of retarded children would need to make a considerable change in their present lives. It would require them, for instance, to move from many parts of the country to one location, to organize a cooperative venture, to re-establish their occupational pursuits, etc.

Perhaps the Mennonite church groups have a working organization with the tradition and the dynamic to sponsor such a movement. If not, this skeleton outline may become a stimulus to provide such an agency. It is hoped that it will evoke discussion. Those interested in pursuing the study further should communicate with this periodical or with the leaders of their church service programs. The number and nature of the responses will guide those in a position to further direct the church in its mission.

Responses to the Sheltered Community Proposal

The Conscience of Society

Dr. Goshen has opened our eyes to a need about which we can no longer be unconcerned. It is less dramatic than the relief of storm or famine but probably just as erosive of human values and energies. It would seem to me that (among other things) it is the church's imperative to be the eyes and conscience of society. What we might do would be only a drop in the bucket toward meeting the total need but it might help to blaze the way.

Something like this happened in a limited way when the Mennonite church became involved in the field of mental illness, except that here we became concerned rather late and only participated in the final breakthrough. However it has given us as a fellowship some solid experience which would be helpful in this suggested work with retarded children. Proximity to one of the present Mennonite sponsored clinical centers would seem to be indicated. I believe that the contribution of the Mennonite church would be primarily in taking the initiative, supplying administrative skills, and maintaining a zeal to carry through rather than to be the chief source of capital funds. An imaginative well planned project under trained leadership should attract financial support from other social agencies without compromising the church's role. *Howard Musselman, Orrtanna, Pa.*

Benefits for Child and Family

We like the idea very much and envision many benefits to the retarded child, and also to families. Too often in movements which have sprung up in the past ten or twelve years the parents have been forgotten in the desire to train the retarded child. And as Dr. Goshen states in his article only the bottom twenty-five percent who need to be placed in institutions and the top twenty-five percent which can be benefitted by attending classes in the public school system have been considered. As our daughter is in the larger middle group she has never had opportunity for training except what we as parents could give her. This is not enough. I think my wife has done an excellent job, but our daughter would have also benefitted from association with other children of her mental capabilities.

We like the ideas in Dr. Goshen's article and believe it could be worked out with God's help. The biggest obstacle that comes to mind would be in relocating the families and providing the breadwinner with an opportunity for employment good enough to carry out the obligations involved in the formation of the community. In my opinion it would have to be located near enough to some large urban center where the head of the family could find employment. There is also the problem which some (not all) families might have with their normal children in living in such a community. It has been our observation that not all families can adjust to having a retarded person in the family circle. Among our friends here who have several normal children with a retarded child in the family most of them adjust well, but we know of several where the normal child might resent living in such a community.

Perhaps the other benefits which would accrue to the whole family in such a community would balance the resentment felt by some normal children toward the retarded child. This would have to be worked out, and, this does not answer the one question which is on every parent's heart as to what becomes of the child when they pass on. If some plan could be arranged whereby the child could remain in the community after the death of the parents, we could unreservedly subscribe 100 percent to the idea. *Holmes H. J. Raudenbush, 3015 French St., Erie, Pa.*

NEWS

Church Helps Many Students

pproximately 1,500 general Con-
rence Mennonites are attending
n-Mennonite colleges and univer-
ties this year.

This does not mean, however, that
ey are now out of contact with the
urch, unless they prefer it that
ay. Alert home pastors and con-
egations may write and visit; a
ennonite church near the univer-
y may welcome students into its
llowship, and, if sufficiently con-
rned, seek them out. The General
nference Church has a student
treach through its active and
mparatively young Student Serv-
s Committee.

At the same time, interested stu-
nts may form inter-Mennonite
udent fellowships (the earliest
own Mennonite student fellow-
ips were organized at Lawrence,
an., in 1949 and at Winnipeg,
an., in 1950), sometimes on their
wn initiative and sometimes with
e help of non-student Mennonite
ders. Since the first Student Serv-
s Committee was organized in
58, the number of fellowships has
reased from fifteen to twenty-
ne. Eight of these are in Canada,
teen are in the United States east
the Mississippi, and five in the
ited States west of the Mississip-
There are perhaps another twen-
five locations with concentrations
Mennonite students which do not
have organized and functioning
nnonite student fellowships. In
ne cases a nearby Mennonite
urch fills this need.

As other Mennonite denomina-
ns have an equal concern for
ir students, a joint ministry has
n growing in the last few years.
day the General Conference Men-
nite, (Old) Mennonite, and Men-
nite Brethren churches, cooperate
provide a variety of services to
nnonite students.

Each of the three Mennonite
ups makes an annual survey of
Mennonite students beyond high
ool, using the same survey form.
dents at non-Mennonite schools
eive yearly several issues of a
dent Services Newsletter, a joint
lication. Mennonite pastors in
versity cities are provided with
nes and addresses of Mennonite
dents in their community. A list
known Mennonite student fellow-
ps is kept up to date, and where
ropriate the formation of new
owships is encouraged.

Another important joint effort is the help given to students in integrating their academic studies with their Christian faith. Recently an annotated bibliography was published on "The Basis of Christian Beliefs" as a source of stimulating reading for students. An inter-Mennonite list of speakers qualified to deal with a variety of subjects of interest to students is also provided.

Last August 1963 the first graduate seminar was held at Associated Mennonite Biblical Seminaries in the Goshen-Elkhart, Ind., area. (There are about 400 Mennonite graduate students in the United States and Canada.) Twenty-six students attended seminars on Anabaptist-Mennonite beliefs, special-interest seminars, Bible study, chapels, special lectures and discussions, did research and reading in spare time, and enjoyed fellowship, recreation, and exchange of ideas.

Less extended programs take place annually during the Christmas vacation when the Mennonite Graduate Fellowship meets. This school year, from December 30, 1963, to January 1, 1964, Mennonite graduate students will gather at Harvard University in Cambridge, Mass., to probe "The Meaning and Relevance of the Bible for the Modern Scholar." Presentations, responses, panels, floor discussion, and small group discussions will face the question from many points of view. A number of travel scholarships are available.

To facilitate joint administration of this inter-Mennonite student program, the three participating Mennonite Student Services Committees meet regularly to share planning. On October 16 the committee secretaries met to make recommendations to their respective committees. The (Old) Mennonite Church was represented by Virgil Brenneman, of Goshen, Ind.; the General Conference Mennonite Church by Adolf Ens, Newton, Kan.; and the Mennonite Brethren Church by Vernon Wiebe, of Hillsboro, Kan.

Besides the joint ministry, each denomination's student outreach involves field work. Recently, Adolf Ens met with Mennonite students in Winnipeg, Man., where well over 500 Mennonites are attending either the University of Manitoba and its affiliated colleges, Manitoba Teacher's College, various nursing schools, or a business college. He also met with representatives of the Student Christian Movement and the Intervarsity Christian Fellowship and with denominational chaplains to discuss a common goal, Christian witness on campus, and the unified effort to achieve this.

On the same field trip Ens visited Brandon College at Brandon, Man., a university-affiliated college which has four Mennonite professors on its faculty and a number of Mennonite students; and United College, affiliated with the United Church of Canada and also a part of the University of Manitoba.

In all these endeavors, denominational, inter-Mennonite, or inter-denominational, the goal of student ministry is to encourage discussion and communication, to help students relate new knowledge to their faith, to provide Christian fellowship and opportunity for growth in church responsibility, and to promote Christian witness. Without understanding and help from the church a student may be lost to the church during his school years; *with* understanding and help he may find that his Christian faith deepens as he faces new questions and that the Christian can witness to his beliefs by sharing his own ideas in everyday contacts with other students.

GRADUATE FELLOWSHIP TO STUDY BIBLE AT HARVARD MEETING

Mennonite graduate students will meet at Harvard University, Cambridge, Mass., to study the meaning of the Bible for modern scholars. Dates of the meeting are December 30 through January 1.

Papers will be presented by graduate students representing such varied disciplines as sociology, theology, engineering, medicine, Bible, and biochemistry. Among the papers to be presented are "The Biblical World View" by G. Ernest Wright, Harvard; "The Authority of the Bible in the Context of Pragmatic Relativism" by J. Lawrence Burkholder, Harvard; "The Relevance of the Bible for a Crucial Professional Decision" by Jan Clemens, Massachusetts Institute of Technology; and "What Biblical Authority in a Power World Means" by Gordon Kaufman, Harvard.

Others appearing on the program are: Merlin Jeschke, Goshen, Ind.; Owen Gingerich, Smithsonian Astrophysical Observatory; Ed Riddick, University of Chicago; David Garber, Princeton Theological Seminary; W. Shellenberger, Indiana University; Robert Jungas, Harvard Medical School; Theron Schlabach, University of Wisconsin; Harry LeFever, Eastern Mennonite College; Joe Smucker, Michigan State University; Paul Shenk, Boston University; and Leo Driedger, Michigan State University.

A panel will discuss *The Faith of a Heretic* by Walter Kaufmann. Lodging and meals will be available for ten dollars per person. Several travel scholarships of twenty and thirty dollars are available. Persons interested in scholarships or further information on the meeting sponsored by the Mennonite Graduate Fellowship should write to: Leo Driedger, 1403 G Spartan Village, East Lansing, Mich.

WORLD MISSION MEETING IN MEXICO CITY

The first full meeting of the Commission on World Mission and Evangelism of the World Council of Churches will meet in Mexico City, Dec. 8-20, to look at the missionary task from a new angle.

The general theme for the meeting is "God's Mission and Our Task." About two hundred participants from six continents are expected to attend the meeting to be held at Union Theological Seminary and at Sarah Alarcon Methodist Girls School.

Delegates are appointed by the national Christian councils affiliated with the Commission and by the Central Committee of the World Council of Churches. Advisers, observers from other world Christian bodies, youth delegates and staff will also attend.

The meeting in Mexico will "not only represent six continents, but it will face six continents," conference planners state. "It will be concerned as much with the witness of the Christian church in Detroit as in Dahomey, as much with pagans in Europe as with pagans in New Guinea."

Lesslie Newbigin, Geneva, Switzerland, director of the Division of World Mission and Evangelism, has observed that the image the word "missions" still evokes in the minds of many is "that of a white man going to Asia, Africa, or perhaps Latin America."

"It is still an image shaped by the experience of the colonial era," Bishop Newbigin says. "When we use the word 'missions' we do not normally see, for instance, some of those deeply committed Christians from Jamaica going to work in the pagan slums of industrial cities in England.

"We do not have a picture of the missionaries of the Asian churches, more than 200 of them now, going out from their own countries to work in other parts of Asia," he says.

The Commission on World Mission and Evangelism came into being in 1961 when the International Missionary Council and the World Council of Churches became a single organization. Until that time Orthodox churches had not participated in the co-operative efforts of the world Christian missionary body.

At mid-day the conference will pray for the evangelization of the world. Afternoons will be devoted to specific work of the Division of World Mission and Evangelism such as: the program for "Joint Action for Mission" which calls for experimental action in selected areas directed to the more effective mobilization of total resources for the task of evangelism; examination of how the present practices in the field of missionary education can be geared to more effective participation in the world-wide missionary task under new conditions; development of missionary potential in the millions of Christian laymen who work in countries outside their own; proposals for a world strategy for Christian literature which would involve a joint program totaling several million dollars.

PARAGUAYAN INDIANS RESETTLED

Mission work among the Paraguayan Indians began soon after the first Mennonite colonists arrived in 1927. At present there are 1,000 Indians living in the Fernheim area. An evangelistic effort is also being carried on among Indians in and near the Menno and Neuland colonies.

As they heard the gospel and came into contact with the Mennonites, the Indians became increasingly interested in settling down. At first the missionaries helped to settle any Christian families that needed help. It soon became evident that the missions would not be able to

arry on this work by themselves.
. settlement board, with represent-
tives from the missions, the col-
nies, the Indians, and the Menno-
ite Central Committee, was formed
ı September, 1961. In January, 1962,
ıe MCC agreed to underwrite sev-
ıty-five percent of the board's
30,000 three-year budget. The board
as asked to be responsible for all
ıe Indian settlement projects in
ıe vicinity of the Chaco colonies—
ernheim, Menno, and Neuland.

The six-man executive committee
hich administers the on-going pro-
ram, consists of Robert Unruh,
ıairman; G. B. Giesbrecht, secre-
ry-treasurer; Peter Derksen, Hein-
ch Duerksen, and Jacob Reimer,
berschultze of the three colonies;
ıd Frank Wiens, MCC director in
ıraguay.

By March 1963, 182 families had
en helped by the board. When
e three-year program is complet-
in 1964, it is expected that 300
milies will have received help. It
sts an average of $300 to settle
e family. Some families, of course,
ed more help than others. The
ard has drawn up a list of items
ıich they feel a family needs in
ler to get started—a few acres
land, implements, fencing, mate-
l for wells, etc. The Indians are
pected to erect their own homes
d clear several acres of land.

The Mennonites in the Chaco are
periencing a growing concern for
lians living beyond the borders of
colonies. Their intensive effort
reach the savage Moros with the
spel is an indication of concern.
t is estimated that 20,000-30,000
lians live in the Chaco. The In-
ns living in or near the colonies
nber approximately 4,500. Half
these are at Fernheim, 1,350 at
nno, and 750 at Neuland. This
nber includes both Lengua and
lupis. Additionally, 150 Sanapan-
live in that vicinity. Recently
ıe Moros have also come to visit
colonies.

he impact of the Mennonites on
Inians is illustrated in a recent
v York Times story: "Here in Fil-
lfia one is surprised to hear In-
ı employees of the Mennonites
ıking the German dialect."

he Indians' impatience to get
led was graphically shown in
tember 1962 when 250 Chilupis
n Neuland broke camp and
ed to Fernheim in the hope of being settled. When they began to experience some hardship there, they moved west to Mariscal Estagarribia, where some Roman Catholic padres had promised settlement possibilities. A large group of Chilupis from Fernheim, feeling the tug of tribal loyalty, joined the trek to Mariscal Estagarribia. A total of 500-700 Indians made the move.

A wave of pessimism swept the colonies following this incident, but after colony and church leaders had had an opportunity to look at this turn of events more objectively, they made plans to move ahead

FINE ARTS BUILDING GROUNDBREAKING David H. Richert, Bethel College professor emeritus breaks ground for the school's fine arts building on the occasion of the college's seventy-fifth anniversary in October. Richert was present when the cornerstone for the college administration building was laid in 1888. (See The Mennonite, Oct. 15.) Others who atended the services both in 1888 and 1963 were Herman E. Suderman and J. B. Dickey, Newton, Kan. In the photo with Richert are David H. Suderman, professor of music, and Vernon Neufeld, President.

more rapidly with the settlement of those who remained.

The story doesn't end there. The Indians who left for Mariscal Estagarribia have all returned to the Mennonite colonies, and they're happy to be back. The padres were unable to fulfill the promises.

The Indians are still nomads at heart. It is quite possible that other groups will move, even after they have been settled.

The board is concerned about preserving the good traits of the Indians' way of life. Jacob Loewen, an anthropologist on the Tabor College faculty, is making a six-month study of the Indian problem. After his investigation, he will make recommendations to the board.

The Indians may not want to settle precisely in the pattern established by the Mennonites. There will have to be modifications in the program to make allowance for the Indians' needs and background. Some of the Indians' ways are too good to be sacrificed. For example, they share what they have with others, even if they do not have as much as they need for themselves. It would be unfortunate if such a commendable trait would not be carried over to their new way of living.

The food shortage in 1962 and the opening of the Trans Chaco road brought the Indian problem to the people of Paraguay. Several Chaco Indian delegations have gone to Asuncion to speak with the government's Indian affairs minister.

The Paraguayan government has been approached about giving financial support to the Mennonite settlement program, but they declared themselves unable to enter into such an undertaking at present. They did, however, encourage the Mennonites in this work. United States and West Germany will also be asked for assistance.

The purpose of the Indian settlement work is to help settle as many Indian families as possible and to develop good settlement techniques which other South American organizations and governments may want to use in their countries. What the Mennonites do with the Indians will be watched with a great deal of interest by the rest of the country and the continent. Persons wishing to make a special contribution to this project should do so through their regular relief channels.

CONTRIBUTIONS AND MEN NEEDED FOR HAITI RELIEF

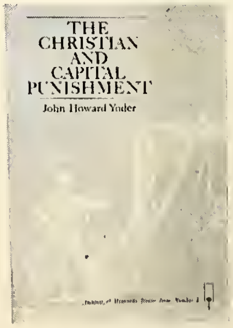
The following comment on special relief for Haiti comes from H. A. Fast, Executive Secretary of the Board of Christian Service.

The damage inflicted by Hurricane Flora in Haiti and Cuba is apparently even more devastating than papers have reported. In Cotes de Fer, for instance, a town of 1500 in Haiti, every house was destroyed except one concrete structure. The suffering and anxiety such devastation brings upon a family with children, especially in a country of dire poverty, only those understand who have experienced the horrors of a tornado or a flood.

The Mennonite Central Committee has already sent a team of fifteen builders to help restore this destroyed town. MCC did this in the confidence that our churches would respond quickly with liberal contributions to this emergency. It is urgent that volunteers for another team of builders be assembled and sent forth to aid in this service, but this the MCC can do only if sufficient funds become available. A minimum of $25,000 is urgently needed to meet present needs and to determine whether a second team can be sent.

As contributions to the work of the Board of Christian Service of the General Conference Mennonite Church are lagging two months behind budget requirements, the Board is unable to advance the Conference share of disaster service expenses. Churches are urged to rally promptly to this need by sending contributions to the Conference Treasurer, 722 Main Street, Newton, Kan., clearly designating what the gifts are for. Canadian contributors should send their gifts to D. P. Neufeld, 600 University Blvd., Tuxedo, Winnipeg 29, Man., clearly designating the purpose of the gifts.

The Christian and Capital Punishment



What can Christians do about capital punishment? Why? *By John Howard Yoder.* 50 cents.

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

CANADIANS SURVEY CUBA

Harvey Taves, director of the Canadian MCC office, and Elven Snyder, a Canadian missionary serving on the Caribbean island of Puerto Rico, left for Cuba Sunday, October 20, to survey the damage caused by Hurricane Flora and to seek ways in which Canadian Mennonites can assist the disaster victims.

Cuba's Oriente province suffered extensive loss of life and property damage when Flora crossed and recrossed it early in October.

GOVERNOR ATTENDS FIELD DAY

At the Second Field Day at Cuauhtemoc, Mexico, on October 15, some 350 Mexicans and Mennonites turned out to see the agricultural demonstrations and experimental field plots. Present were the Governor and Secretary of Agriculture of the State of Chihuahua, agricultural leaders from the regional office, and Dr. Naravaez, head of the Cereals Department of Mexico City's Department of Agriculture.

The leaders from the regional Department of Agriculture at Delicias explained the experimental plots, varieties of seed, fertilizer used, weed control, and insect control. They also gave tribute to the General Conference Mennonites who have directed this program.

The experimental agriculture program, which works with wheat, oats, corn, beans and sorghums, is under the direction of Maylon Peters, Henderson, Neb. Maylon is substituting for Philip Dyck, of Mission City, B.C., who is at present studying Spanish in Mexico City.

CHURCH RECORD

ALENDAR

onferences

1965, July 10-16—General Confer- ice, Estes Park, Colo.

'estern

Nov. 17-21—Bible Lectures, Bluff- n (Ohio) College, Edwin T. Dahl- rg, speaker.

Nov. 17-24—Evangelistic services, rst Church, Pretty Prairie, J. J. sau, speaker.

Nov. 17-24—Spiritual Life meet- gs, Bethel Church, Hydro, Okla., lph Weber, speaker.

Nov. 17—Mission Festival, Burr- n (Kan.) Church, Esther Mae An- es and Marie Duerksen speakers.

NERATIONS

Esther Mae Andres, Burrton an.) Church, Nov. 17.

Tina Bock, Emmanuel Church, oundridge, Kan., Nov. 17.

Paul Boschman, Bergthal Church, wnee Rock, Kan., on Nov. 12; nston (Kan.) Church, Nov. 13-15; d Herold Church, Cordell, Okla., Nov. 17-18.

Marie Duerksen, Burrton (Kan.) urch, Nov. 17; Herold Church, rdell, Okla., Nov. 18, 19.

ron Jantzen, First Church, Lima, io, Nov. 17.

lendon Klaassen, West Zion urch, Moundridge, Kan., Nov. 17.

ue Martens, Springstein (Man.) urch, Nov. 12; North Kildonan urch, Winnipeg, Man., Nov. 13; inbach (Man.) Church, Nov. 14; erville (Man.) Church, Nov. 15; wood Bethel Church and Bethel urch, both in Winnipeg, Man., . 17; and Rivers (Man.) Church, . 18.

reemont and Sara Regier, South- Hills Church, Topeka, Kan., . 17.

ndrew R. Shelly, Emmanuel rch, Moundridge, Kan., Nov. 17.

RKERS

oland Brown, Mennonite Chris- Hospital, Hwalien, Taiwan, was cted October 31 as a new Fel- of the American College of Sur- ns. The Fellowship degree is awarded to those surgeons "who fulfill comprehensive requirements of acceptable medical education and advanced training as specialists in one or another of the branches of surgery, and who give evidence of good moral character and ethical practice."

George L. Ford, Wheaton, Ill., has resigned as general director of the National Association of Evangelicals as of Jan. 1, 1964, after ten years of service. He will become president of the Winona Lake (Ind.) Christian Assembly conference center. His successor is not expected to be named until the association meets next spring in Chicago.

Ken Peters, Henderson, Neb., has entered voluntary service at Woodlawn in Chicago. His wife Kay will be working in Chicago as a nurse.

Marie Regier, Whitewater, Kan., who returned from Taiwan mission service in 1962, will serve one year in voluntary service. Beginning November 1 she will serve at Woodlawn in Chicago. She first entered mission work in the fall of 1926 when she went to the China mission field. She served two terms in China, then worked in Paraguay under the Board of Missions, and in 1955 entered mission service in Taiwan.

Janet Soldner, missionary nurse at Cachipay, Colombia, will arrive home in Berne, Ind., November 26 or 27 for her fourth furlough.

MARRIAGES

Henry William Braul, Rosemary (Alta.) Church, and *Mary Eleonore Loewen,* Gretna, Man., on Oct. 12.

Mary Ann Yeakel, Flatland Church, Quakertown, Pa., to *Richard Atkinson,* Lenape Valley Presbyterian Church.

Jerry Darnell, First Church, Hutchinson, Kan., to *Carol Thiessen,* Beloit, Kan., on Sept. 22.

Evonne Ann Dick and *Harris O. Rouse,* both of Salem Church, Munich, N. D., on Oct. 18.

Dale Jerome Janzen, Salem Church, Munich, N.D., to *Eileen Faye Larson,* Zoar Lutheran Church, Hampden, N.D., on Oct. 26.

Sharon McQueen, Baptist Church, Kingman, Kan., to *Ellis Flickner,* Bethany Church, Kingman, Kan., on Oct. 26.

Judith Preheim, Salem Church, Freeman, S.D., to *Quentin Kaufman,* Salem Zion Church, Freeman, S.D., on Nov. 2.

William Preheim, Bethel College Church, North Newton, Kan., to *Marilyn Rodgers,* St. Matthew's Episcopal Church, Newton, Kan., on Oct. 26.

Lois Regier, Zion Church, Elbing, Kan., to *Willard Wiens,* Baptist Church, Newton, Kan., on Oct. 25.

Jerol Schmidt and *Delome Schmidt,* both of Tabor Church, Newton, Kan., on Oct. 27.

BAPTISMS

Zion Church, Donnellson, Iowa, on Oct. 27: Eva Neff.

DEATHS

David Balzer, Tabor Church, Newton, Kan., born March 19, 1886, and died Oct. 23.

Mrs. Francis (Lulu M.) Clemmer, Hereford Church, Bally, Pa., born May 25, 1899, and died Oct. 13.

Frances Gering, Menno Church, Ritzville, Wash., born Dec. 31, 1863, and died Oct. 13. Seven children survive.

Raymond V. Stubbs, Pine Grove Church, Bowmansville, Pa., born Aug. 3, 1890, and died Oct. 14. His wife and two sons survive. He was a retired minister of the Eastern District Conference.

Peter S. Heiser, Calvary Church, Washington, Ill., born Jan. 1, 1878,

Roland Brown, Marie Regier, Janet Soldner (Workers).

and died Oct. 14. One son and one daughter survive.

Lydia Musselman Horsch, First Church, Upland, Calif., born Jan. 28, 1880, and died Oct. 16. Her husband was a former pastor of the Upland Church.

Christian C. Lichti, First Church, Upland, Calif., born Feb. 7, 1882, and died Oct. 16.

Mrs. Louella Engle Rich, Calvary Church, Washington, Ill., born Apr. 22, 1886, and died Oct. 15.

Helena Sommerfeld, Goessel (Kan.) Church, born June 3, 1884, and died Oct. 3.

Owen B. Maust, First Church, Sugarcreek, Ohio, born Oct. 30, 1897, and died Oct. 12.

NEW ADDRESSES

Africa

Tom Bechtel, B. P. 3101, Leopoldville, Kalina, Congo
Elmer J. Dick, Mutena, B.P. 1, Tshikapa via Leopoldville, Congo
Mrs. Martel Fennig, Africa Inland Mission, Kangundo via Machokos, Kenya
Elda Hiebert, Mukedi, via Gungu, Kikwit, Leopoldville, Congo
Anna V. Liechty, B.P. 1, Tshikapa via Leopoldville, Congo
Leroy Penner, Centre de Reeducation, Fkin Ben Salah, Morocco
Betty Quiring, Mukedi, via Gungu, Kikwit, Leopoldville, Congo

Alberta

J. D. Harder, 5208 114 St., Edmonton
Herman Walde, 8921 79 Ave., Edmonton

Arizona

Alvin Bachman, 1810 Miracle Mile, Tucson 85705
Donavin Diller, 7034 N. 23 Lane, Phoenix 85021
Calvin Flickinger, 6344 W. Rose Lane, Glendale 85301
Erland Friesen, 2204 E. Van Buren, Phoenix 85000

Asia

Lubin W. Jantzen, Janjgir, M.P., India

California

Ronald Bertsche, 1247 M St., Reedley 93654
Jake Dyck, 1699 Taylor St., San Francisco 94100
Donald S. Goering, 6190 Nevada Dr., Hollydale 95023
Lyman Hofstetter, 9845 Orr and Day Road, Santa Fe Springs 90670
Mrs. Robert Kately, 200 Goodrich Dr., Riverside 92501
Walter C. Thomas, 1112 E. Carson St., Long Beach 90807
Benno Toews, 3948 W. 135 St., Hawthorne 90250
Harry V. Wall, 17013 Alwood St., West Covina 91790
Mrs. O. C. Wehmuller, 932 E. Holt Blvd., Ontario 91761

LETTERS

UNITED NATIONS SUPPORT

Dear Editor: Thank you for the fine articles concerning the civil rights movement sweeping our country. Also thank you for keeping us informed of the changes taking place in the Roman Catholic Church as they conduct the Second Vatican Council session. Also, thank you for the article, "An Answer to War." I never miss reading *The Mennonite* from cover to cover. *Agnes Burkhard*, 916 *S.* 6 *St., Goshen, Ind.*

Dear Brother in Christ: May I commend you and the writer, Alvin Thiessen for the article, "An Answer to War," which appeared in your issue of October 22. For the observance of the eighteenth anniversary of the United Nations Organization it was most appropriate, and in its comprehensions, told much about the activities of this organization. Despite the fact that much has been written and spoken about the work of the U.N.O., people in general still know comparatively little about it, and criticism of every variety is constantly levelled against it. I am confident that with articles such as this one, a more enlightened public will look with pride on the U.N.O., and we will admire more the efforts of the delegates and members of the various councils to preserve peace through this group.

I hope and pray, therefore, that you will continue to publish articles of this nature in your magazine, for, be assured, they are not only valuable and interesting, but also they are gratefully read. *John C. Deis, Box* 1333, *Weyburn, Sask.*

EMERGING MENNONITES

To the Editor: It is my contention that there has been, and is, a great cultural lag between Mennonites as an ethnic group and Western society in general. As a consequence, Mennonites are just now beginning to emerge from a form of scholasticism similar to the scholasticism in which Western society was buried way back in the fifteenth century. Since that time Western society has absorbed, in succession, the scientific enlightenment, or the Age of Reason, during which science and reason became its gods; the Romantic revolt, during which man attempted to re-assert his psychic individuality; the breakdown of Romanticism, when Western man sadly discovered that his optimism had outstripped his spirit; and finally, the Existentialism and despair of our twentieth century, out of which man is trying to rebuild his moral foundations and once again affirm the meaning of life.

If, as I have contended, Mennonites are just now emerging from their scholasticism, and are beginning to enjoy the optimism of enlightened reason, then is it a foregone conclusion that we must also, like Western society in general, pass through the stages of growth and change outlined above? Or must we, like some of the cultures of Africa, who are moving directly from a hoe culture to a complex technological culture attempt to make one gigantic leap from our outdated scholasticism to an updated affirmation of life in the twentieth century? As Africa proves, the price of attempting such a leap can easily be the shattering of cherished cultural values and a temporary disintegration of society. Perhaps this has already happened among many of our Mennonite youth.

In short, I am asking the question, "Are we as Mennonites aware of the larger contexts in which our changes and progresses are taking place, and are we willing to examine these contexts and learn from them?" *Larry A. Unruh, Tabor College, Hillsboro, Kan.*

Present From Aunt Audrey

Catherine Brandt

THERE WASN'T ANYONE Phyllis had a better time with than Joe—tall, fun-loving Joe, who from the first time they'd met called her "Browneyes." He had just returned from the service and was finishing up at the university. It hadn't taken them long to discover they liked the same things—hiking, golfing, good music, books, sunsets, wild flowers at the edge of the woods, and the river that twisted through town. Most of all, Phyllis delighted in shared opinions. They agreed on everything. Well, almost everything.

Soon after she started going with Joe, Phyllis decided his diffidence for God and the church was because he'd grown up in a family where God was ignored and church attendance neglected. She was sure he would decide for Christ when he became more used to the idea.

Listening to him sing on their dates, she knew Joe had a good voice.

"Joe, come to church and help us sing. We need a good bass."

Joe laughed. "If you need a good bass, why ask me?"

"You can sing," she insisted. "Please—come with me."

And all winter he had gone with her to church. Joe was popular with the others in the crowd, too. She couldn't help being proud of him, and she came to have a feeling that Joe expected her to spend the rest of her life with him.

Even Aunt Audrey had been favorably impressed at a family gathering. She'd taken Phyllis aside and whispered, "I like your young man."

Phyllis had the same birth date as Aunt Audrey. Perhaps that was why her aunt liked her so much and gave her lavish presents at Christmas and for her birthday.

"Very likeable young man," Aunt Audrey repeated. Then she looked at Phyllis closely. "Is Joe a Christian?" she asked.

"No, but I'm sure he will decide for Christ," Phyllis said.

As spring came on Phyllis was a little surprised to find Joe would rather play golf on Sunday morning than go to church.

"Let's go to Fairhaven tomorrow morning," he coaxed. "We can get

Phyllis' heart pounded and her face felt hot. This is costing Aunt Audrey a lot, she thought.

a lot of practice in before the afternoon crowd."

Phyllis was disturbed. "Not Sunday morning, Joe. What about church?"

Joe was firm. "Listen, Browneyes, I've gone to church all winter. Sunday's the only time I have to play, and I intend to play all summer."

"I can't, Joe," Phyllis said unhappily and there was a nagging fear inside her.

Joe was angry. "O.K. I'll see you Wednesday night for Bible study." He turned and left her. A scowl marked his handsome dark face and he slammed the car door unnecessarily hard. He pulled away from the curb as if the car were jet-propelled.

It wasn't easy for Phyllis to keep her mind on the worship service the next day. Joe had a part-time job afternoons and Saturdays, she knew, which didn't leave him much time for his favorite game. It was almost as if they'd quarreled—their first one, too. Still Joe had said he would see her Wednesday. He couldn't be too angry, but she missed his deep voice beside her in the Sunday service.

She knew the minute she saw him Wednesday evening that something had set him up. He sang with gusto, letting his rich voice roll on the low notes. Several times when she glanced his way, she caught his special smile for her.

Afterwards, at home, he asked her to marry him, and he was as happy and excited as she at the surprise. Marry Joe? Somehow she had known that sometime he would ask her to marry him. Now that he had, it must be because he had come over to her way of thinking about God and the church. Joe knew how she stood.

The first person she wanted to tell, besides her parents, was Aunt Audrey. For some reason she wanted Aunt Audrey's approval.

The next day after classes she walked toward her aunt's. She had been so excited all day keeping her secret that she hadn't been able to keep her mind on her classwork. She'd let Aunt Audrey know and then she'd go home and study.

The spring sun was warm and the trees beginning to leaf out. She wished she were walking along the river with Joe, but instead she turned in at Aunt Audrey's brick house. Aunt Audrey had piles of money and a maid and her own car. She was always buying something new for the big house or having some room redecorated. She was busy with the Women's Club and the state political party. But Phyllis remembered that Aunt Audrey was often too busy to go to church, especially if Uncle Burt wanted her to go to the lake for the weekend. Still she always had time for her favorite niece, Phyllis knew.

Aunt Audrey greeted her enthusiastically and invited her into the fashionably correct living room. They talked for a while. Then Phyllis told her news.

"I'm engaged to Joe, Aunt Audrey."

Her aunt threw up her hands in surprise and then looked at her niece. "Joe? Hmm—"

Phyllis nodded. "He wants me to marry him as soon as we graduate."

"Seems like an up-and-coming young man."

"He already has several job offers."

"You'll make a beautiful bride." Her aunt watched her through half-closed eyes. "Is Joe a Christian?"

Phyllis hesitated. "Joe isn't really what you'd call a Christian—yet." Then the words spilled out. "But he goes to church with me and just as soon as the opportunity comes I know he'll make a stand for Christ. You see, the way it is now, it's not really important to Joe to be in church on Sunday mornings. He'd rather play golf. I wish—" She stopped.

"Is it important to you to be in church?" Aunt Audrey asked sharply.

"Yes, it is. When I accepted Christ and joined the church I promised to be there. I *want* to be there."

Aunt Audrey sat up stiffly on the sofa. She leaned over to rearrange the magazines on the table before her. Then she spoke. "You'll just have to get used to going to church alone then. You'll never change him after marriage."

"I'd hate to go to church without Joe if we were married," Phyllis said. She felt baffled. "I wouldn't want to marry Joe—" Phyllis straightened up and looked around the room. "But you've had a happy life. Everything's so nice, even if Burt doesn't care for church or God—" Her voice trailed off.

Aunt Audrey stood up and went over to the window. "No, my dear, I'v not had a happy life. I thought more of a man than I did of God."

Phyllis was startled. Was her aunt trying to tell her that she hadn't been able to change Uncle Burt? But Uncle Burt was old and grumpy. Not like Joe.

"*You* can't change anybody. It takes God." Aunt Audrey's words dominated the room as if they were alive.

Phyllis' heart pounded and her face felt hot. This is costing Aunt Audrey a lot, she thought. Like a flash the barrenness of her aunt's life came to her. She saw what she had never seen before. Aunt Audrey was alone—cut off from her church by a husband who was selfish, her children grown and away from home, Aunt Audrey herself selfish and hard. Now she was stepping out of her shell to warn her favorite niece—giving her something better than any Christmas or birthday present she had ever bought her.

Phyllis bent her head in swift silent prayer. *Help me put You first. You can change Joe if we are meant to marry.* Then she stood up. She tried to smile.

"Thanks, Aunt Audrey. You've helped me. 'Bye."

"Bye," her aunt said without turning away from the window.

At home Phyllis slipped to her knees beside her bed. It had take her blocks of slow walking an thinking, but now she knew wh to do. She couldn't marry Joe u less he was willing to put God fir too. She'd tell him tonight.

YOUTH is sponsored by the Young Peopl
Union of the Generol Conference Mennon
Church. Editor, Elvera Boumgartner.

'o Teenagers Who Smoke

'illiam H. Stringer

IS COLUMN IS addressed mainly teenagers who smoke—and to any ults who might be reading over ir shoulders.

t has a single message: Friend, i're being exploited. In the lanage of old Broadway, Hello ker!

Exploited? Sure, the tobacco comies have been trying to get you smoke. And you've succumbed.

Now the companies seem to be uiring "morals." In a recent tement George V. Allen, presit of the Tobacco Institute, said industry's position is that "smok- is a custom for adults." That's ent.

ecause here's a last month's magne for hot rodders, the young ensiasts who build up, beef up, nt up old automobiles. Most kids drive at sixteen. Hot rodders e in sizes fourteen-year-old and On the back of this magazine is garette ad. The fellow smoking ht be twenty, or sixteen. To m do you think this advertiset is addressed? You answer. nese people have been trying to en a habit on you. And millions ou have been lapping it up.

ıst now, six major cigarette manufacturers have met and issued a statement that "it is not the intent of the industry to promote or encourage smoking among youth." They said that persons featured in advertising "should be, and should appear to be, adults."

Sen. Maurine Neuberger (D) of Oregon, who's bringing out a book on smoking this fall, calls this a modest action. She says that "The American law courts are moving inexorably toward cigarette manufacturer liability to lung cancer victims" and sees the time when the industry will have to issue warnings to the customers, to avoid lawsuits.

Last month Canadian tobacco manufacturers announced that they would not run cigarette commercials on radio or television before 9:00 p.m. In May the National Congress of Parents and Teachers voted to step up its campaign against teenage smoking. The American Cancer Society is taking similiar action. In some high schools, clubs, and groups have been formed to discourage smoking.

What gave you the idea, first of all, that it was hep and sophisticated to smoke? Maybe it was the example of your parents. Maybe others in the crowd smoke. Maybe you're just showing your freedom from society, or from parental discipline. But you're being exploited, just the same. Smoking isn't going to do you any good. And there's very strong physical evidence that it does you harm. That isn't scare talk, it's common sense, like telling you not to drink DDT.

Why do the Congress of Parents and Teachers, and other groups, not want you to smoke? Because they'd like to have you grow up strong and pure, mentally and physically.

Is abstinence a worthy objective? Think it over. And think of all those ads picturing young athletes and youth's folk heroes, all smoking. Even some liquor companies urge moderation in their ads. Ever see a cigarette ad urging moderation?

These companies will have a rising public health concern to deal with. You've got only yourself to handle.

Charles M. Schultz, © 1961, by Warner Press, Inc.

want to meet me after school but before Hi-Y, Hi-Y but before Student Council, or after Student out before Youth Fellowship?"

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COVER

"By our scale of values, the average Congolese is very poor. His diet has little variety and balance. . . . Most villagers have little clothing. . . . Houses are small, thatched stick and mud huts with two or three dark musty rooms." Walter M. Shelly in "Congo Barriers."

CONTRIBUTORS

Walter M. Shelly, M.D., 810 Seneca St., Bethlehem, Pa., with his wife Betty Bauman Shelly, M.D., spent two years at the hospital in Mukedi, Congo, on the Mennonite mission field there, serving under the Mennonite Central Committee and Congo Protestant Relief Agency's Operation Doctor program. Presently he is a resident in surgery at St. Luke's Hospital, Bethlehem.

Charles E. Goshen, M.D., is an associate professor in the department of psychiatry at West Virginia University School of Medicine, Morgantown, W. Va. Since 1962 he has been psychiatric consultant for Brook Lane Farm Hospital, Hagerstown, Md.

Catherine Brandt, 1539 Crawford St., St. Paul 13, Minn., is a free-lance writer.

William H. Stringer is chief of the Washington Bureau of the Christian Science Monitor.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

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EDITORIAL

Bible Words—III: Reconciliation. As winter approaches, the mailman stuffs our boxes with catalogs. One small boy found a colorful sales booklet listing over two thousand toys. He was overwhelmed with joy. He took it to his father and said, "This is my letter to Santa Claus." It was father's turn to be overwhelmed.

But grownups have catalog eyes, too. Whether they look to Sears or Eatons, to the shop windows or the television commercials, they say, "This is what I want most of all." The needs of twentieth century man most always carry a dollar sign whether in America, Africa, or Asia. And many people all over the world need the things that money can buy. Let's not forget it. But it is helpful to look at other catalogs and study other offers. Perhaps we have missed the things we really need.

And God says that the thing we need most is reconciliation. It's a big word. It deserves to be because it covers a big idea. It includes peace. For reconciliation means finding peace with God, with ourselves, and with our fellows. And as we shut the mail order catalog, we must admit that this is the kind of peace we don't have. A war goes on day after day and night after night in the inner darkness of our breasts. Like the Old Testament man who sought to cover his sin with the blood of animals, we seek something to hide our real nature. And all our efforts carry the symbol of truth. They admit a warlike nature. They confess that something must be done about the wrestling match that goes on inside our souls. But what?

The Old Testament was right. It is a life and death struggle. And there is no life without death. "For the life of the flesh is in the blood . . . for it is the blood that makes atonement, by reason of the life" (Lev. 17:11). But whose blood? A man who lived under the new covenant said, "For it is impossible that the blood of bulls and goats should take away sins" (Heb. 10:4). No, not the blood of animals, but the blood of a man, *the* man: "For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col. 1:19, 20). And how do we get this peace? All attempts at logical explanation finally fail. We accept it by faith. Others found peace by faith. Theirs is the best example we have. "Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water" (Heb. 10:22). In the drawing near we show our faith. In this faith we find reconciliation.

Reconciliation is not a one-time thing. Like a mountain stream it flows across the plateaus and countryside. It brings healing and life wherever it goes. It breaks down barriers between people. Reconciliation breeds reconciliation. Listen to Paul: "But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility" (Eph. 2:13, 14). And listen to John: "Beloved, if God so loved us, we also ought to love one another" (1 John 4:11).

We need this peace more than we need electric trains or pogo sticks. It is a peace that costs a lot—the blood of Christ is on its price tag. God wanted it for us so much that He paid the bill.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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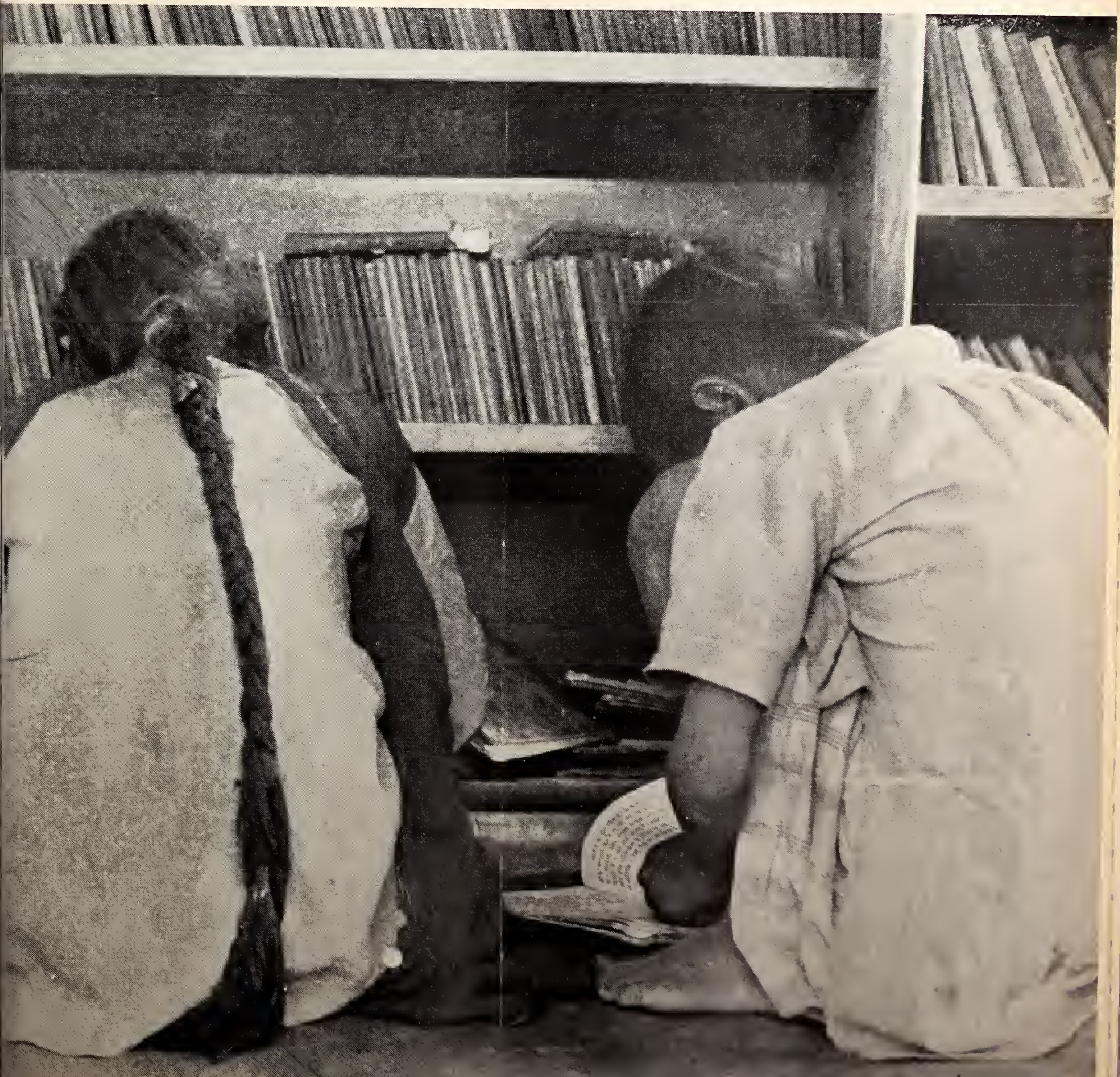


THE READING EXPLOSION

Helen Kornelsen

Anand, the wise man, learned to read. He learned to read good books. Anand read these good books to his wife. He said to her, "There are good things in these books. We will do these good things."

Anand read what vegetables were good to eat. He read about itch, flies, sore eyes, cholera, malaria, T.B., and leprosy. He read about the importance of vaccination. He read how to make fertilizer, grow better crops, make a garden, and raise better chickens. He read how his daughter-in-law should feed her baby and when to see the doctor. Best of all, Anand learned about Jesus, and how he could be a good Christian, a good neighbor and a good citizen.

Anand learned to read, as do millions of other people around the globe today. Literacy is rapidly gaining momentum. More than a million people learn to read every week, eighty million a year. Frank C. Laubach, the "apostle to the illiterates," speaks of the one billion illiterates in the world, the "silent victims," who will probably become literate in this century. "This," says Laubach, "is the most stupendous, the most arresting, the most ominous fact on this planet. Nothing can stop it now."

These millions are crying out, "Give us something to read."

They are a reading-hungry people. An impelling hunger for new ideas and knowledge drives them to grasp whatever literature comes within their reach. Their emergence out of illiteracy into a world of print, a world that promises them release from ignorance, poverty, superstition, fear, and exploitation, a world that offers them new hope, light and life, is one of the greatest revolutions of today. What an opportunity for the Christian church to give to these reading-hungry people the right kind of literature!

Reading-Hungry Millions

Here is a world-wide call to the church of Jesus Christ to meet the need of the reading-hungry millions. The call is for gospel booklets, correspondence courses, commentaries, Bible study aids, tracts to lead men to the Christ of the Scriptures.

A reading explosion has hit the entire world. Those who can read, want more books to read; those who cannot read, seek to learn to read. Everywhere there is apparent a deep reading hunger.

Book sales in America have, in the past twenty years, increased more than ten times the growth of its population—an incredible increase of 445 percent! Whereas the average American bought *one* book a year in 1940, he now buys *five* books a year.

The Amplified New Testament in Japanese was published on December 7, 1962, by the Word of Life Press in Tokyo. Within less than three weeks, the first edition of 5,000 copies was sold out. Preparations are under way to print a second edition of 5,000 copies.

Levi Keidel reports from the Congo: "Preindependence experience of selling literature convinced us that, while the Congolese were comparatively poor, the market they offered for literature far outstripped our supply. Post independence economic and political developments have served to greatly increase that market."

In India, literacy rates are jumping far ahead of missionary vision. In 1931, literacy was eight percent; today it is approximately twenty-five percent. This has been accomplished in the face of a greatly increased population, seventy-nine million in a ten-year period!

With the introduction of compulsory education, the establishment of thousands of new schools, the emphasis on specialized training for remunerative employment, and fifty percent of her 450 million people under twenty-five years of age, India's potential for an educated and hungry reading public is tremendous. It is great already.

And it is estimated that seventy percent of the literature on the Indian market is communistic!

An insatiable thirst for education in the new India is creating a reading public that presents a paradise for book sellers. This not only applies to big cities where the dense populace surges up and down the pavements, but now back in remote villages and jungles children can be seen sauntering along the oxcart trails with schoolbooks under their arms. Bookstores, newsstands and railway stalls are stacked with literature—attractive, cheap, printed behind iron and bamboo curtains.

The tragic thing is, that in spite of a constantly growing literacy rate, Christianity is losing ground instead of gaining converts proportionately. After 250 years of modern missionary movement, no more than two percent of Africa India and the Orient are even nominally Christian. *Missions Tomorrow* reports that all evangelical groups together are not yet reaching two percent of the new readers. The *ELO Bulletin* (August 1963) states "Never in the history of the church have there been so many missionaries (42,500), but the mushrooming

Many millions of people are saying "Give us something to read."

orld population is growing non-hristian at the rate of fifty-seven illion annually!"

G. Christian Weiss, in *Floodtime agazine,* pinpoints the problem us: "Time is not what we need evangelize the world. If we do t accelerate our endeavors, time ll produce such an explosion of pulation as to overwhelm and deat us. Obviously the world cannot evangelized gradually, it must done in a single generation. If it not done in this generation, what pe is there for the next one which ll be larger still?"

Weiss answers his own question. is easy to see that unless we use me means of mass communication of which literature is one of the eatest—that our task is utterly peless. *Literature is a must for r generation.*"

n recent years, thank God, there s been an increasing awareness t literature is the most powerful tool for evangelism. It may well take the lead as the most effective mode of spreading the gospel. Christian literature, with the Scriptures as central, must be made available to the mighty host of new readers in quantities commensurate with the challenge.

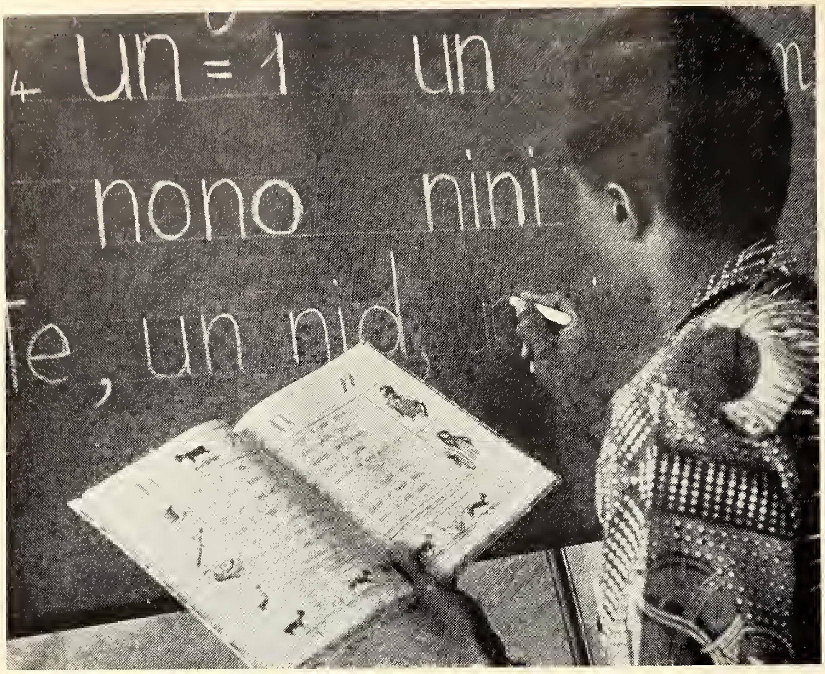
A Powerful Tool in Evangelism

Levi Keidel expresses himself thus: "I cannot help but feel that if God measures responsibility in terms of opportunity, we'll someday suffer awful regret if we fail now."

The communist slogan, "Literature molds minds" is all too true. Opinions are shaped and achievements are made through the kind of books people read. Characters are formed and attitudes are determined through reading. People want to be informed. They want to know what is going on, not only in their own country, but all over the world. The world has shrunk to a comprehensible brotherhood—what affects one side of the globe affects the other, too. Therefore it is important to know world events, what the future is going to be like. People want to know what voice they will have in the affairs of the nations. They want to be able to think clearly and make right choices. Consciously, or unconsciously, people are guided by the maxim, "If it is in print, it must be true."

Literature does mold minds. The printed page is powerful. The communists recognize it, and capitalize upon it. So do others. The Jehovah's Witnesses produce more than forty-five million copies annually of their magazine *The Watchtower* in sixty-five different languages. For them the results are seen in an annual membership increase of 400 percent.

The Seventh-Day Adventists operate on a twenty-one million dollar literature budget a year, and pro-



Reading class in Upper Volta: "Literacy rates are jumping far ahead of missionary vision."

duce *Signs of the Times* in 200 different languages. From a literary and publishing standpoint, their materials are of the highest quality in the entire religious field. Multitudes buy Seventh-Day Adventist literature because of its attractiveness and high eye-appeal.

Christian Science, a cult which caters to intellectuals, produces the only daily church newspaper in the world today. It has a massive worldwide circulation.

In Uruguay, one hundred Mormon missionaries—almost the equal of the combined total of evangelical workers—swept through the country distributing their literature with great effectiveness.

The Muslims, long noted for their zeal, have recently formed the Koran Society, patterned after the occidental Bible Societies, for publishing and distribution of the Koran.

All are engaged in the battle for the minds of men. Each group, in its own way, is answering the cry of the reading-hungry millions, "Give us something to read."

Evening was drawing nigh. The place was a desert place. Still Jesus was teaching the multitudes. The disciples were worried. The people had been with Jesus all day, surely they must be hungry by now.

The disciples came to Jesus and said, "This is a lonely place and it is getting very late; send the people off to the farms and villages round about, to buy themselves something to eat."

Jesus turned to them, and said, "Give ye them to eat."

This took the disciples by surprise. "Are we to go and spend twenty pounds on bread to give them a meal?" they asked.

The multitude was fed. Five thousand people were fed with five loaves of bread and two fishes. They all ate to their hearts' content. And there was food left over.

To the cry of the millions, "Give us something to read," Jesus is saying, "Give ye them to eat."

Martin Luther did it. He used his pen. It is reported that he hurled an ink bottle at the devil. "Such a missile," says Fred Cloud, "could do little damage to Satan, even if it struck him. But the ink with which Luther and other writers across the nineteen centuries have used to expound the Christian faith has been a major factor in winning men to Christ."

Martin Luther's inkpot has become the weapon for truth imprinted on millions of pages. The Bible today, four centuries after the first moveable printer's type produced the Scriptures for the masses, is still the most translated book in the world, according to *Index of Translations*, produced by UNESCO The American Bible Society reports that by the end of 1962 some portion of the Bible had been translated into 1,200 languages and dialects.

William Carey and Adoniram Judson devoted most of their time to translation and literature work Their successors have not consistently maintained the vision or pattern, but in recent years this is being revived. For generations, missions has been considered to consist of medical, educational and evangelistic outreach. Today, missions is a four-dimensional spearhead. Literature has become the fourth friend to help carry a sin-sick world to Jesus.

Millions of people are learning to read. Millions of new literates are crying out, "Give us something to read." And Jesus' reply is, "Give y them to eat."

The Methodist women of the United States have responded with a $500,000 pledge toward a five-yea one million ecumenical program o Christian literature production i fifty-four overseas countries.

Laubach has initiated "Companie of Compassion." Each member give one dollar per week. One hundre people can thus support a couple o the field.

There are many ways in whic we can respond. We can be "extend ed hands" in training personnel, i subsidizing literature production, o in providing facilities for distribu tion. The tremendous challenge o good Christian literature in our da cannot be met abroad apart fror the guidance and blessing of God Nor can it be done without th vision, prayers, and contribution of the church at home.

"Give us something to read."

"Give ye them to eat."

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly excep biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Secon class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newto Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. Postmaster: **Send form 3579 to 720 Main Street, Newton, Kansa**

Gulfport at the Crossroads

Esther Groves

Our mission and service program in the South must answer the same problems that other church groups face. How will we decide?

RIGHT IN THE MIDDLE of the Mississippi Gulf Coast and "the world's longest man-made sand beach" (twenty-eight miles), lies Gulfport (population 30,204) named for its deep-water port. According to its Chamber of Commerce, Gulfport is "Mississippi's gateway to the seven seas" and the center of "the Old South's all-year playground," an American Riviera.

Gulfport has another asset not yet plugged by the Chamber of Commerce: the Camp Landon mission program, administered by the Boards of Missions and Christian Service of the General Conference Mennonite Church. Camp Landon is located about four miles north of Gulfport itself, and about three miles from North Gulfport (population 4,000), the Negro community just next to Gulfport's city limits.

Today this mission-service work is at a crossroads, and decisions must be made now which will determine the direction of future work at Gulfport. The need for decision-making comes in large part from the racial revolution now sweeping North and South alike.

Decision-making is not new to Gulfport service units. Back in the 1940s a Civilian Public Service hookworm control project was set up at Gulfport. After the war CPS men were discharged. The Gulfport work was at its first crossroads.

A new direction was established and Christian service continued when the Mennonite Central Committee decided to take over the work as a voluntary service project. Homes were repaired or built for needy families, and school buildings and school equipment. There were religious education classes in Negro public schools, summer Bible classes, and such youth activities as shop and sewing classes. As time went on, a camp program and community center program were added. When it was necessary to reduce staff in 1954 because of financial difficulty, building-repair and work with white youth were dropped.

The next large decision was made in 1957 when the General Conference Mennonite mission board took over the program. Again the Gulfport work was enlarged. A Sunday School Class of the Air (a radio program), a Fresh Air Program (camping), and night Bible classes were started. Two years ago the North Gulfport Good Deeds Association was organized and with Camp Landon workers opened the Community Library and the Thrift Shop, a store providing used clothing and toys.

WELCOME TO
CAMP LANDON

To Integrate or Not

One of the biggest decisions Gulfport workers have had to face ever since the beginning of work here has been the one of whether to establish a church or to lose themselves in strengthening the lives of individuals and churches in the community. It has never been an *easy* question to answer. A mission sponsored church fellowship could turn into a Negro church with white leadership—hardly the answer to the racial revolution which will soon involve Gulfport. Such a fellowship would also alter relationships between Camp Landon and Negro churches in North Gulfport. For this reason Bible classes have aimed to strengthen existing churches with committed Christians.

About four miles from North Gulfport is a white (Old) Mennonite

Is our Gulfport program called only to preach the Good News?

church, the Crossroads congregation, and about fifteen miles away is another white (Old) Mennonite church at Gulf Haven. The Crossroads Church, attended by Camp Landon workers, may soon be at its spiritual crossroads: whether or not to integrate as Negro Bible class students become interested in Mennonite church membership. To date, no one alternative has been decided on, though one direction must be chosen in the near future.

Another problem relates to the segregated camp location in the country, about four miles from Negro North Gulfport where most of their work is carried on. Should some or all of the workers move into North Gulfport? Probably the work would be more effective and fellowship more meaningful if workers were more readily available. In both the church question and the living quarters question is the issue of Christian witness to the new family created by God in baptism: we are one body in Christ.

The racial revolution will eventually touch every community in the United States and it is only a matter of time before it reaches Gulfport. Already Gulfport has a biracial committee—the only biracial committee in Mississippi, perhaps, on which Negro members are named by the Negro community. In contrast, the nearby city of Biloxi has not yet appointed a biracial committee, and responsible communication between the Biloxi Negro community and city officials has not yet been established. A Negro move to use the Biloxi beach resulted in arrests, fines, jail sentences, and bitterness toward the city administration.

A community library was opened in cooperation with the North Gulfport Good Deeds Association.

Thus the Camp Landon unit sees the reconciliation of Negroes and whites in Gulfport now and in the future as a part of its mission. It wants to prevent a recurrence of the Biloxi situation and to witness to brotherhood in Christ. But this service of Christian reconciliation raises further questions. Is our Gulfport program called only to preach the Good News? Should it also identify itself with the oppressed and victimized? Should workers not only negotiate and offer Christian counsel but sit in and go to jail with Negro brethren? Again, no decisions have yet been made but situations calling for one direction or another are bound to rise soon.

These are some of the major concerns. Last year Board of Missions' executive secretary, Andrew Shelly, visited the Gulfport work; and in March of this year, Vern Preheim, associate executive secretary of the Board of Christian Service, and Vincent Harding, Mennonite Central Committee representative in the South, studied Camp Landon's ministry. Peter Ediger, field secretary of the City Churches Committee, is making a detailed study-report. Out of these studies and the recommendations of Camp Landon director Orlo Kaufman and associate director Harold Regier will eventually come the choices which will shape the future of the Gulfport work.

Meanwhile the work continues with a program which is carried on at present by Orlo and Edna Kaufman, who have been at Gulfport about fourteen years; Harold and Rosella Regier, who have served at Gulfport since 1961 (Harold was previously at Gulfport in a volunteer program); Irvin and Lillian Enns, serving since July 1963 (he has charge of Camp Landon's maintenance and drives the school bus, and both work at the community center); Marlene Penner, serving since August 1963 as teacher of released time Bible classes and other Bible classes; and Mildred Derksen, serving since September 1963 as secretary, librarian, and Bible teacher.

A Many-Sided Program

The Kaufmans and Regiers serve under the Board of Missions as permanent staff; the others are 1-W's or volunteers serving short terms under the Board of Christian Service. At present there are no Negro workers, which is a lack.

The Christian Community Center, located in North Gulfport two blocks from a cluster of thriving night clubs, was itself formerly a night club. It provides the only wholesome recreation facilities in the community for children and young people: inside games, playground equipment, and basketball courts. The center is open three afternoons and three nights a week, and has had crowds as large as 125. Working at the center provides many opportunities for contact and witness.

Twelve Bible clubs are held at Camp Landon every week during the winter, taught by Camp Landon staff and five local Negro leaders. Total enrollment of students (grades seven through twelve) is around 150. A camp bus picks up Bible club members from North Gulfport and another nearby Negro community, Turkey Creek. Enrollment is restricted to committed Christians and those seriously interested in becoming Christians. More would like to join, but at present the size of the bus and the number of teachers limits enrollment. Sunday school lessons serve as the basis of study, and once a month there is an evening of games and fellowship, with closing devo- ionals or speaker.

The Adult Bible Class was begun four years ago at the request of parents who felt their children had nore Bible training than they. The lass is usually small, about six to welve, and members are also mem- bers of the North Gulfport Good Deeds Association.

At Pass Christian, a predominant- y Catholic town about ten miles vest of Gulfport, released-time re- igious education classes are held n a Negro public school. Nearly 50 children thus receive Bible train- ng once a week. In addition, a Bi- ble Story Hour is conducted in a rivate kindergarten.

Camp Landon and the Negro In- erdenominational Ministerial Alli- nce of North Gulfport (of which Orlo Kaufman and Harold Regier re members) together sponsor a fteen-minute Sunday morning roadcast, The Sunday School Class f the Air. Harold Regier plans veekly expositions on the Sunday chool lesson for teachers and stu- ents, giving lesson background in n interesting fashion, pointing up esson ideas and relating them to urrent life in North Gulfport. Most f the listening audience are mem- ers of local Negro churches.

The North Gulfport Good Deeds ssociation is a fairly new organiza- on, composed of interested Chris- an citizens who have organized promote activities and projects the community which will be for e physical and spiritual better- ent of its people. Since there is no ıblic swimming pool on the Gulf oast area that is open to Negroes, d the Gulf beach itself is not en to them, the immediate inter- t and largest concern of the as- ciation was the construction of a vimming pool.

The North Gulfport swimming pool project was sparked by a memorial gift in memory of a former volunteer who was killed in an auto accident and who had often spoken of the need for a swimming pool in North Gulfport. It was at first hoped that enough money could be raised by this past May so that the pool could be built for use the summer of 1963, but the goal was not reached.

Two other projects which the Association and Camp Landon have worked on together have been the Community Library and the Thrift Shop. A Bible school program is carried on by Camp Landon staff in local Negro communities, boosted by the addition of summer volunteer teachers. When the program opened fifteen years ago, the Negro churches had no summer Bible schools; today there are some fifteen churches carrying on summer Bible school classes without outside assistance. At the beginning of the summer a teacher training workshop is held which is quite well attended by Negro teachers.

The first youth camp was opened by Camp Landon in 1953. Now the Negro Ministerial Alliance, together with Camp Landon, sponsors an annual camp which is held near Jackson, Mississippi, 160 miles north. A number of Negro youth have entered the Christian life at these retreats.

The summer of 1960 saw the first Fresh Air program, in which children, from North Gulfport are taken to Kansas to live in Mennonite homes for ten days to two weeks. In the course of normal family living the children for the first time enter the doors of a white church and swim in a public pool. The program has been a tremendous experience in understanding and friendship for both Kansans and Mississippians.

Orlo Kaufman and Harold Regier are members of both the Negro and white ministerial alliances and in this way serve in an unofficial liaison position. There are comparatively few Christians in the South who have taken a stand on race, but there continue to be those who speak for Christian truths. Of twenty-eight Methodist ministers in Mississippi who made a public statement on race in *The Advocate*, Mississippi's Methodist paper, five have already been forced to leave Mississippi. At the same time, however, other Christians are beginning to speak out.

Another activity of Camp Landon staff is the writing and distribution of study manuals for evening Bible classes, based on the International Sunday School Lessons. Another witness has been through home visitation. Camp Landon ladies find that community women appreciate visits and are frequently open for spiritual help.

The opportunities to do welfare work in the area are numerous but often depend on volunteers. In February 1961, for example, a group of men from Kansas churches helped build a home for a widow with eight children. Winter short-term voluntary service has been one answer to work projects. One winter two carloads of men arrived to remodel one barracks into the Regier home and another barracks into classrooms. Other individuals or couples have helped for a week up to six weeks at a time, and made many improvements that could not be made otherwise.

Still another aspect of the Gulfport work is student support. Three students from North Gulfport have graduated from Mennonite colleges, and several are presently enrolled in Mennonite schools. All have received aid either from Camp Landon mission funds, from the schools they attend, or from interested Mennonites. It cannot be said, however, that all students attending Mennonite colleges have had consistently happy experiences. Occasionally a Mennonite community discovers that it has prejudices within itself which were not known to exist. As a result the student support program has sometimes been a learning experience for both the student, college, and community involved.

Which way for the Gulfport work? This year and next are the crucial ones as Camp Landon once more stands at a crossroads. The whole social structure of our society is changing under the impact of the race revolution—sometimes smoothly, sometimes with upheaval and unexpected violence. Mennonites, too, must think through their own role in this change in the light of their Christian faith, and the issues facing Gulfport now are not basically different from the issues facing all of us.

NEWS

India Conference Extends its Witness

AT THE SEVENTY-SECOND Annual Conference of the General Conference Mennonite Mission in India, held at Champa October 11-17, chairman Arthur Thiessen announced the formation of a new Christian Nurture Board. The new board, reporting for the first time, listed as its work: camps for village women and girls, a Scripture memory work program in primary schools, a short-term course for primary teachers, daily vacation Bible schools during the rainy season and cold season, boys' camps, and a pastors' and workers' retreat. There are now four India mission boards, which may sometime be combined into a council.

The missionaries gave thanks for the 1963 dedication of the new Champa Church building, for a revival of spiritual life and unity at Janjgir, and for missionary Mary Bauman's recovery to health after serious illness.

A joint Executive - Personnel Committee reported a need for maintenance workers and that development of a Community Church in Korba is being considered. The Building Committee noted that one new building has been constructed: the dispensary and caretaker's house at Saraipali Station. Foundations have been put in for an extension of the Jagdeeshpur girls' hostel, for a doctor's house at Champa, and for a laundry-drying unit at Sewa Bhawan Hospital, Jagdeeshpur. Necessary future work includes a nurses' quarters and water tower at Sewa Bhawan Hospital and a tuberculosis ward at Christian Hospital, Champa.

The Higher Education Committee listed loans to ten students and recommended a few further loans to needy students. The Education Committee suggested, among other items, that children below six years of age not be accepted in primary schools but that churches should consider kindergarten classes.

The Literature Board reported: "During the past year a book shop has been started in Basna. . . . In Saraipali, an extension library has been started with a worker visiting five rural centers each week. This is an effort to give children in mission primary schools an opportunity to read Christian books for children. It is hoped that this same kind of project can be started from the Basna reading room. . . . A plot of land was purchased in September 1963 for the building of a new reading room (in Korba). The location is very satisfactory, since it is more in the center of Korba . . . but still off the main street. Plans are also going ahead for a mobile literature van. Membership of the Korba reading room as of Aug. 1, 1963, was eighty-five, with an average attendance of thirty." The Literature Board reported two Scripture distribution workshops, purchase of vacation Bible school materials, and progress on a Sunday school project.

The Personnel Committee recommended Helen Kornelsen as Director of Literature Projects for 1964-1966; appointed Paul Dyck to supervise the Champa workshop, recommended that missionary candidates Daniel and Dale Souder be stationed at Jagdeeshpur; and considered the possibility of an MCC nurse serving on loan at Bethesda Leprosy Hospital and Homes.

The Medical Board appointed Mrs. Olga Claassen to the Hospital Managing Committee and noted that four young men from the mission are now in medical training: Cornelius Walter, Satish Ram, Stephen Mathai, and Vijendra Tirkey. After a study of the present salary scale for hospital workers, the committee recommended a number of revisions.

Other reports included these items: Bethesda Leprosy Hospital and Homes had 671 sanitarium in-patients during the year, with ninety-eight cases discharged as healed or arrested. Out-patients totaled 1,276, and there was a total of sixty-nine major operations and 724 minor operations. Christian Hospital noted a small-pox epidemic and a shortage of doctors but reported an uninterrupted ministry to a total of 12,925 patients (this includes both in-patients and out-patients).

Sewa Bhawan Hospital reported 3,829 in-patients and 2,941 out-patients, with a total of nearly a thousand major and minor surgical procedures. The TB ward has been overcrowded, and an active building program continues to be necessary. The hospital is looking for a suitably trained chaplain. Two reading desks were set up, one in the TB ward and the other in the general ward area, each with a Hindi New Testament attached. A tract rack was also added to the hospital's main verandah.

Jansen Memorial Higher Secondary School reported that Vijai Prakash was the evangelistic speaker for a series of services this year, and that the school continues its spiritual emphasis through daily chapel services, Bible classes, prayer meetings, and Sunday school classes for students. Total enrollment was 421 with approximately eighty percent from Christian families.

The Mission Middle School had a peak enrollment of 393. Teaching and the annual examinations records have given the school some prestige in Korba. Some students come five miles to attend the school.

"Thirty-two teachers work in ten primary schools in the Jagdeeshpur-Saraipali area," began the Mission Primary Schools report. "The total enrollment of the ten schools is 904." Teachers also serve in their villages as Sunday school teachers, church council members, and counselors, as well as teachers in more remote areas. New school buildings have gone up in Rajpur and Palsabhardi with the help of village people. All he schools use Bible courses transated by the Christian Nurture Board, and students are encouraged o learn Bible verses in addition.

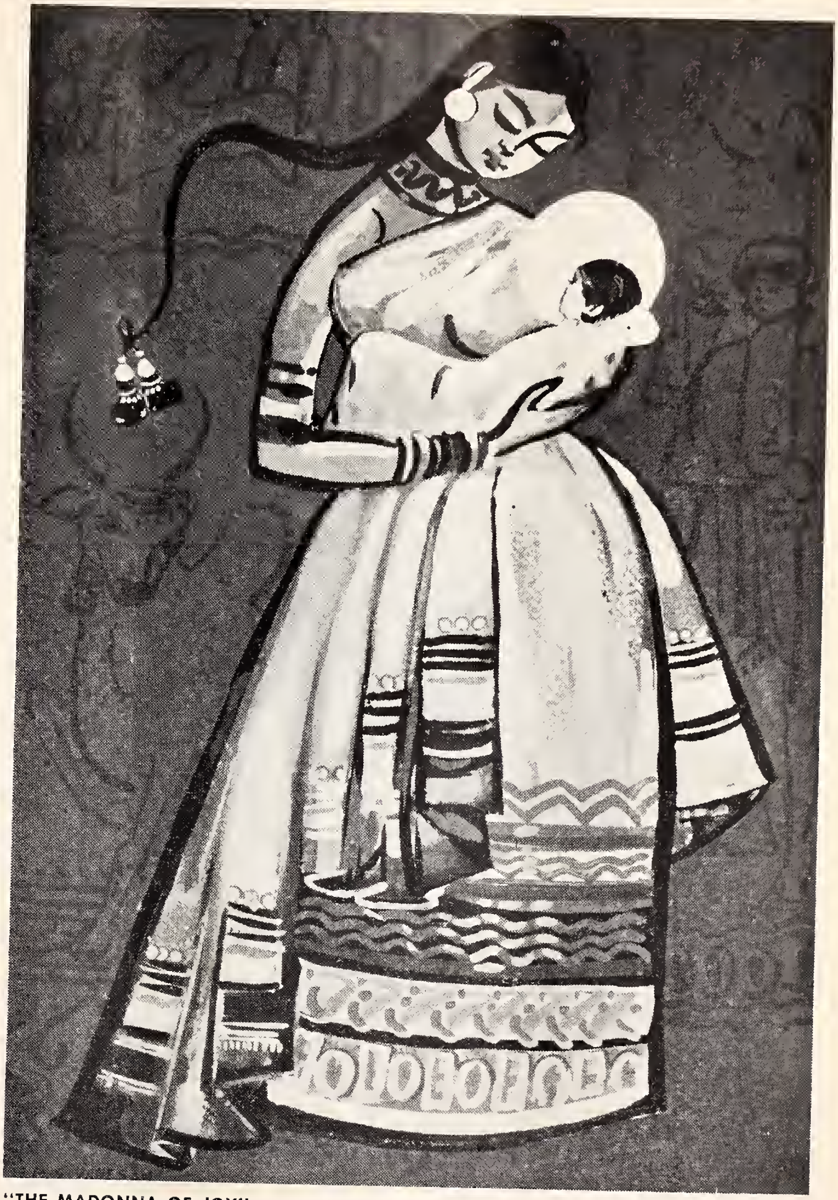
The interdenominational Bhilai hristian Community Church Board eported that the Bhilai Church has wo branches, one at Nandani which being served by a young evange-st, and one at Jharandali which is erved by Pastor Haider, formerly f the (Old) Mennonite Church at hamtari. A motor scooter was purhased for Pastor Pannalal (brother Mrs. Samuel Stephen) of the hilai Christian Community Church enable him to travel to Bhilai nd Nandani.

Other reports were made to the nnual India conference by the andour Community Hospital, Mad-ya Pradesh Christian Council, the ennonite Central Committee in In-a, Ellengowan House, where Gen-al Conference Mennonite mission-ies stay in Landour, Pendra Road natorium, Union Biblical Semi-ry at Yeotmal, Christian Medical llege and Hospital at Vellore, oodstock School, and the Mission-y Language Board.

LLIONS FOR DEFENSE

September 24 the United States ified the Test Ban Treaty, which s later signed by the President d went into effect October 10. Also on September 24 the same Senate passed HR7179, a bill appropriating $47,371,407,000 for the Department of Defense 1964 budget. Attempted amendments to reduce military appropriations by 175 million to five billion dollars were rejected. The passing of this bill involved little debate, considering that it represented about half the whole national budget.

The greatest reduction of defense spending was proposed in an amendment by Senator McGovern from South Dakota who suggested a ten percent reduction in titles III and IV of the bill (procurement, research, development, tests, and eval-



"THE MADONNA OF JOY" This is the title of a painting by Muthiah Sivanesan from India. Sivanesan was one of the winners in the 1963 Lit-Lit Christmas card contest. A fabric designer in one of the famous Madras textile mills, Sivanesan was encouraged in his art work by Philip Penning, head of the Christian Literature Society in Madras. The artist has painted the Virgin Mary as a young maiden holding her newborn child. She is dressed in the festive clothing Indian women wear to celebrate Christmas. In the background are symbols drawn from Indian tradition to illustrate the Christian story. The full color painting will be reproduced on seven-inch tall cards. They may be purchased in quantities of fifty for five dollars. The proceeds from the sale of these cards help support the work of the committee on world literature. Write to Lit-Lit, Room 670, 475 Riverside Drive, New York 27, for more information.

uation) and authorizing adjustments and transfers between such appropriations. The only other vote in favor of the McGovern amendment came from Senator Randolph of West Virginia. Other reduction amendments that were also defeated came from Senator Saltonstall and Senator Proxmire. Instead, the Senate increased the bill which had come from the House by $289 million dollars.

GERMAN HYMNAL PRINTED IN EUROPE

The General Conference Mennonite Church is publishing a new German hymnal for use by German-speaking Mennonites in Canada, South America, and elsewhere. To be ready for sale a year from now, the *Gesangbuch* will include 546 chorales, hymns, and gospel songs. Five are Anabaptist hymns and all have modern annotation. Being printed in Basel, Switzerland, the book will be pocket-size with thin paper.

The Canadian committee of editors working on the German hymnal are: H. H. Epp, chairman; J. Wichert, and J. H. Enns, all of Ontario; George Wiebe and Peter Krahn of Manitoba; Henry Wiens, Peter B. Wiens, and Walter Thiessen of Saskatchewan; Andrew Sawatsky of Alberta; and Henry Wiebe of British Columbia.

JAPAN FALL CONFERENCE

The Japan Fall Conference, held October 22-25 at Aoidake, was a noteworthy one because Japanese Mennonite Christians and Mennonite missionaries met together to carry on conference business together for the first time. The joint missionary-national conference had been in operation for one year and this is its first conference session.

WENGER VISITS ARIZONA

Missionary Malcolm Wenger of Lame Deer, Mont., visited with Arizona Mennonite mission staff at Oraibi, October 14. Other October highlights were the October 7 Day of Prayer and Fellowship, when Christians from six Mennonite and Baptist mission stations met at Bacavi, and an October 19 mission school teachers' meeting at Bloomfield, N. M., where instructors from Hopi and Navajo mission schools discussed common concerns.

Norma Nickel, primary school teacher at the Hopi Mission School at Oraibi, reports that the school has fifty-seven pupils enrolled. Principal Harold Nussbaum teaches seventh and eighth grades; Margaret Thiessen teaches second and third grades; and Rita Klassen teaches first grade.

The Oraibi congregation welcomed new pastor Isaac Froese and family with a potluck supper in September. On October 2 church members gathered in the church yard for a hoeing party to cut down weeds nourished by fall rains. Communion was observed October 6 with Albert Janzen of the Bacavi Church administering the sacraments. November 3-8 the Oraibi and Bacavi churches held a week of special meetings with Bruce Yazzi, a Navajo Christian, as the speaker.

MINNESOTA PEACE SEMINAR

Seven Minnesota churches met for a peace seminar at Mountain Lake, Minnesota, November 15-17. Resource leaders Esko Loewen, Maynard Shelly, Vern Preheim, and William Unrau presented such topics as biblical response to conflict, the Mennonite church's interpretation and application of Bible teachings on love and peace, how these teachings apply to contemporary issues, and what church members can do locally for peace. Panels, role plays, discussions, and sharing of experience and insights completed the program, which was held at Mountain Lake's Bethel Church. Other churches participating were Gospel and First churches of Mountain Lake, Butterfield and First churches of Butterfield, Immanuel Church of Delft, and Faith Church of Minneapolis.

HYMN CONTEST

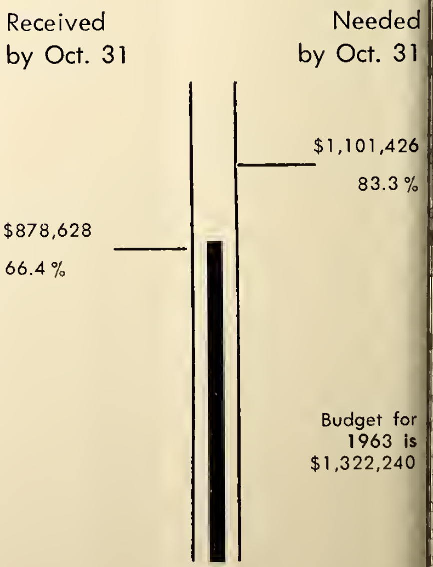
The Mennonite Song Festival Society is sponsoring its sixth annual Hymn Contest. This year's contest consists of writing a hymn tune for one of the winning texts from the 1963 contest. Awards totaling fifty dollars will be given to the three best hymn tunes as judged by the Hymn Society of America. Contest information may be obtained by writing to Hymn Contest, North Newton, Kan. The deadline for entries will be February 15, 1964.

OCTOBER RECEIPTS STEADY

The following comment on General Conference finances comes from Wm. L. Friesen, Treasurer.

October receipts have been credited to the various boards as specified by donors, and we can once again give you a summarization.

Last year in October we received $144,562; this year $144, 196. However this comparison does not hold for the individual boards. Christian Service received considerably less, whereas the other three boards received more. In total receipts for the ten months past we have to report a decrease of about $39,000 as compared to 1962. March, April, and June were particularly poor months from the standpoint of budget support. There does not seem to be any clearly discernible reason for this.



	Budget	Jan.-Oct. Receipts	Percent of Budget	Needed by Dec. 31
Missions	$ 931,200	$640,307	68.8	$290,893
Service	252,000	169,469	67.2	82,531
Education and Publication..	96,240	57,299	59.5	38,941
Administration	42,800	11,553	27.0	31,247
	$1,322,240	$878,628	66.4	$443,612

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

Northern

Nov. 28—Harvest Mission Festival, Bethesda Church, Marion, S.D., Marie Duerksen, speaker.

Pacific

Nov. 24-28—Bible Week Services, Menno Church, Ritzville, Wash., Nobel Sack, speaker.

estern

Nov. 24 — Thanksgiving Mission estival; Bethel College Church, orth Newton, Kan., Tina Block, peaker.

Nov. 24—Harvest Festival, First hurch, Hillsboro, Kan., Glendon nd Reitha Klaassen and Marie J. egier, speakers.

Nov. 24-28—Fall meetings, First hurch, Hillsboro, Kan., Arnold ickel, speaker.

Nov. 24-30—Evangelistic Services, ethel Church, Inman, Kan., Irvin edel, speaker.

Nov. 17-21—Fall meetings, Bergal Church, Pawnee Rock, Kan., hilip A. Wedel, speaker.

Nov. 24-28—Fall meetings, Lester nzen, speaker. Hopefield Church, oundridge, Kan.

Nov. 29—Children's Mission Proj- t Program, Hopefield Church, oundridge, Kan.

NERATIONS

Palmer Becker, North Danvers urch, Danvers, Ill., Nov. 24.

Tina Block, Bethel College Church, rth Newton, Kan., Nov. 24; Med- rd (Okla.) Church, Nov. 26.

Paul Boschman, Hammon and nton (Okla.) churches, Nov. 19; enezer Church, Gotebo, Okla., v. 20; First Church, Geary, Okla., v. 21; Deer Creek (Okla.) Church, v. 22; Brudertal Church, Hills- o, Kan., Nov. 24-28.

ara Ann Claassen, Burrton an.) Church, Nov. 24.

lvin T. Friesen, First Church, ne, Ind., Nov. 24.

ron Jantzen, Mennonite Memo- l Home, Bluffton, Ohio, Nov. 20; ffton College (Ohio) Chapel, Nov. 22; First Church, Berne, Ind., Nov. 24-28.

Glendon Klaassen, First Church, Hillsboro, Kan., Nov. 24.

Sue Martens, Boissevain (Man.) Church, Nov. 19; Lena (Man.) Church, Nov. 20; Mather (Man.) Church, Nov. 21; Crystal City (Man.) Church, Nov. 22; Manitou (Man.) Church, Nov. 23; Bergthaler Church, Plum Coulee, Man., Nov. 24; Bergthaler Church, Morden, Man., Nov. 26.

Marie J. Regier, First Church, Hillsboro, Kan., Nov. 24.

Andrew R. Shelly, Goessel (Kan.) area churches, Nov. 24-29.

WORKERS

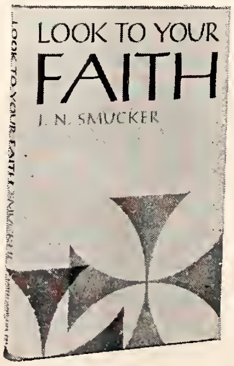
Ethel J. Alpenfels, New York University anthropologist visited Bethel College on Nov. 18 and 19 as a Danforth Visiting lecturer. She has done research on the racial origins of Europeans and studied the life of the Modoc Indians and the Naida Indians, Queen Charlotte Island, B. C. In 1959 she was named Woman of the Year by the National Association for Negro Women.

Peter Ediger, Elkhart, Ind., field secretary of the City Church Committee, under the General Conference Mennonite Board of Missions, was in Canada Nov. 4-16 to attend meetings of city workers, an evangelism workshop in Aldergrove, B. C., and other meetings with mission workers and students.

Jacob and Gertrude Heinrichs and *Tina Fehr,* workers at Cuauhtemoc, Mexico, attended the Western District Conference sessions at North Newton, Kan., the first weekend in November. The Mennonite fellowship at Cuauhtemoc is a member of the Western District Conference.

J. Harold Moyer, Associate Professor of Music at Bethel College, North Newton, Kan., has recently received word that his anthem for mixed voices "O Come Let Us Sing to the Lord" has been accepted for publication by the Golden Music Publishers of Golden, Colo., in 1964.

Look to Your Faith



A book of short devotional meditations on challenging tenets of the Christian faith. The meditations are selected editorials of the past editor of *The Mennonite.* By Jesse N. Smucker, $2.50

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NEW ADDRESSES

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Elmer V. Frantz, 2237 Zinnia St., Golden 80401
Marlin Ratzlaff, 1931 Clinton Ave., Aurora 80010
Thomas Schrag, 23 Northvale, Longmont 80501
Leslie Senner, Bldg. C, 402, 3700 E. Sewell, Denver 80210
Marlene Stucky, Apt. 207, 970 Pennsylvania Ave., Denver 80200
Clark Wiebe, 5565 Federal Blvd., Denver 80221

Illinois

L. Levon Mann, Hodgson Apts., Dakota 61018
Henry Penner, 206 E. Kelsey St., Bloomington 61701
John E. Wetzel, Dept. of Math, University of Illinois, Urbana 61801
Orpha Mae Wiens, 8513 Milwaukee, Niles 62551

Indiana

Mrs. James Diss, 1623 Cherokee, N. Hillands, Fort Wayne 46800
Magdalen Friesen, 902 Mervin Ave., Goshen, 46526
LaRoy Hiebner, 5428½ East 10 St., Indianapolis 46200
Jacob Mierau, Route 1, Box 64, Goshen 46526
Ernest W. Neufeld, 3003 Benham Ave., Elkhart, 46514
George R. Salisbury, Jr., 2031 Bayer Ave., Fort Wayne 46805
Mrs. Robert Wechter, Route 2, Box

172, Shipshewana 46565
Lamont A. Woelk, 635 West Wolf St., Elkhart, 46514

Iowa

Harold Duercksen, 2820 Eastwood Dr., Iowa City 52240
Paul Holzworth, Colonial Acres, Rt. 3, Clarion 50525
Walter Juhnke, 275 Highland Dr., NW, Cedar Rapids 52400
Ted Mueller, 1127 Broad St., Grinnell
Jesse W. Nisly, Box 158, Route 3, Iowa City 52240
Archie Penner, Box 105, Route 1, Kalona 52247
Ernest E. Porzelius, Donnellson 52625

Kansas

John Frank Enns, 2800 E. 50 Terrace, Shawnee Mission 66200
John W. Ewert, Home for Aged, Hillsboro 67063
Mrs. Helena Ewert, 325 W. 11 St., Hutchinson 67501
Henry E. Gaeddert, Clearwater 67026
Mrs. W. F. Fiedler, 716 N. Bluff, Anthony 67003
Leo Goertz, 6340 Ash St., Prairie Village 67664
Elgin J. Hiebert, 1001 Second Ave., Dodge City, 67801
Glendon J. Klaassen, 506 SE 2 St., Newton 67114
Robert K. Ratzlaff, 2513 Somerset, Wichita 67200
Arnold Regier, 212 Pine St., Newton 67114
Eldon Schmidt, 120 S. Park St., Stafford 67578
Merle K. Schroeder, 803 N. Main St., McPherson 67460
Muriel Thiessen, 915 Lawrence Ave., Lawrence 66044

Louisiana

Mrs. James Berry, 926 Gladstone St., Shreveport 71100
Christ Braun, 4531 Utopia St., Metarie, 70001

Michigan

Donald Wismer, 1509 Chandler, Ann Arbor 48103

Nebraska

Alfred Hamm, Box 211, Mitchell 69357
Mrs. Lester Unruh, 3019 Fowler Ave., Omaha 68100
50112

Ohio

Boyd Acker, Route 1, Sterling 44276
Bonnie Bristol, 28465 Spruce Ave., North Olmstead 44070
Otto Holtkamp, 1001 Woodside Dr., Findlay 45840
Emil Kreider, 340 E. 18 St., Columbus 43201
Willis Nickel, 416 Orangewood Dr., Dayton 45400
Laverne Schirch, 136 N. Spring St., Bluffton 45817
Robert Schmucker, 5210 Zwich Ave., Louisville 44641

Pennsylvania

Adelaide Benner, Mennonite Home, Frederick 19435
Arthur W. Keiser, 17 Petunia Road, Levittown 19053
Stuart Richert, 1012 Knorr St., Philadelphia 19100
Norman Schmidt, 25 East Swamp Road, Quakertown 18951
Anna G. Stauffer, Mennonite Home, Frederick, 19435

LETTERS

END OF HOSTILITY

Dear Editor: Since I have been quite outspoken in my criticism of your paper, I do not want to miss the opportunity to commend you for an article printed in the Oct. 29 issue of *The Mennonite.*

I can say a hearty "amen" to the article written by Oswald C. J. Hoffmann. The last two paragraphs especially impressed me as the answer to a genuine healing of the schism between the Roman Catholic Church and Protestantism as such. I quote his words for emphasis. The italics are mine.

"For most Protestants, the healing of a historic schism requires more than an organizational solution. A United Christian front against communism seems desirable. But formation of one world-wide church is not the answer a divided Christendom seeks. *Mere submission to authority,* if it ignores the basic issues of faith, *will not present the rise of another Luther* asking his question: How can I get right with God and be at peace?

"The answer of the gospel of Christ to *this question* must be found in the evangelical truth stated in the first great Protestant confession of faith, *Conscience cannot come to rest and peace through works, but only through faith; that is when it is assured and knows that for Christ's sake it has a gracious God as Paul says in Romans* 5:1: 'Since we are justified by faith, we have peace with God.' "

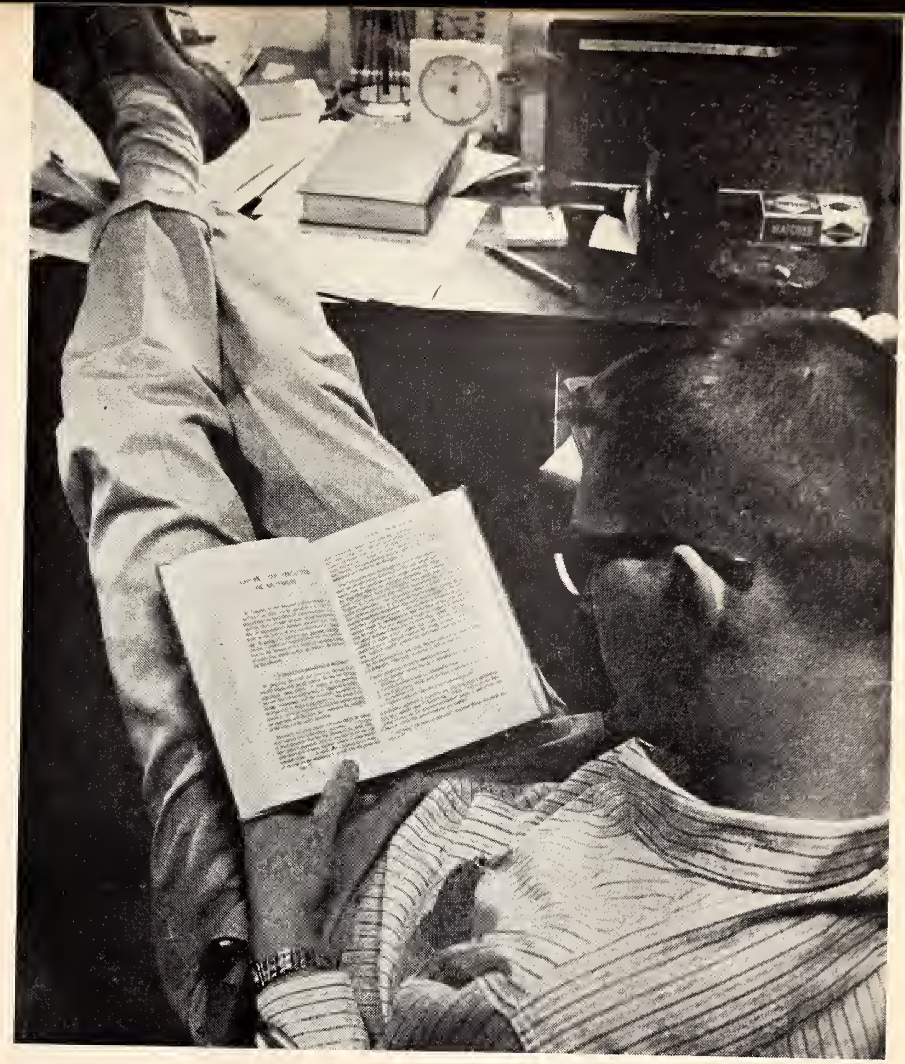
To me, this answer is the solution not only for the Roman Catholic Protestant divisions, but also for the Mennonite divisions. In fact, all divisions of humanity would be solved on this principle. If we experience the justification by faith through our Lord Jesus Christ spoken by Paul and defended by Luther, we *have* peace with God, and would certainly have a basis on which to develop peace with one another. I am convinced that *all* hostility *ends* at the *Cross.*

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . and that he might *reconcile both unto God* in one body by the cross, having slain the enmity thereby:" (KJV, Eph. 2:14, 16). *LeRoy J. Stucky, 1420 M St , Aurora, Neb.*

WHO ANSWERS THE POPE?

To the Editor: Your news item: Pope Asks Forgiveness for Separated Church, warms our hearts and calls for a response from the Protestants, especially from the Mennonites. Who on our side should assure the Catholic Church of our willingness to forgive? Can we speak for those many Anabaptist-Mennonite martyrs who were killed for the faith we hold to this day? Can we assure the Catholic Church which encouraged such killings of our forgiveness? Could we not on the basis of what we know about the spirit and writings of the Anabaptist-Mennonite martyrs say that they, and we who share their faith, gladly forgive and stand ready to express our forgiving spirit in further dialogue? Should we not ask the officers of the General Conference or the Council of Boards to express to the Pope and the Vatican Council our response to his request for pardon? Who can speak for us? *W. F. Unruh, Box 147, N. Newton, Kan*

Howard Grimes



THERE IS A STORY which I remember from my childhood about one of the first of the modern Protestant missionaries, the Englishman William Carey. Prior to his going to India as a missionary, he worked at his rade as a shoemaker and at the same time ran a school and preached. One day, according to the story, he was asked, "What is your business?" His reply was: "I make

No matter what one's occupation, everyone's vocation is to serve God.

Live up to Your Calling

living making shoes, but my business is to serve God."

With a somewhat different interpretation, this is what we mean to-ay when we say, "I am a lawyer y profession, but my vocation is to erve God." This need not mean, as did for William Carey, that we ust preach or work for the church n some special capacity in addition o being a lawyer. Rather, it means hat the vocation of every Christian, e he clergyman or layman, adult teenager, is his call from God to e a Christian or a disciple of Jesus Christ. His occupation or profession is to do some particular kind of work by which he earns a living and in which he expresses by concrete acts and decisions his call from God to be a Christian.

This understanding of Christian vocation is based on the New Testament. The word which is translated into English as "call," "calling," or "vocation" is most often used to refer to the call which every follower of Jesus Christ has to be faithful in his service to God and to his fellowmen. One New Testament reference will illustrate this meaning. Ephesians 4:1 reads as follows: "I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling (vocation) to which you have been called."

The Greek word which is translated as calling or vocation is *kleseos*. We also see this in the Greek word which is translated as church in the New English New Testament. That word in Greek is *ekklesia*, which means "those who are called out and assembled together." (*Ek* means "out of.") This word for church clearly is applied to all Christians, not just some particular segment such as the clergy.

What does it mean then, that each of us, regardless of what his occupation is now or may be, is engaged in a Christian vocation? Let us look at three implications.

First, it means that we ought *not* to use the term Christian vocation to refer only to church-related vocations. The former is the responsibility of all Christians; the latter—that is, church-related work—is the responsibility of those few who feel moved to enter the set-apart ministry and make their occupation that of pastor, director of Christian education, minister of music, missionary, and so on.

Does this mean that there is no such thing as a special "call to preach" or to enter some other church-related occupation? Some people have said that this is the case, but I think not. Paul was not only conscious of the general call to all but also of his special call to be an apostle.

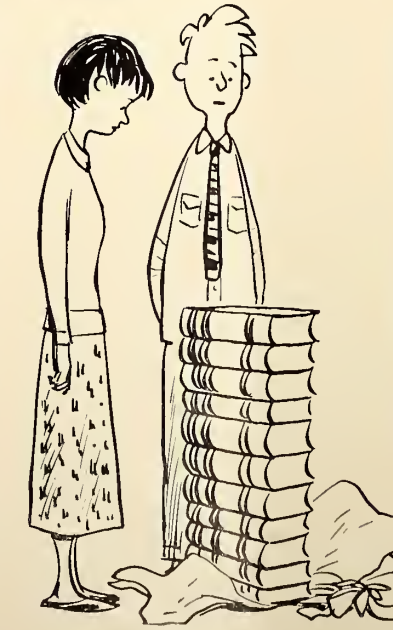
It does mean, however, that one should examine himself carefully, and submit to the examination of others, prior to entering a church-related occupation. This will help him see whether, in the words of John Wesley, he has the "gifts and graces" suitable to that type of ministry. And if he, or some responsible church agency, concludes that his gifts are not suited for the set-apart ministry, then he should not feel that he cannot carry out his Christian vocation in ways other than as pastor, director of Christian education, or some other kind of special church worker.

It also means that some young people should give serious consideration to entering church-related vocations which they are not now doing. They need not wait for a "bolt from the blue" to convince them that they should enter upon such a course of action. Having examined themselves and submitted to the counsel of responsible church people, they should feel free to do so if it appears that this is the avenue through which they can best serve God and their fellowmen. The church is badly in need of capable persons who will enter church-related vocations, and some people ought to be encouraged to answer this special call if they feel any inclination at all to do so.

Second, this understanding of Christian vocation means that all of us, regardless of what kind of work we do, should seek to make this work a means by which we serve God and our fellowmen. Indeed it is not work alone through which our Christian vocation can be expressed but rather in all of our relationships with people. Martin Luther had a way of saying this which has helped me understand this broader meaning of Christian vocation. Every Christian, he said, must serve God in the stations of life where he finds himself. By a station in life he meant any place where our life touches that of another. This might be as student, as friends, as son or daughter, as president of an organization, as parent, as workman, and so on. It is the Christian's responsibility to be faithful in all these relationships.

In other words, you as a high school student do not have to wait until you enter your life's work to carry out your Christian vocation. Your vocation *right now* is to be a good student, to be the best possible member or officer of an organization, to be a good son or daughter and brother or sister, to be a good member of your youth fellowship, and so on.

Also, as you enter into relationships with teachers, fellow students, parents, brothers and sisters, and other people, you have the opportunity to exercise your Christian vocation. How do you react to an unpopular teacher? or to a student who is rejected by other students? If your school has students of races other than your own, how do you react to them? Do you act as a Christian through your attitudes toward others? through your refusal to cheat on examinations? through your acceptance of every person for who he is? Do you speak a word of witness concerning your Christian faith when the opportunity presents itself? How long has it been since you invited someone to go to youth fellowship with you?



Charles M. Schultz, © 1961, by Warner Press, Inc.

"I received this set of Bible commentaries for my birthday. They're so beautiful I'm almost tempted to go into the ministry!"

Your answer to questions such as these helps to determine whether you are fulfilling your Christian vocation right now. For fundamentally, carrying out your Christian vocation is to act according to your Christian commitment in the daily decisions you make in all the relationships of life.

A third thing that this broader understanding of Christian vocation means for the teenager concerns his plans for how he will make a living in the future. As you begin to think about what occupation you will follow, it is important that you ask and seek an answer to the question: "In what occupation, with my abilities and limitations, can I best carry out my Christian vocation?"

For some teenagers, this will mean seriously considering a church-related vocation. For others it may mean one of the service professions, such as that of doctor, nurse, social worker, teacher, and so on. For others it will mean being an engineer, a workman, a mechanic, or a salesman. Under God all occupations are equal, but we ought to choose one that uses our abilities. And we ought to base our choice on something other than how much money there is in it. Having chosen it, we ought to see it as a means of fulfilling our Christian commitment.

We must recognize also that there are factors that enter into our choice which sometimes make it impossible for us to follow the occupation we desire. Perhaps we cannot afford the education necessary —though there are ways of securing help in this—or perhaps our grades are not good enough for us to enter the professional school to which we apply. There are other complicating factors in our choice. It is important that we accept these disappointments and still use the opportunities which our occupation affords us for service to God and our fellowmen.

Your vocation is to serve God and your fellowmen. *You* are called to do this. It is up to you to use the situations in which you live to carry out this call. "I entreat you, then . . . as God has called you, live up to your calling" (Eph. 4:1, NEB).

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YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Baumgartner.

SEND ME A MAN WHO READS

Carlyle Groves

"Send me a man who reads" is a slogan which has appeared in a series of ads in national magazines recently. The man who reads is interested in other people and what hey do. He wants to know the opinons, the ideas, the habits, and the obbies of others in this populous vorld. He has learned to be reourceful in finding the information e wants to know and for this reaon "we want him."

"Send me the man who reads" is lso the cry of the church today. Vhen service opportunities call oung people to all parts of the vorld, and the physical world is rowding people closer together, the eed to be closer together intellectully is very urgent. A varied and onsistent program of reading is ossible only through a plan to aportion time for it.

The following books are recomended for serious reading as well s reading for pastime.

Guilt and Grace by Paul Tournier, .75. Tournier is a practicing phycian whose writing has become ost appreciated for its pertinence the human condition and its releance for living today. Other books him are: *The Meaning of Perns*, $3.75; *Escape from Loneliss*, $4.00; *The Strong and the eak*, $4.00; and *The Meaning of fts*, $2.00. This last title is symthetically and simply written. It amines the motives we have for e giving and wanting of gifts.

Look to Your Faith by J. N. ucker, $2.50, is a book that ines reading any time you have a v minutes. It is comprised of ef devotional and inspirational editations on the Christian life, ellent for personal use.

A Little Exercise for Young Theoians by Helmut Thielicke. This le ninety-five cent paperback is book of theological instruction pled with "fatherly" advice from a popular theologian-minister-professor. Thielicke is widely read in Europe and the U.S. by liberal and conservative alike. He is the author of at least a dozen books now in print.

The Desegregated Heart by Sarah Boyle, $5.00. Martin Luther King, Jr., says of this book, "*The Desegregated Heart* is a great book. To miss reading it is to miss one of the most eloquent and captivating documents that has emerged from the southern situation. . . . It should be read by everyone who is concerned with the brotherhood of man."

The Angel of Hell's Kitchen by Bernice Offenberg, $4.50. No fictional adventure story could match the suspense and drama you will find in this true account of a young welfare worker in America's toughest slum. It is the story of a young woman who works in love and compassion among many of the unlovely in New York City.

Another remarkable personal narrative is the story of David Wilkerson, a country preacher who accomplished many miracles of human reclamation. *The Cross and the Switchblade* is his story of work with delinquent youth and narcotic addicts, and of the Teen Challenge movements which he has begun in large cities. $4.95.

Prayers from the Ark by Carmen De Gasztold, translated by Rumer Godden, $3.50, were written at a time of hardship, privation, and sickness by a French woman during World War II. These brief prayers, spoken by animals of the ark, reveal an uncommon understanding of human strengths and frailties, and utmost respect for human dignity and worth in the sight of the Creator. All ages will appreciate this book. An excellent gift book.

Any of these books may be obtained from your nearest Mennonite bookstore.

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COVER

Children in a New Delhi public library: "Everywhere there is apparent a deep reading hunger" Helen Kornelsen.

CONTRIBUTORS

Helen Kornelsen, Watrous, Sask., is a missionary to India who has specialized in literature work.

Esther Groves, Newton, Kan., is a part-time writer for General Conference News Service.

Carlyle Groves is the manager of the Mennonite Bookstore in Newton, Kan.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

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EDITORIAL

Bible Words—IV: Mighty acts. One musician burdened my soul when in a rhapsody on the power of congregational singing he said, "Our Mennonite forefathers didn't believe you could be a true Christian if you couldn't sing in harmony." That did it. I was throttled between the pharynx and the larynx by a pitchpipe. All I know is that the piano has white keys and black keys and I always sing in the cracks. But I will not suffer humiliation in silence any longer. I will sound my forte and wheeze, "But can you be a good Christian and not be a historian?"

Surely, the historians stand shoulder to shoulder with all other specialists in the faith. Christianity is a history religion. Joshua was a historian as he recited the mighty acts of God. (See Josh. 24.) He caps his survey with, "It is the Lord who brought us and our fathers up from the land of Egypt, out of the house of bondage, and who did *great signs* in our sight, and preserved us in all the way we went, and among all the peoples through whom we passed."

And we find that the musicians were historians too. The refrain is strong in Psalms. "I will meditate on all thy work,/ and muse in thy *mighty acts*" (77:12). To know the past was to have something to sing about. God showed His faithfulness to His covenant through the great things He did. The result was proclamation: "O give thanks to the Lord, call on his name,/ make known *his deeds* among the peoples!/ Sing to him, sing praises to him,/ tell of all his *wonderful works*" (105:1, 2).

It seems so easy in the Old Testament. God's mighty acts are so obvious. But in the New Testament the acts of triumph are mixed with defeat. God's greatest sign was the resurrection of Jesus Christ. But the crucifixion came first.

The apostles and those who heard the preaching of the resurrection had a problem. When is a sign not a sign? Or when is a not-sign a sign? Paul lays it out neatly: "For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand *signs* and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to the Jews and folly to the Gentiles, but to those who are called, both Jews and Greeks, Christ the power [or sign] of God and the wisdom of God" (1 Cor. 1:21-24).

Christ was the mighty act of God. But now everyone saw it. Even Paul didn't see at first that the signs of God bear the double mark of defeat and victory. He chafed at all his frustrations. He struggled with that thorn in his flesh. Finally, he saw it. "But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong" (2 Cor. 12:9, 10).

Can we see the mighty acts that God is doing among us? Looking back we have no trouble seeing the "*mighty works and wonders and signs* which God did through Christ" as Peter has shown us (Acts 2:22). But the historian's task has been done for us. The problem is in our own lives with the promise (or covenant) Jesus left us: "Truly, truly, I say to you, he who believes in me will also do the works that I do; and *greater works* than these will he do, because I go to the Father" (John 14:12).

And where are these greater works? The age of miracles is past, we say. But is it? As it takes the skills of the historian to trace mighty works of God in Mennonite history, so it takes the gift of reflection (and perhaps revelation) of all of us to see the mighty works that God is doing in us and through us today. God is, I am convinced, working out His mighty acts in our day. We can rely on His covenant. Where are the greater works? They surely are not in the things we call our victories and triumphs. Perhaps we need to look again to the places where we have suffered defeat—in missions, in evangelism, in church unity, in education, in stewardship. Here God may yet break through with His mightiest of mighty acts. Where have we failed in our efforts at Christian witness? Have we tasted defeat? Then God may just now be ready to pick us up to use us for His victory. The day of God's mighty acts is not past.

THER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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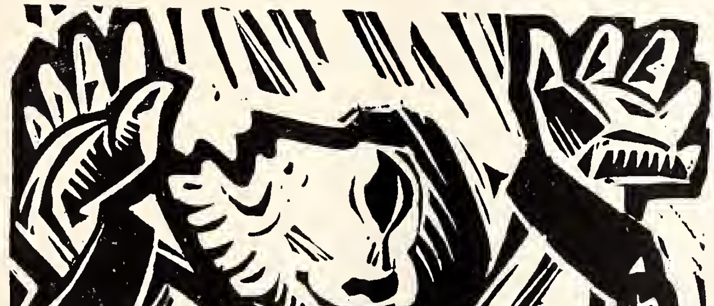

"PROCLAIM RELEASE TO THE CAPTIVES" WERNER JUZA

THE SIN OF THANKSGIVING

Iany of us will be
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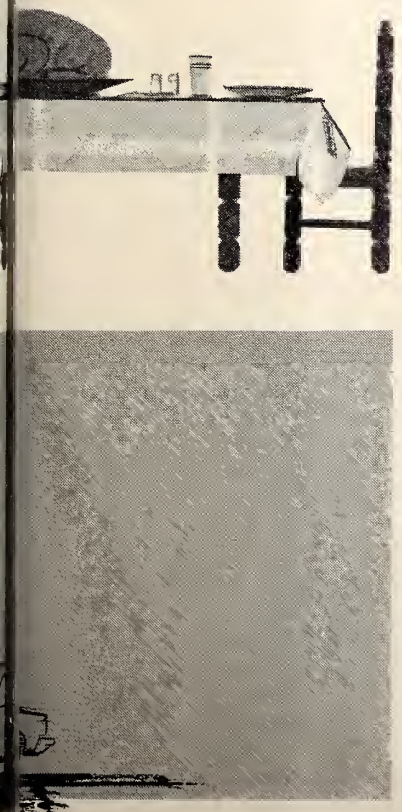
lmer F. Suderman



Thanksgiving in America this year ought to be, if we can believe the gospel of the advertisers, a flavorful and luxurious affair. There will be no dearth of succulent foods, aromatic smells, or downy resting places for which the American can sing a hymn of praise.

On Thanksgiving morning he can be grateful for the ultimate in sleeping comfort, his plump and buoyant, imported, non-allergic, European goose down pillow. He can give thanks for a restful night of sleep induced by his luxurious blankets which make him feel that he owns his own forest of murmuring pines—and by his harmless, nonhabit-forming sleeping pills, which he has taken every night for the last five years. While he is doing his heavy intellectual work for the day—reading the funny paper and the sports page—he gratefully rests in his king-sized swivel rocker, drinking his morning cup of aromatic coffee with its robust flavor and smoking a cigarette, big, smooth, and satisfying, and tasting not good, but good, good, good.

As he looks up at his wife, he is grateful she uses the soap which completely removes any blemishes and which washes the natural beauty back into her complexion. His wife does not know, he acknowledges with gratitude, the poisonous feeling—"doubt of self"—that has a sad way of smothering the loveliness of countless women because she has used the cold cream—I won't tell you which one—that unlocks "a power within her which springs from the working together of her outer self and inner self, a power which sets her face sparkling with happy confidence because she knows that she is charming to look at."

He is happy, too, that his wife will not lose her vibrant appearance cooking a bit of heaven for the Thanksgiving dinner. The sleek, modern equipment of his kitchen where the burner with a brain won't let the food burn and where cooler, cleaner cooking than ever before will allow his wife to complete the meal with cool aplomb. He may even reflect, with gratitude of course, that "a spouse around the house saves the gent many a cent."

When they do sit down to eat, he is pleased to use his sensitively balanced, hard-finished sterling silver and to eat from his exceptionally sturdy, beautiful spode—which he did not wait to inherit—on a table covered with an exotic linen imported from Ireland. The food, of course, is more than delicious; it is fabulous, exciting, elegant. He can be thankful that the holiday turkey on his table has been selected from the finest flocks in the land and that it is plump, broad-breasted and heavy with juicy, tender meat. The mashed potatoes are gee-whiz good and the pumpkin pie, well, the pumpkin pie is the last word in festive elegance. It is luscious pumpkin chiffon pie that is golden, creamy, smooth, and light—light—light and made especially for fastidious people who are fussy about foods.

And he is thankful as he sits down to his abundance that he can eat heartily, even though he is overweight and subject to acid indigestion. He can always go on a diet—tomorrow—perhaps using the new concept of weight control, the ready-mix liquids in which calories are limited to 900 a day. Perhaps if he waits long enough they will find a way of diet without cutting calories. As for the upset stomach he can take "stomach sweeteners," or if his stomach acts up too much he can get one of those one-shot nostrums that not only cure acid indigestion but sour stomach, heartburn, gas pain and nervous stomach all at one time and in only seconds.

He has so much to be grateful for, the American thinks, as he sips his after dinner liquor, luxuriating in its superb flavor and matchless aroma. He has the enchantment of a new car which is an open sesame to a fascinating world filled with exciting experiences. He can drive his car with its hum-free, thump-free tires over super highways where 66,000 other cars travel every day. He can buy suits that are iridescent and wear shoes that are air-cushioned and give him the feeling of walking on pillows. He has a good job and is soon to be promoted.

He is building an adequate retirement policy and his investments are sound. He has, indeed, he ruminates, great reasons to be thankful for his fluffy, creamy world where the lumps and bumps have even been taken out of the sugar.

He is moreover, a respectable person, a man of rectitude and good standing in his community. He has always been careful not to ignore the common standards of decency. And though he rarely goes to church, be believes in faith and in God—as a benevolent and easy-going father who will surely deal lightly with his infrequent lapses from common sense and who will give him what he needs to continue his decent and happy life.

Harder Butter on Softer Bread

Of course, this is an overdrawn picture of the American at Thanksgiving. There are still many of us who will find ourselves in the predicament of the man who in speaking to his investment counselor said, "I have a problem. I have no money to invest." Yet, surely, overdrawn as the picture is, it does, I think, show us that we can sin even in our thanksgiving. And many of us will be guilty this Thanksgiving of the sin of being grateful for the wrong things because we value the wrong things. As long as our great goal in life is to get harder and harder butter on softer and softer bread, we will give thanks for the deep freeze and the refining processes of the flour mills. As long as our great goal is to achieve air-puffed softness in our life, we will be thankful for four walls with a plush carpet, a fireside, a cozy corner, a recliner chair, a pair of slippers, a pipe, and something to drink. As long as our goal in life is to be personable and successful, we will be thankful for the toothpaste that keeps our teeth in shining order and our breath sweet, for the shampoo that keeps our hair beautiful, for the clothes that keep us immaculately groomed, for the soft drink that brings out the best in people.

As long as our great goal in life is to make more profits, we will give thanks even for the evils of the profit system, forgetting that we also ought to be thankful for the prophets who speak a word of judgment on our often exclusively selfish and material concerns. As long as our great concern in life is to gain peace of mind, we will be grateful for those who in the name of religion give us mental sedatives to ease us to sleep at night and tonics to stiffen our backs in the morning, but who do not call us to repentance for our pride and depravity.

On Thanksgiving, 1963, it will be easy for us to forget that God has not often called the rich, the wise, the mighty, the noble, that God has not often had His dealings with men by the fireside but on windswept deserts where the bush burns. That God often speaks to men whose teeth are not brushed, whose hair is not combed, and who might quite likely have b.o. and halitosis. Indeed He has often spoken to the most unprepossessing of men who know nothing of elegance, who know nothing of making friends and influencing people. It is on a stony pillow, not on a super-cushioned one, where men have most often dreamed of the ladder of communication between earth and heaven.

It will be easy for us to forget that God speaks to those who are troubled in mind more often than to those who have peace of mind. Not when life is comfortable but when it is challenging has God come to men. Perhaps this Thanksgiving we should pray, as George Whitefield did, "When Thou seest me in danger of nestling—in pity—in tender pity—put a thorn in my nest to prevent me from it." And perhaps we should include in our thanksgiving prayer a word of thanks for our thorns.

Forgetfulness and Pride

The sinfulness of our thanksgiving becomes apparent in the second place when we consider that often our thanksgiving is such that it keeps us from remembering the two out of three people in the world who go to bed hungry every night. In our gratefulness for the traditional American table, we so easily forget the children, chalk-faced and hunger-thin, over whom the hawk of death rides high on every wind

Staff Sergeant Irving Feirstein writing in *The New Republic* ir 1945, tells how once at lunch United States soldiers entered a fenced in area where they ate while hungry, barefoot, dirty mothers witl their bawling, emaciated childrei watched with glued eyes, begging hands, and open mouths every spoonful travel from plate to mouth

"You turned away," Feirstei wrote, "trying to hide your sandwich from those awful eyes an those old faces on small bodies You'd rather not see it."

A lot of people are like that. I they don't see it, they don't knov about it, and if they don't knov about it, it's not their fault, is it

Will we not this Thanksgivin turn our eyes away from the hunge of the world so that we can enjo the munificence of God undisturbe by the thought of other people' hunger? Will we be willing even t share the five dollars which it take to give bread to 4,500 persons, th ten dollars which would give bowl of cereal to 30,000 children, or eve the three cents it costs for one mea for the hungry?

Finally we sin in our thanksgiving because we are guilty of th greatest sin of all, the sin of pride It will be very easy for us to thin that we have only ourselves to than for our creature comforts. Some how we feel that we deserve a these things or that God gives the to us because of our good behavio and we pray, though perhaps n as openly as the Pharisee: "O Go I thank thee that I am not like th rest of mankind, greedy, dishones impure, or even like that tax co lector over there."

And then like most of us, th Pharisee enumerated his own vi tues. But the better stance of ma before God even today — perhap more than ever today — in ou comfortable, secure, self-righteou age—is the stance of the tax co lector who stood in a distant co ner, scarcely daring to look up t heaven, and with a gesture of d spair said "God have mercy on sinner like me."

This surely is the beginning true thanksgiving.

THE MENNONITE seeks to witness, teach, and build the Christian fellowship within the context of Christian love and freedom. It is published weekly exce biweekly during July and August at North Newton, Kansas, by the Board of Education and Publication of the General Conference Mennonite Church. Secor class postage paid at North Newton, Kansas. Subscriptions $3.50 per year; foreign $4.00. Send payments and change of address to 720 Main Street, Newto Kansas; all other correspondence to Maynard Shelly, Editor, 722 Main Street, Newton, Kansas. **Postmaster: Send form 3579 to 720 Main Street, Newton, Kansa**

The Gospel Gap

Levi Keidel

We have accomplished much in our mission programs—in literature, education, radio, and health, but have we left the evangelistic task undone?

HISTORY MAY PROVE this period to be the most critical, the most strategically important of all, in winning Congo for Christ. Doors of opportunity have never been so multiplied. The means of our accomplishing the task have never been so varied. However in situations such as this, doors swing on hinges of shifting political winds, and there is no insurance underwriting the tomorrows. We must work as if we may be struggling against time; and present gaps in our program left unfilled may have a permanent crippling effect upon growth of an indigenous church, should the doors swing shut.

Some former gaps are being filled. In our central Congo area real progress is being made in exploiting the mass media to spread the gospel. We have set up a distribution sysem of thirty-five sellers who are moving over 20,000 pieces of Christian literature monthly. We have aunched a vernacular magazine hat has been very well received, and which has a minimum regular audience of 15,000 readers. James Bertsche has returned to the field with plans to develop a similar proram in the Cipende-dialect area. Charles Sprunger has now assemled professional equipment necesary to begin producing taped gosel programs for radio broadcast. By means of mass media, we are eginning to sow the land down with the gospel.

Upper level pastoral and theological training is a gap that begins o be filled. It goes hand in hand with a mass media effort by providing the church with stability and direction that cannot easily be provided in mass evangelism efforts. Harold and Gladys Graber have reurned to Congo to reopen our upper evel Bible institute in a politically stable area which gives them reasonable assurance of completing a year of work without interruption.

Peter Falks are joining American Mennonite Brethren missionaries at Kajiki to establish a joint Mennonite Theological Seminary. Two of our Congolese young men are currently studying at a similar seminary in distant Stanleyville. Mass evangelism and upper level Bible training complement each other, and are destined to have a far-reaching impact for Christ and His cause in Congo.

Yet there is a gap which has always existed in a sense, but which is now widening to the proportions of a yawning breach. Left unfilled, it will be stereotyped by our future leaders to the permanent detriment of a thriving indigenous church. It is the gap of the itinerant evangelistic missionary.

The missionary keeps an emerging church from developing into an institution, cold, legalistic, dead. With dogged perseverance, he strengthens the union between pastors, elders, and evangelists on the one hand, and the living flesh and blood of the church, the village Christians, on the other.

Before Independence there was generally one missionary on each of our eight stations who was assigned to spend a substantial part of his time in the bush; he traveled with church leaders from village to village, reaching every group of believers in his geographic area twice or thrice yearly. He counseled backslidden believers to return to Christ; he provided Christians a rare occasion to feast richly upon the Word; he ministered the sacraments; he stirred up the church to increase its giving to support its own workers. He was the key figure in the organized church.

I have seven years' experience in this kind of work. It is a life of second mile sacrifice. "Batching it" in the bush and sleeping on a camp cot every night for weeks on end are poor substitutes for the comforts of family and home. Yet its rewards are great. I remember nights I couldn't sleep, not because the cot was uncomfortable, but because I'd just come from a service where we touched heaven—where fifteen or twenty souls came to Christ—or where the spirit of Christian joy and victory was nigh rapturous. I couldn't sleep for happiness. And Christians took home with them an experience they'll never forget.

Of the fifty-two Mennonite missionaries now in Congo, all of whom are doing important work, three or four are spending a substantial part of their time in itinerant village evangelism. The mammoth geographic areas these few are expected to cover greatly reduces the effectiveness of their ministries. We can urge our pastors to get out into the villages on their own, as they should; but the proportion of missionaries presently available for this work would hardly convince Congo church leaders that we believe it to be of primary importance.

We may inadvertently be impressing our Congo pastors and overseers with a conviction that the ideal church is run from distant offices with purring typewriters, or from the blackboards of centralized schools. We may be teaching them that running the church as an insituation is the easier, more comfortable way. This gap left unfilled now, will not be filled if doors to us should close. It would certainly have a crippling effect upon the churches' natural growth by gradually divorcing its leadership from its grass-roots life.

Since Independence the Congo Inland Mission has recruited a total of three new missionaries—one of them a former Paxman. None of these is destined for the itinerant evangelistic ministry. Are there no recruits for such a spiritually rewarding ministry? How we would rejoice to hear that the mission office is receiving applicants for this much needed work. Pastors, parents, would you stir up your young people to help fill this gap?

NEWS

Conference Ranks Fourteenth in Stewardship

MORE THAN TWO billion seven hundred ninety-nine million dollars were contributed in 1962 by members of forty-two Protestant churches in the United States.

The Department of Stewardship and Benevolence of the National Council of Churches gives the record total figure as being $2,799,670,577 in their annual publication of "Statistics of Church Finances." Benevolences, including home and foreign missions, amounted to $506,939,086, which was 18.11 percent of the total. For all local congregational items and operatings the sum of $2,292,731,491 was reported.

As last year, the General Conference Mennonite Church ranks fourteenth in per capita gifts for all purposes in 1962. The average contribution was $117.42. The figure for 1961 was $112.84. This was based on a membership of 36,586. (For purposes of reporting to the Department of Stewardship and Benevolence this includes the U.S. membership only.)

The two other Mennonite groups listed ranked above the General Conference. The Brethren in Christ Church with a membership of 8,778 ranked fifth in per capita giving. The Evangelical Mennonite Church ranked eight.

The General Conference ranked fifth in giving for foreign missions. Figures here are: General Conference, $15.81; Evangelical Mennonite, $34.29 (ranking first); and Brethren in Christ, $16.58 (ranking fourth).

The General Conference ranked twenty-second in congregational expenses with $62.28 per member. Since 1958 a trend has begun toward more benevolent giving and less for local expenses. Members of General Conference Churches gave forty percent for benevolent causes and sixty percent for local causes in 1958. In 1962 the figures were 44.4 percent for benevolences and 55.6 for local work.

T. K. Thompson, Executive Director of the Department, noted that all forty-two bodies reported

PER MEMBER CONTRIBUTIONS FOR ALL PURPOSES

1963 Report for the Calendar Year 1962

1. Free Methodist Church (52,535)	$312.58
2. Wesleyan Methodist Church (37,753)	246.40
3. Evangelical Free Church of America (40,375)	222.49
4. Pilgrim Holiness Church (30,603)	219.98
5. Brethren in Christ Church (8,778)	202.92
6. Evangelical Covenant Church of America (62,418)	182.60
7. Ohio Yearly Meeting of Friends (6,140)	164.22
8. Evangelical Mennonite (2,484)	160.77
9. Church of the Nazarene (335,005)	147.78
10. United Brethren in Christ (20,419)	146.00
11. Orthodox Presbyterian Church (7,726)	137.23
12. Church of God (Anderson, Indiana) (141,011)	133.27
13. Pentecostal Holiness Church (57,366)	123.61
14. Mennonite General Conference (36,586)	117.42
15. North American Baptist General Conference (52,073)	113.67
16. Reformed Church in America (232,196)	110.16
17. Presbyterian Church in the U.S. (928,055)	106.96
18. Lutheran Church—Missouri Synod (1,677,943)	100.66
19. Moravian Church, Northern Province (27,331)	91.92
20. United Presbyterian Church in U.S.A. (3,275,560)	88.08
21. Lutheran Church in America (2,178,806)	84.98
22. Evangelical Congregational (30,172)	84.80
23. Lutheran Free Church (60,564)	78.68
24. Church of the Brethren (187,393)	77.88
25. Lutheran Evangelical Synod (9,209)	76.68
26. Lutheran Church—Wisconsin Synod (236,404)	74.77
27. Associate Reformed Presbyterian Church (27,879)	73.71
28. Evangelical United Brethren (748,399)	72.91
29. United Church of Christ (2,263,711)	72.83
30. American Lutheran Church (1,585,637)	72.47
31. Synod of Evangelical Lutheran Churches (16,631)	70.76
32. Protestant Episcopal (2,234,372)	69.80
33. Cumberland Presbyterian Church (82,190)	69.36
34. Seventh Day Baptist General Conference (5,760)	68.44
35. American Baptist Convention (1,544,505)	68.42
36. Brethren Church (Ashland, Ohio) (18,391)	67.76
37. Christian Churches (Disciples of Christ) (1,367,323)	67.20
38. Churches of God in North America (36,933)	67.13
39. Methodist Church (10,234,986)	58.53
40. Southern Baptist Convention (10,193,052)	53.06
41. Moravian, Unity of the Brethren (4,944)	49.41

Note: All membership figures are for the United States.

figures this year comparable to those of the previous year. For these the per member amount of $68.76 for all causes is a decrease from the previous year of 0.35 percent. Per member giving for congregational expenses in the forty-two bodies was $57.18, an increase of 2.03 percent. For all benevolences, the per member figure is $12.45 this year, a decrease of 3.9 percent. The latter includes a per member gift for foreign missions of $2.18 for 1962, a loss of 1.4 percent.

The percentage decreases in per member giving are attributable to an increase in total membership without a corresponding increase in dollars contributed. Thompson noted that a large part of this is due to denominational mergers and a consequent change in reporting procedures. Four of the churches reporting a year ago are now merged in the Lutheran Church in America.

SEVEN HAND-OPERATED MACHINES to make cement blocks were on the list of necessary supplies needed in the Haiti disaster service project. Two such machines were found but no more. Charles Bender and Mervin Rutt, general manager and sales manager of the New Holland Concrete Co. heard of the need and offered to make the additional machines. In addition, nine tons of corrugated steel roofing and 136 tons of cement were shipped to Haiti on October 25.

WORKERS HURRY TO FINISH YUGOSLAV HOUSES

Skopje, Yugoslavia, is struggling back to its feet after the earthquake that wrecked it three months ago. But authorities estimate that between 50,000 and 70,000 persons still need better shelter if they are to withstand the cold winter which is just a few weeks away.

The government and other agencies are building satellite communities of prefabricated houses on the outskirts of the city to meet this urgent need.

The houses in one of the satellite communities were donated by the World Council of Churches. Six Mennonite and Brethren electricians, plumbers, and carpenters from the United States and Canada went to Yugoslavia early in October to help with the erection of these buildings. They reported that fifty-five of the houses had been framed up and fifteen had roofs on at the end of October.

Chester Steffy, a Mennonite volunteer from Millersville, Pa., described the homes as "small but nice." They have two bedrooms, a living room, kitchen, and bathroom. They are insulated and will be plastered.

Concerning the North Americans' relationship to the 150 Yugoslav workmen on the project, Steffy said, "We have very good working relations. There are a few who can speak a little German, and by using our hands, too, we manage to communicate quite well."

The team eats in the dining room with the other workmen. There is enough to eat, but the men are not accustomed to having as many onions, hot peppers, and garlics in their food as Yugoslavs use.

On Sunday, October 27, the team participated in its first church service. The informal service was held in the ruins of a Methodist church. Twenty people attended. Serbian, English, and Macedonian languages were used during the course of the service.

Howard Ten Brink of Modesto, Calif., summed up the feelings of the group after their first month of service: "Thus far the project has been a huge success."

The other Mennonite volunteers in the team are John Schmucker, Unionville, Ont., and Curt Regehr, Inman, Kan.

MISSISSIPPIANS VISIT THE NORTH

Carol Thomas, a North Gulfport High School student from Mississippi, is currently enrolled in Goessel (Kan.) High School. She is staying with the Ernie Voths who visited the Gulfport work a year ago and who have been keenly interested in it ever since. Carol sings in the girls' glee club, was elected to the student council, and is a news reporter for the junior class.

Last winter Patsy Flowers, also of North Gulfport, spent the winter with the Rudy Friesens of Rosthern, Sask. Patsy appreciated the experience, in spite of the contrast of Mississippi and Canadian winters, and is again with the Friesens for the 1963-64 school year. The girls are in this way making a real contribution to the communities in which they are staying, while Mennonite families in the North have an opportunity to mix Christian love with Southern hospitality.

Another Mississippian came to Kansas last summer when John Bennett was invited by Western District retreat leaders to serve as counselor for two junior high retreats at Camp Mennoscah. John afterwards wrote that he was surprised when a few young Mennonite retreaters descended on camp with water pistols, as he had thought pacifistic Mennonites tabooed guns of every sort! A fellow counselor was equally enlightened when he confided to John, "I thought *all* Negroes ate watermelons!"

Still another interracial exchange was made when, for the fourth year, North Gulfport children spent a ten-day stay with Kansas Mennonite farm families. Although the twenty-four-hour bus ride was not easy for the children, they enjoyed the visit, as later evaluations showed: "I taught them to cook red beans and corn bread." "It helped me to become a better Christian." "I learned that some people in this world are real nice and don't like you only because of your color." "They helped me and gave me ideas of having family worship at home."

The host parents also recorded their reactions to the visit: "He took to our own children like his own brothers and sisters. He wrote us later he felt like one of us, and he called our three-year-old 'sister' in his letter." "It made us realize we are similar—not different." "She always asked: 'Are you sure I can go there?' " "We received countless blessings through this experience and believe this is a right way to unity and the only way to stop racial problems—to show Christian love."

BLUFFTON COLLEGE COPES WITH GROWTH

Five years ago Bluffton College, Bluffton, Ohio, made plans to grow. A recent review of these plans showed that the school was growing twice as fast as originally planned. Its development program has been under way since 1959. While progress has been more than satisfactory in terms of the ten year goals established, the more rapid increase in the number of students requires revision of the original estimates. It had been expected that the student body would reach 600 by 1970 in the original planning. It is now apparent that this number could be reached next year, at least five years ahead of schedule. If the college is to meet this growing need, new plans and new goals will have to be established.

Building programs already planned for the near future were considered by the Board of Trustees at a November meeting. This review included reports of the progress in the campaign to raise funds for the Musselman Library addition and remodeling and expansion of the Berky Science Building. Contracts for the library will probably be let during the fall of 1964, and construction could probably begin as soon as weather permits in the spring of 1965.

Dean Robert Kreider reported that in 1953 the number of full-time students was 221 and part-time eight for a total of 229. Presently 522 full-time students are enrolled and thirty-nine part-time, for a total of 561. The total number of volumes in the library has grown to 34,948 catalogued volumes. The library regularly receives about 800 periodicals. Reports from the National Research Council of the National Academy of Sciences reports that from 1920 to 1962 a total of sixty-one Bluffton College graduates earned the doctorate. This figure compares favorably with other similar-sized institutions.

In other action taken by the board a statement of policy on race and nationality was adopted and a plan for establishment of a program for sabbatical and other types of leaves for faculty members approved.

The program for sabbatical, special, and summer leaves is designed to enable faculty to gain new experiences that will improve the quality of their teaching. Faculty members who have been on the faculty ten years or longer may become eligible for a leave of up to a year. On such a leave the person would receive up to a half year of full salary support to enable him to do further study or research. Special leaves without financial support and summer leaves for briefer periods with continuation of salary were also provided for under certain conditions.

Recognizing the current interest in the race question the board affirmed the policy of considering employment of faculty and staff without regard to race or nationality. It also reaffirmed its policy of maintaining stability by encouraging persons employed by the college t live in the community.

CONRAD GREBEL COLLEGE GROUNDBREAKING Newton Gingerich, Henry Yantzi, J. Winfield Fretz, Henry P. Epp, and Douglas Miller turned the sod to signal the beginning of construction of Conrad Grebel College on October 5. Fretz is the president of the new college located in Waterloo, Ont. The inter-Mennonite college is associated with the University of Waterloo.

SITE OF
CONRAD GREBEL COLLEGE
(MENNONITE)
WITH
WATERLOO

WESTERN DISTRICT MOVES ON CIVIL RIGHTS

Delegates from General Conference churches in Nebraska, Kansas, Oklahoma, Colorado, and Mexico attended the Western District Conference November 1-5 at North Newton, Kan.

The conference went on record a its November 4 session as opposing racial injustices across the natio and supporting strong civil right legislation. Mennonite churches i interracial communities are aske to communicate with congressmen further fellowship between races welcome all races into Mennonit fellowships, and to study race problems, biblical teachings on huma relationships, and existing attitude to minority groups, for the purpos of eliminating race prejudices.

Another resolution approved b delegates provides for standardization of ordination procedures an calling of ministers. The committe on the ministry of the Western District will examine, license, and o dain candidates to serve in Genera Conference churches. District church es are requested not to call anyone to the ministry who is not licensed or ordained without contacting the ministerial committee.

A third resolution provides for closer working together of the District and Bethel College, North Newton, and for more support of the College, financial and otherwise. Delegates also provided for a study conference on "Materialism and Standards of Living," to be held sometime within the next year or two. The results of this study conference are to be made available to district sessions by 1964 or at least by 1965.

The Western District approved an invitation to the General Conference for its triennial sessions in 1965. The District plans to host the triennial meeting at Estes Park, Colo. Another conference action was the discontinuation of the charity committee after one more year of service. The work this committee did in the past is now done by public social welfare agencies or by district committees.

In an opening session, the Bethel Vlennonite Church of Hammon,)kla., was received into District nembership. The church is of Cheyenne Indian background and is erved by Norman Bartel.

Conference delegates elected the ollowing to various offices: Conerence president, Ralph Weber, Moundridge, Kan.; vice president, Aaron Epp, Goessel, Kan.; secreary, Victor Sawatzky, Newton, Kan.; welfare institutions, P. A. Wedel, Inman, Kan.; education comnittee, Mrs. O'Ray Graber, Buhler, Kan.; Erwin C. Goering, North Newton, Kan.; historical committee, Mrs. Anna Linscheid, North Newon, Kan.; charity committee, Walter Regier, Clinton, Okla.; home misions committee, Sam Ediger, Buher, Kan.; Herbert Wiebe, Hillsboro, Kan.; peace and service committee, en Rahn, Pretty Prairie, Kan.; lvin Becker, Burrton, Kan.; creentials and statistics committee, ed Claassen, Newton, Kan.; proram committee, Floyd Bartel, Toeka, Kan.; trustees, Carl J. Claasen, Whitewater, Kan.; Solomon diger, Buhler, Kan. Erwin C. Goerig was appointed to service as oung People's Adviser.

The Western District Women's issionary Organization, elected rs. A. Adolph Duerksen of Hillsboro, Kan., as vice president, and Mrs. Elmer H. Goering of Moundridge, Kan., as secretary.

MENNONITE FOIBLES

The following item appeared in Christianity Today, *November 8 under the above title. Wiebe is a member of the Mennonite Brethren Church, though his novel applies with equal force to all Mennonite groups. It sells for $4.95.*

For a year now, the talk of the Mennonite community has been a 239-page first novel by Rudy Henry Wiebe, *Peace Shall Destroy Many.* The book fell like a bomb among Mennonites, and many promptly decided the author had been too frank. Wiebe probably understates the impact of his novel when he says it was "a contributing factor" in his resignation four months ago as editor of the weekly *Mennonite Brethren Herald* in Winnipeg.

One thing seems certain: the book deserves a place on the sparse shelf of true Christian literature.

Illicit sex, hypocrisy, and prejudice apparently play a greater role in the lives of Mennonites than many of them like to think, and these are themes around which the talented Wiebe weaves his highly readable tale. As is any young writer, he was doubtless tempted to exploit the themes. Most literary critics will agree that he resisted the temptation.

Wiebe, now twenty-nine, was born on a farm in northeastern Saskatchewan shortly after his Mennonite parents had resettled there from Russia. The family moved to Alberta when he was twelve, and young Wiebe came under the influence of a high school teacher who encouraged him to try creative writing. Later, at the University of Alberta, he was taken in tow by an English professor, Dr. Frederick M. Falter, who guided him through the manuscript preparation of *Peace Shall Destroy Many.* Meanwhile, Wiebe was reading Faulkner, Graham Greene, and Frederick Grove, a Canadian writer. He found Faulkner overpowering, but he counts Greene and Grove as two writers who most influenced his own style. His education includes a graduate dip into theology at the University of Tuebingen.

Wiebe's novel takes place in a Canadian Mennonite community during World War II while the young people are wrestling with traditional views on pacifism. No American publisher has yet chosen to reprint the book, but it is hardly more than a question of time. Once it wins attention, the story will probably end up on movie and television screens as well.

Some who protest the writer's approach will find it difficult to believe, but Wiebe is still a dyed-in-the-wool Mennonite who embraces pacifism as strongly as ever. He now teaches English at Goshen (Ind.) College and is trying to get started on a second novel—with Mennonites.

LATIN AMERICAN BIBLE LESSONS PREPARED IN PERU

Some twenty-five Christian education specialists from ten Latin American countries met in Lima, Peru, recently to map plans for a new curriculum for rural areas, town districts, Sunday schools of small churches, and illiterates.

The meeting was the first conference held under the auspices of the new continent-wide organization—Evangelical Commission for Christian Education in Latin America. It was arranged with the assistance of the Committee on Cooperation in Latin America, an agency of the United States National Council of Churches.

The new curriculum, which will be directed especially to persons of "low intellectual standards," will be titled "New Life in Christ," and will extend over a three-year period. Conference participants drafted the first lessons and outlined a proposed program for the entire first year.

Plans were also made for the establishment of permanent "workshops" in ten regions of Latin America so that other writers can be trained in the preparation of material. There will be an experimental period before the material is finally published. The material will be fully illustrated. There will be textbooks for the teachers, exercise books for the students, leaflets for the children, and supplementary material to meet regional or national requirements.

Conference participants came from Brazil, Peru, Mexico, Argentina, Chile, Bolivia, Trinidad, Costa Rica, Paraguay, and Uruguay.

CHURCH RECORD

MINISTERS

Elmer G. Dick, Burns, B.C., will become pastor of the Seven Persons (Alta.) Mission at the end of December. Currently he is serving the First Church in Burns.

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

Canadian

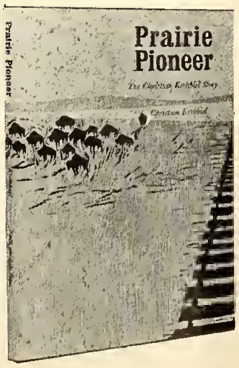
Dec. 5-8—Mission Service, Grace Church and Oak Lake Church, Brandon, Man., Paul Boschman and Edwin Brandt, speakers.

Northern

Nov. 28-Dec. 1—Thanksgiving Festival, Bethesda Church, Henderson, Nev., Delton Franz, speaker.

Dec. 13—Freeman Junior College Founder's Day, Freeman, S. D., Vernon Neufeld, speaker.

Prairie Pioneer



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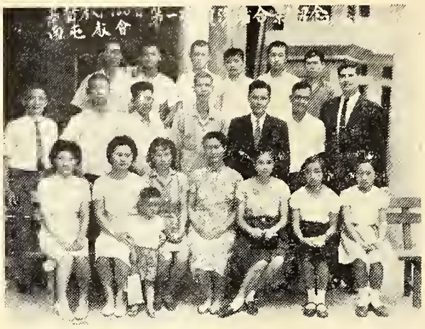
Western

Dec. 1—Annual Harvest Festival, Grace Church, Enid, Okla. Andrew Shelly and Paul Boschman, speakers.

BAPTISMS



Nan-tun, Taiwan Church held its first baptismal service on September 22. Eighteen persons were baptized. Missionary Hugh Sprunger is pictured with the group (second row, right).

Zion Church, Souderton, Pa., on Nov. 10: Brian Alderfer, Mr. and Mrs. Ernest Blank, John Ewer.

ITINERATIONS

Paul Boschman, Tabor Church, Newton, Kan., Nov. 29; Grace Church, Enid, Okla., Dec. 1.

Marie Duerksen, Grace Church, Enid, Okla., Dec. 1.

Glendon Klaassen, Lehigh (Kan.) Church, Nov. 27; First Church, Newton, Kan., and Tabor Church, Newton, Kan., Nov. 28; Hopefield Church, Moundridge, Kan., Nov. 29; Baptist Church, Marion, Kan., and Alexanderwohl Church, Goessel, Kan., Dec. 1.

Sue Martens, Bergthaler Church, Winkler, Man., Nov. 27; Bergthaler Church, Halbstadt, Man., Nov. 29; Bergthaler Churches, Lowe Farm, Man., and Altona, Man., Dec. 1.

Myriam Ramirez, First Church, Berne, Ind., Nov. 27.

Andrew Shelly, Grace Church, Enid, Okla., Dec. 1.

Janet Soldner First Church, Berne, Ind., Nov. 28.

WORKERS

Chen Chin-Chang, Taiwan, completed work at Taiwan Theological College in June. The Chens are now serving the Ta-Ya Mennonite Church in a rural area about five miles from Taichung.

Erna Fast, Steinbach, Man., recently returned from British Honduras. She served as a nurse under the Mennonite Central Committee

Harold Petkau, Morden, Man., recently returned from service at th Mennonite Center in Belize, Britis Honduras.

Herbert Schmidt, physician o Newton, Kan., leaves December 1 for Africa, India, Taiwan, and possibly South America, on a persona visit to mission medical schools an hospitals.

Maynard Shelly, editor of *Th Mennonite,* will be in Mexico Cit December 7-19 to attend the firs meeting of the Commission o World Mission and Evangelism o the World Council of Churches. H will serve as a press representativ for Mennonite papers; the Confe ence has no official delegate to th meetings.

DEATHS

Mrs. Harry (Gertrude Lenge Detwiler, Zion Church, Souderto Pa., born June 8, 1887, and died Oc 9. She is survived by two sons an two daughters.

Edith Mae Huser, Bethel Co munity Church, Santa Fe Spring Calif., born March 11, 1887, and die Oct. 29.

Nelson T. Sell, Zion Church, Sou erton, Pa., born on March 18, 191 and died Oct. 31. He is survived his wife, one son and three daug ters.

Mrs. John E. (Nelle L.) Toev First Church, Aberdeen, Idaho, bo Jan. 27, 1883, and died Nov. 1. H husband and three sons survive.

NEW ADDRESSES

Arizona

Anna Baerg, Oraibi 86039
Mrs. L. L. Carlisle, 520 E. Moha
Rd., Tucson 87505
Dwight E. Steiner, 1538 W. Amel
St., Phoenix 85015

California

Roland Bertsche, 16060 Maube
San Leandro 94577
Aron E. Jantzen, 1088 N. Los Robl
Ave., Pasadena
S. H. Smith, 4353 Bellflower Blv
Long Beach 90808

Minnesota

Aganetha Penner, Mt. Lake 56159
P. P. Tschetter, Box 205, Dulu
55800

New Mexico

Elma Lehman, 1126 Lead Ave. S
Albuquerque 87101

North Dakota

Frank Ewert, Langdon 58249

Chen Chin-Chang
and Mrs. Chen
(Workers).

Washington

Karl Dorsing, Royal Star Route, Othello 99344
Mrs. Calvin Kemp, 7504 NE 175, Bothell 98011
Terry van Sickle, Route 1, Box 499, Kennewick 99336

MARRIAGES

Edward Fast to *Tina Neufeld,* both of West Abbotsford (B.C.) Church on Oct. 19.

Kay Friesen and *Kenneth Peters,* both of Bethesda Church, Henderson, Neb., on Oct. 19.

Esther Siebert, Bethesda Church, Henderson, Neb., to *Lowell Fox,* Methodist Church, Hastings, Neb., on Oct. 5.

Steve Edward Kuli and *Sonja Helen Bergen,* both of Faith Church, Leamington, Ont., on Oct. 19.

Glen Busenitz, Emmaus Church, Whitewater, Kan., to *Lorene Kenyon* Roanoke (Ill.) Church, Sept. 21.

Kathleen Busenitz, Emmaus Church, Whitewater, Kan., to *Edwin Veer,* Oct. 12.

Irvin R. Penner, Emmaus Church, Whitewater, Kan., to *Martha Ann Jemison,* First Baptist Church, Wichita, Kan., on Aug. 31.

Marlene Reichert and *Richard Hardy,* both of First Church, Nappanee, Ind., on Oct. 12.

LETTERS

VIOLENCE IN AMERICA

We arrived in this country a little ver four months ago. Fortunately, ecause of our two young daughters, ve were assigned to an area that s relatively peaceful. It is an area here people work hard, laugh in ie rice paddies, send smiling kids › school, and sit on the steps to isit in the evenings. There is little › disrupt the peaceful routine of ids crying, dogs barking, men jok- ig, and women gossiping. The only urce of news is the daily report om a powerful transmitter and ie newspapers that arrive by air vice a week.

The news of our country disturbs s. It tells of men dying; a shot in ie back, clubbed to death in a dark reet. We read of protest marches, frenzied, crowded, uncontrolled monstrations, of towns which are cure only when patrolled by the my, of confrontations of uncom- omising opponents who will settle e matter only by sheer military ight, of lonely men brutally beat- , and, to increase the terror, of iled references to underground or- nizations dedicated solely to the termination of opponents.

There are pictures. Pictures of screaming, pressing mobs. Pictures of police pounding the squirming body with blood streaming down the face. Pictures of the helpless men being kicked to submission before a cheering crowd of people. Pictures of men (50,000 strong?) costumed in the mystic garments of their militant order and dedicated to make mockery of fragile law and order. There are pictures of flames, protesting signs, defiant leaders, and angry officials.

The government, always in a state of transition, is composed of many factions. There is one powerful faction that represents the oppressors. This faction strives to undermine all semblance of civil liberties. They mouth the universally accepted phrases of "democracy rights of man and justice." Yet, in the areas they control the oppression of these rights of mankind reaches inhuman limits.

There is another powerful faction of good men who plead the case for the "equality of all." These men, handicapped by principles of law and order, point accusing fingers at the oppressors and farsighted men overlook the "oppression" that often exists in their own villages.

Throughout the country are brave citizens who are also struggling for their rights. These people, because of their "minority" status, must mass together in mobs to make their individual small voices heard above the pretentious uprightness of the oppressors. These people are trying peaceful means to enlist support for the obtainment of "human rights."

Recently, the overt actions of the oppressor group, the inability of the "equality for all" group to accomplish meaningful equality and the rising desires and frustrations of the "minor" citizens indicates that there will not be peace in the country for many years. In fact, if the recent trend is not reversed there may be a crisis that will degenerate the nation into cataclysms of blood and terror.

Wait! Do not pray for our safety. It is you who live in the country described above. We will pray for you. Because you still live in "our country" of the United States of America! *Mr. and Mrs. Myron Paine, International Voluntary Services, Laos.*

FOR THE MAN WHO THINKS

To the Editor: The latest "ploy" of the tobacco companies is to hint that "Smoking is a custom for adults" implying that "It is adult to smoke." What teen-ager could resist the compliment?

Instead they should rather pay heed to what a member of the British Medical Association said: "No intelligent man should smoke."

Any librarian can very quickly turn up dozens of articles against smoking, none honestly in favor. *Alvin Thiessen, 51 Clifton Avenue, Newark, N. J.*

Western District Men Review Activities

CONVENING AT NEWTON in connection with the Western District Conference, Mennonite Men took a look at the past year's activities and made plans for the coming year. About one hundred men met at the First Mennonite Church on November 2 to hear the various reports of the officers and committees.

Edwin J. Schmidt, Buhler, vice-president, was in charge of the business session. Louis R. Regier, Wichita, secretary-treasurer, reviewed the financial projects for the year. His report indicated receipt from district brotherhoods of $1904.15 and total receipts of $2586.49. This was about one-half of the amount budgeted. It was necessary, therefore, to limit the support of the planned projects to fifty percent.

Marlin Kim, Newton, member of the program committee, presented the program report. He reviewed the activities held by the district men; the annual business meeting held in Goessel in October; the leadership conference held in the Golden Plains School near Newton in March; and the men's retreat held at Camp Mennoscah in April. The retreat attracted about nine hundred men and boys.

Albert M. Ediger, Moundridge, reported for Mennonite Disaster Service. He reported that the people of the area were fortunate because they experienced no major disaster. Calls for help occurred only twice in the area during the year. MDS responded with eighty man-days of service in the Gypsum, Kan., flood and also responded to the clean-up operation of the McPherson Mennonite Church after fire destroyed their building. Western District men also responded with 175 man-days of service in the construction of the Liberal Mennonite Church building.

Ediger indicated that the MDS organization has in the past and will continue in a greater measure in the future to furnish volunteer labor for new church building and institutional facility construction. He reported that at present there are five projects in which MDS is asking Mennonite Men to contribute volunteer labor. These projects are: a kitchen at the MCC office at Akron, the church building of the McPherson Mennonite Church, the fine arts building on the Bethel College Campus, the construction of prefabricated houses to replace some dwellings destroyed by an earthquake on July 26 in Yugoslavia. (Curt R. Regehr of Bethel Church, Inman Kan., left October 2 for a sixty-day job on this project), the construction of new dwellings to replace those destroyed by Hurricane Flora in Haiti. (The following men left on October 30 to work on this project: Arthur H. Miller, Landisville Pa.; Marvin Landis, Souderton, Pa. Jacob Nauman, Manheim, Pa.; Roy Detweiler, Logan, Ohio; Glen Martin, Dalton, Ohio; P. D. Martin, Orrville, Ohio; J. P. Nikkel, North Newton, Kan.; Harold Froese, Buhler Kan.; J. C. Unruh, Halstead, Kan. Arlo Raid, Denmark, Iowa; Jerrol Hershberger, Wellman, Iowa; Wilbur Schmucker, Tiskilwa, Ill.; Ade Yoder, Sarasota, Fla.; Chester Byler, Cactus, Ariz.; and Randy Ratzlaff, Henderson, Neb.)

Jean R. Unruh, Newton, who represented Mennonite Men on the retreat committee, reported on Cam Mennoscah development. During the year a new swimming pool an tent cabins were added. Men of th Halstead, Whitewater, and Moundridge areas were responsible fo the construction of the tents.

Arthur C. Waltner, Hutchinso reported for the committee on th Minister's Salary Study. He urge all local men's brotherhoods t make a realistic study of their mi ister's salary, and invited them, i necessary, to call on the member of his committee for help in pre senting and working out a satis factory salary for the minister i their congregation.

The following budget was adopte for the coming year: Spotlight an printing, $500.; Faith and Life Ra dio Series, $100.; speakers and othe operating costs, $300.; educatio scholarship fund, $300.; Camp Me noscah development, $2000.; Genera Conference Mennonite Men, $200 The expenses add up to $5200.

The following men will serve a officers for the next year: pres dent, Willard Unruh, Newton; vic president, Edwin J. Schmidt, Bu ler; secretary-treasurer, Walter W Goering, Moundridge; program com mittee, Marlin Kim, Newton, an Robert Stucky, McPherson; retrea committee, Arnold Siemens, Buhler and MDS representative, Albert Ed ger, Moundridge.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

YOUTH

THANK YOU GOD, FOR PEAS AND CHEESE

Betty R. Sweeny

THREE HEADS SNAPPED up and mingled looks of surprise greeted my husband as he said a hasty "Amen" to his ad lib grace, "Thank You, God, for peas and cheese," at the dinner table.

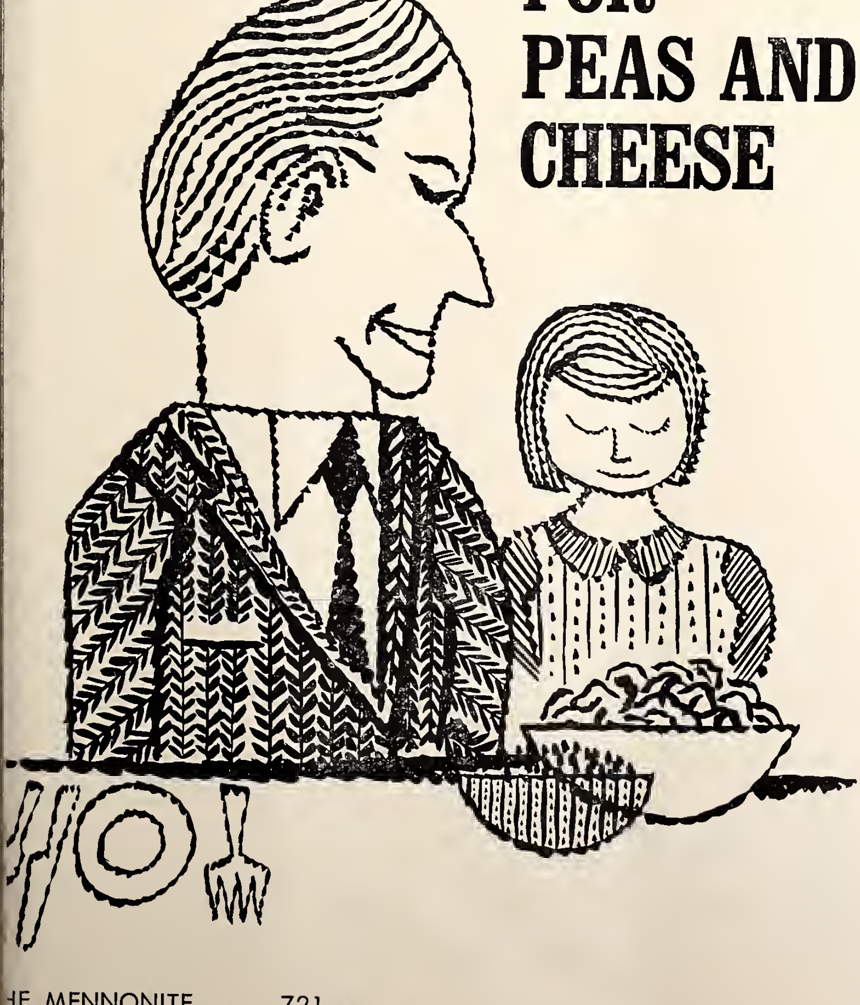
"What's with this peas and cheese bit?" asked my older son as he gave himself a liberal helping.

"Very simple—I forgot the words, and glancing at the casserole in front of me, I saw macaroni and cheese and next to it a dish of peas, so I just thanked God for what we have on the table."

My younger son regarded his father in wonder. He had *dared* depart from the tired old words we had repeated for years. "I don't know how you could forget. We say the same thing every night."

"That is just the problem," I responded. "We have said the same words so often, they are no longer important. They have lost their meaning. The saying of grace is just a necessary ritual like washing our hands before we come to dinner."

The night my husband said, "Thank You, God, for peas and cheese," started us on a period of spiritual growth. The next night, my older son eyed the food with a new look. Not to be outdone by his father he wanted to say a rhyming grace, "Thank You, God, for potatoes and meat. And for the cake we hope to eat." The third day my younger son came to me before dinner and asked if he could say the grace that evening. An hour later we sat at the table with bowed heads and he intoned, "We will now have a moment of silent prayer." After which he added "Amen," and raised his head with a triumphant gleam in his eye.



My husband had struck a spark and the kindling was burning, but unless some logs of understanding and thought were added, the flame would soon go out. The next night I brought a pencil and a pad of paper to the table.

"I think we should talk about the meaning of grace," I opened the conversation. "We have each tried to be gay and original, but isn't there more to it?"

"Well, we are thanking God for our dinner."

"True, what else could we thank Him for?"

"Our family—."

"Our dog."

"Yes, these are things we thank Him for. Should we ask for anything?"

"His help."

"Help in what?"

"In being better."

"Getting along with others."

"We could ask Him to guide us during the day and care for us at night."

And so we discussed grace throughout the meal, deciding it wasn't important that the words rhymed or that one person said a better grace than the other. It was important that we sincerely thank God for His care, guidance and gifts. I wrote down the suggestions. I found a booklet of mealtime prayers in a desk drawer. We sometimes used invocations we especially liked from the Sunday church bulletin. We made up our own. To be sure, we self-consciously stumbled at first and there were many long pauses as we searched for words, but each of us grew spiritually in an awareness of God and His gifts. As we grew in an awareness of God so we grew in an awareness and appreciation of each other. Our prayers came from the heart.

We do thank You, God, for peas and cheese.

it's a PROBLEM

"Joe I'd like to invite you to our youth fellowship next Friday. We're having a hayride and wiener roast. After that our pastor will lead a discussion on service opportunities."

"Thanks, Larry, but I already have plans for Friday night," Joe answered. "Dad and I are in a father-son bowling league. I'd not want to miss Friday's game."

"That sounds like fun, too, Joe. Too bad everything happens on the same night. Since you can't come then, how about me picking you up for Sunday school and church on Sunday morning?"

"No, thank you anyway. I'm frankly not interested in going to your church or any other church for that matter. No offense to you, Larry, but I think you Christians are too cliquish. You're always trying to get people to join your group but I want to be friends with everyone. I don't want to join a clique."

"Oh come on, Joe. Don't you think you're being a little hard on us? We don't say we are perfect but. . . ."

Joe broke in. "Perfect. I'll say you're not! Back in Fort Scott we used to go to church. After the groups in our church had their forty-ninth feud in one year we said 'good-by church.' Shortly after that we moved here. I just don't want to get involved in a church that has cliques and feuds. And your church has them too, Larry. You know that as well as I do."

You're the man we need

Yes, Joe, I do know that. Every organization of human beings is going to have fingerprints. But let me give you a good pat on the back for the high standards which you have for the church. I guess sometimes I have been too satisfied with the way the church, and our youth fellowship is—you know, saying, "Well, after all, we're human." And you know, Joe, there is another thing I like about you—you square away, and give a straight answer. I've invited some other kids who say they will come, but they don't ever show. We need more guys like you in our youth fellowship who are willing to call an elephant an elephant.

I'm really sorry about your experience in Fort Scott. I think I know a little of what you're talking about, because our youth group has had its misunderstandings too. But I will have to say that we are some short yet of the forty-ninth, at least by my count.

In my own experience, Joe, the fun we have, the friends I have in our youth fellowship, and the real neat programs we have now and then between the duds, are helping me discover what some of the most important things in life are. And Joe, I have learned some things from our goofs too. Sure, we have gotten mad at each other sometimes. You know how kids are—when so-and-so didn't pick up his responsibility. But Joe, I still feel like I belong to our youth fellowship. I need Christian friends to grow up with, and I guess I just haven't thought of a youth fellowship like you have—that it's a closed clique that keeps others out.

Well, what I'm trying to say, and I can't seem to say it too well — and forgive the sermon—is that I want you to know that it is possible to feel like you belong to a church just as much as you feel you belong to a bowling league.

You say you want to be friends with everyone. So do I, Joe. I hope you understand. I certainly respect you for your beefs about the church's failures. But I am sorry that these beefs stand in your way of enjoying some of the important things I have. *Gordon Dyck, pastor, First Church, Nappanee, Ind.*

You are right, Joe

From the conversations you have had lately with Larry it is quite apparent that you have done some thinking about the church, Joe. As in any other field, our view of a thing is subject to change as we become more intimately acquainted with it. There was a day, I suppose, when even you had little use for bowling, simply because you knew little or nothing about it. Our view of the church is likewise subject to change.

We will have to admit that members of the church are human, Joe, just as members of any organization are human. Even in such an organization as the high school football team we find group feeling. Team members pull together; they are all for one and one for all. This is what makes a team click. But to a person outside the group his fellow athletes seem very cliquish. They have an allegiance to something he knows little about. They are in, he is out. The same often applies to scouting, 4-H, or dramatics club.

Allegiance to different goals and purposes draws a line between us. Yes, there are those who push this exclusiveness to the nth degree, because they want to feel this difference makes them better. This is not the attitude of church people as a whole. You'll know this as you know them more intimately.

I had to smile, Joe, when I heard of your discussion with Larry on "The Imperfect Church." I agree with you! We are *far* from perfection. But this is just the point. We are called together by God simply because we are imperfect—sinners. We come together as a fellowship to learn more of God's way, and together we try to live by His guidance and with the strength and love that He gives.

There are those who feel they are well-nigh perfect. But really, Joe, the Christian does see that he has nothing to brag about in himself. He simply has the Good News of Jesus Christ to pass on to others so that they can know Him too.

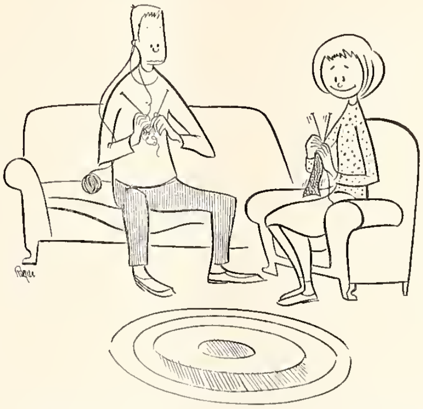
As to the feuding you mentioned, Joe, I am ashamed and embarrassed by such troubles. But the best scout troop in town can have its reputation ruined by a half-dozen roughnecks who are always fighting. We have those in the church too, sad to say.

No, the church is not perfect. We are cliquish—partly because we have specific purposes and goals, and partly because we are not too willing to share our knowledge of God and Christ with others.

Why not join us, Joe, and help other dedicated (but imperfect) people in giving a good witness to the One who created such as you and me? We'd like to have you! *Ernest Porzelius, pastor, Zion Church, Donnellson, Iowa.*

Have You Heard of Choice?

E. Delphine Martens



"I thought we should learn to enjoy doing something together."

"Hi Sue! I hope you are here with suggestions for the planning session. I haven't an idea in my head, so if it depends on me we may as well dissolve our youth fellowship for the next quarter."

"Listen, Chris. I'm full of ideas. I found something terrific in our Newton bookstore earlier this week. Here's a copy."

"*Choice*. Some name for a book. What's in it?"

"Positively everything. It has thirteen chapters of material on about every subject kids our age are interested in."

"Wait a minute. First of all I'd like to know who wrote it."

"The author is Edith Graber. You know—Mrs. O'Ray Graber. Her husband's the pastor of our Buhler church. Mrs. Graber has had all kinds of experience working with young people. Before she was married she was the director of the voluntary service program in our Conference. And that's not all, Miss Skepticism: our own Faith and Life Press published it—this summer."

"Okay, okay. I'm convinced it's sound. But tell me. Can you see hirty kids sitting around reading a book at a young people's meetng?"

"Don't be silly, Chris. Hopefully he reading will get done at home. t's a guide for discussion. Did you notice the subtitle of *Choice*: "a tudy guide on teen-age issues." There has to be a leader, of course. See, the first part of it is for the eader. I think kids would welcome good discussion for a change. We've ever done anything really serious n our meetings. This would give veryone a chance to air his views nd get help on a lot of issues."

"Are you sure that wouldn't be too much like Sunday school all over again? I see there's a Scripture text for each lesson."

"No, I don't think it would be another Sunday school. And yes, there is a portion from the Bible to consider in connection with the discussion of each topic. It's important for Christian young people to look at their problems and questions in light of what the Bible teaches."

"I've been flipping through the pages. Even cartoons! Sue, they're hilarious."

"Aren't they! Robert Regier did the illustrations, so you know there's a message in each one. Look at this one. Doesn't it make you wonder if he's been right here in our own group? There's a cartoon in each chapter, I think."

"Know what, Sue? This could be interesting."

"Did you notice the chapter heads, Chris? There's something on who is a Christian, something on dating, relations with parents, choosing a career, drinking and smoking, use of money, reasons for going to church, and more. See what I mean? Frank discussion of these topics I think would be really helpful to all of us. But we'd have to be sure and get a capable person to lead the discussion."

"I'm anxious to hear how the rest of the kids will respond to your ideas. I think I hear them coming now. Thanks for doing the thinking for both of us, Sue."

OUTH is sponsored by the Young People's nion of the General Conference Mennonite hurch. Editor, Elvero Baumgortner.

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COVER

First Sunday in Advent: He has sent me to procloim releose to the captives and recovering of sight to the blind" (Luke 4:18).

CONTRIBUTORS

Werner Juzo is on Eost Germon ortist, a Christian withstanding the persecutions of the Communist regime.

Elmer F. Sudermon, 1324 S. Washington, St. Peter, Minn., teoches English ot Gustavus Adolphus College ond supplies the pulpit of a Methodist church. He tought ot Bethel College, North Newton, Kan., from 1949 to 1951.

Levi Keidel, Flonogan, Ill., is a missionary in the Republic of the Congo.

E. Delphine Martens, 722 Main, Newton, Kan., is the Editor of Generol Publicotions for Foith ond Life Press.

CREDITS

Cover, Seminory Press, Volporiso, Ind.; 710, Elmore Byler, 108 Beechtree Road, Columbus 13, Ohio; 721, John Hiebert.

THE MENNONITE

Editor: Moynard Shelly. Youth editor ond editorial assistant: Elvera Boumgartner. Art director: John Hiebert. Business monager: Walter D. Unrou. Circulotion secretary: Morilyn Koufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Pasa Robles, Calif.

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EDITORIAL

Fourteenth place is not good enough. We've been stuck there for two years. It is time to move upward. A report elsewhere in this issue shows that our church ranks fourteenth in the United States in money contributed per member. This is for the year 1962. This is the same rank that we held in 1961. In 1961 we gave $112.84 per member. In 1962 we moved up to $117.42. We increased our giving just to stay in fourteenth place.

There are more churches behind us than in front of us. But those in front make us pause to consider. Three of them give twice as much as we did—the Free Methodists, the Wesleyan Methodists, and the Evangelical Free Church. They have about as many members as we do, so there's no excuse about how easy it is for a small church to give more. These folks are models for us in giving.

But we do rank high in our giving to benevolences and to missions. Total benevolences find us fourth on the list. Here we give $52.14 per member. In giving to foreign missions we are fifth. This also is a good record. And another good record is our balance between benevolent offerings and local support. In 1958 we gave forty percent to relief, education, and missions, and kept sixty percent for use at home. This was a good balance for 1958. But through the years we have made it even better. In 1962 we gave 44.4 percent of our gifts to missions and other related causes. This is a sign of healthy interest in the witness outside the local congregation. It testifies to an active evangelistic concern.

But lest we become proud, there was a report in last week's issue that should bring us down to earth. The report showed that at the beginning of November the General Conference still needed $443,612 to pay for its 1964 program. We can't rest on our laurels. We should not even stay in fourteenth place. Now $443,612 may seem like a lot of money. It is and it isn't. This comes to about eight dollars per member. This is not an impossible goal. But many will have to contribute more to bring up even this small average.

Last year we made a good record. We gave more than ever before and more than the budget for last year. We must and can do just as good this year. If each of us will give and encourage someone else to give, we can certainly make it. Give through your local congregations.

The work of the General Conference Mennonite Church has first claim on us. It is our work. It is a good work. Government officials in other countries where we are at work speak highly of our efforts. National churches continue to invite our workers back. We cannot expect others to support our work for us. Let us give ourselves first of all to God and to His work. Let us give ourselves to prayer. And then may we give as the Holy Spirit leads us.

"Christ loved the church and gave himself up for her" (Eph. 5:25).

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

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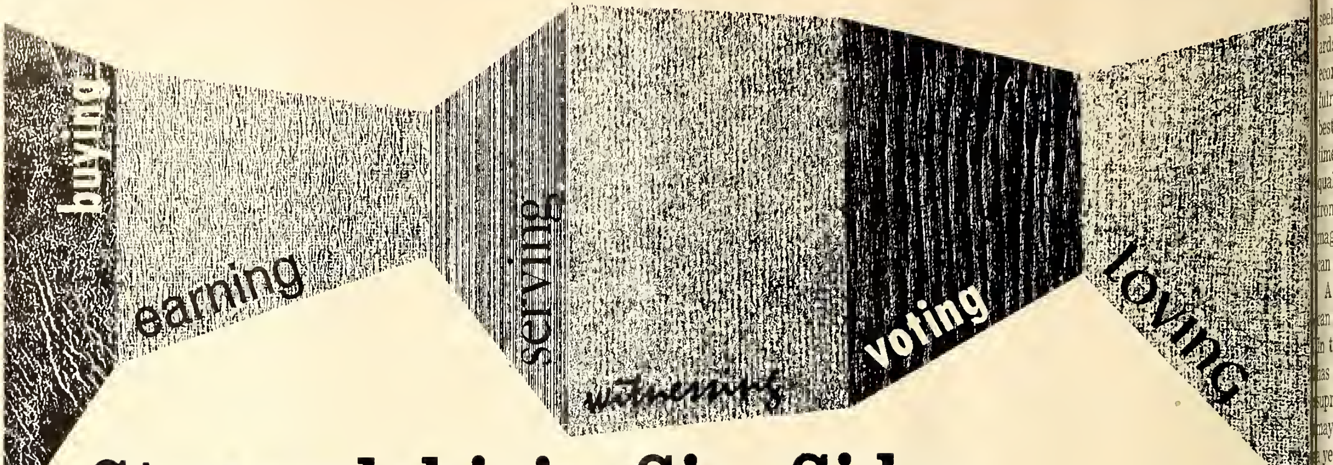

Stewardship's Six Sides

Stewardship means more than the offering plate.

T. K. Thompson

Nowhere in the Bible does it say, "You are a steward; therefore, give to the church." Whenever the Bible speaks of stewardship it says, "You are a steward; therefore, go be a good steward of all you possess."

The above observation comes from Alan Richardson, a British New Testament scholar. A look at the New Testament use of the Greek word for steward, *oikonomos,* shows that he is correct.

Stewardship means ordering the whole of life and not just the money we give to the church. There are six areas where this wider concept of Christian stewardship can take hold:

Buying Indexes Values

In American life we vote more at the cash register than at the ballot box. Our society reflects its values by the way it spends its money. Americans express their convictions through their purchases.

A committee of 400 Negro clergymen demonstrated this in Philadelphia. They have been seeking to eliminate racial discrimination in the executive and sub-executive posts of the city's industries. This committee meets with industry executives, suggests the number of place that should be filled by Negroes, an fixes a reasonable length of tim for the change to take place. If th industry does not cooperate, they begin a pattern of "selective patronage." It does not take long for mos industries to see the wisdom of upgrading their Negro workers. Som might call this blackmail; sensitiv Christians will say that Christia stewardship requires that we spen our money on those things produce and distributed with Christian standards of social justice.

Stewardship in buying also implies seeking out the best quality. Stewardship means "economic order"—economy of line and beauty and usefulness. It means doing the job best with the least expenditure of time and effort. Buying the best quality requires study. Information rom government bureaus, consumer magazines, and general publications can help us.

A Christian philosophy of buying can change our spending patterns. n the struggle for status, the boat has replaced the automobile as the upreme token of success. A boat may be used only two or three times a year, but to have it sitting in one's garage is the symbol of having rrived.

arning Confesses Faith

Money must be earned before it an be spent. Martin Luther can ive American Protestants a new dea of Christian vocation. He said hat the cobbler who made a good air of shoes was glorifying God in he same way as a preacher who reached a good sermon. It is harder to reach this ideal in 1964 than was in 1564. Today a thousand orkers on an assembly line share he productive process. The worker as little sense of satisfaction in he finished automobile or the can f peas as representing *his* skill in orkmanship.

A man's talents come from God. man's stewardship demands the ghest development of these skills. e must use his small portion of od-given time for God's purposes. n the divine economy it is necesry for men to eat, to have shelter, serve their fellows. These basic eeds are a part of Christian stewdship.

A Belgian friend visiting for some onths in the United States with s family took his wife to the leadg American hospital to have a by. He found American hospitals e not as clean as Belgian, Geran, and Swiss hospitals. More imrtant, the workers in hospitals re are far less interested in the lfare of their patients. In his inion, they work only for money. 'Doing" is the most important y of "confessing" the faith. Little ective witness takes place in urch or chapel. Christians must ness in the labor union, the trade sociation, and in worker relations in the office, factory, and field. Do we have anything to say about feather-bedding by labor or about price-rigging by industry? Does Christian stewardship say anything about the planned obsolescence of American products?

Serving Gives Self

The old idea of stewardship asked, "How much money can I afford to give to the church?" The new stewardship asks, "How can I give myself as well as my money for the cause of Christ?"

Americans have a large amount of free time available for civic, social, and religious work. This comes from a shorter work day, longer weekends, longer vacations, and earlier retirement. At the same time, voluntary service opportunities in hospitals, homes for the aged, visitors associations, libraries, schools, social welfare institutions, and church agencies expand. Many volunteers give one evening a week for visiting hospital patients in New York City. Almost all American institutions need volunteers to serve on boards and committees. The highest expression of Christian stewardship is the giving of self in service.

Witnessing Transforms Culture

Mass production on the assembly line has greatly raised the standard of living of the American people. Mass communication in newspapers, magazines, radio, and television is rapidly producing a conformist culture.

Christian stewardship makes the responsible Christian examine his role as parent, teacher, friend, seller, buyer, clubman, churchman. Does his influence have a transforming and redeeming quality. This does not mean soap-box preaching or handing out tracts on the corner. It means facing each personal relationship with the question: "What does God want me to do in this situation?"

Voting Makes Decisions

The individualism of the nineteenth century has disappeared. The "corporate" structures of the twentieth century have taken its place. The worker is organized in a labor union; the physician has his medical association; the citizen has his political party. Most major decisions are made through group processes. The basic problems of a nation's life are often handled through political channels on local, state, and national levels. Christian stewardship requires that the citizen express his stewardship through voting and that he help his fellow citizens of all races and religions fulfill their responsibilities at the ballot box.

In our highly organized world we have called upon our government to fill a larger role in providing for social welfare, economic planning, and world peace. The crucial question in the survival of mankind is the control of nuclear arms. This overarching problem can only be handled through constructive personal and corporate stewardship.

Loving Overcomes Selfishness

All societies, as Reinhold Niebuhr has pointed out in his classic *Moral Man and Immoral Society*, are based upon some form of selfishness. Most business is conducted for profit. Most people understand selfishness to be the basic motive for all human endeavor: it is the presupposition of most literature and history.

Into this universally held principle of selfishness, Christianity throws the challenge of God's love. The Christian faith makes bold to say that God is unconditioned love and because God is love, He gives this grace gift of the power of love to those who have faith in Him. Thus, Christians believe that it is possible to overcome the innate tendency to self-love, frequently called "original sin," and actually to be channels of the love of God.

In a world built upon selfishness, Christian love is often a threat. Our culture does not like "do-gooders." Notwithstanding, Christian love is the one thing needed in our world of machines and impersonal "procedures." People want to know that someone cares.

Stewardship originally meant housekeeping — the ordering of the household for adequate food, clothing, and shelter. This basic meaning was extended to mean the administration of the city. Finally, in Paul's letter to the Ephesians, stewardship was extended to mean God's ordering of the universe.

The Christian steward, by being a channel of God's love, participates in God's plan of the ages.

Between Bethlehem and Estes Park

This week the Council of Boards meets at Newton, Kan. Sixteen Conference officers and workers comment on the state of Conference witness sixteen months after the last General Conference session (Bethlehem, Pa., Aug. 1962) and twenty months before the next session (Estes Park, Colo., July 1965).

Commenting on General Conference needs and achievements are: C. J. Dyck, Leland Harder, William Klassen, S. F. Pannabecker, Elkhart, Ind.; Earl I. Eymann, Reedley, Calif.; Jacob T. Friesen, Howard Raid, Bluffton, Ohio; Albert M. Gaeddert, Mountain Lake, Minn.; Henry Poettcker, Winnipeg, Man.; H. R. Schmidt, Menno Schrag, Andrew R. Shelly, Orlando Waltner, Newton, Kan.; John P. Suderman, Lynden, Wash.; Harris Waltner, Ritzville, Wash.

ACHIEVEMENTS

Each person was asked to comment on significant work done since the Bethlehem Conference. This included the work of the person's own board or committee as well as the total conference witness.

New Efforts in Stewardship

FRIESEN: I think the proposed stewardship emphasis may well prove to be the most significant move for the long range witness of our conference.

SCHRAG: Encouraging is the steadily increased giving of the churches. But we could still do much better.

DYCK: Without doubt, the securing of a stewardship secretary is most significant for the Board of Business Administration. Lester Janzen's coming to this work in September represented an answer to the prayers of our board and of many others. It involves the work of the entire Conference. It is the hope of the Board of Business Administration that the Stewardship Education Program now formally approved and launched, will lead to a new awareness of our total Christian commitment, including the financial.

RAID: The stewardship program is not a campaign to raise more money, but to help us develop the deep spiritual experience which is to be ours as members of the Mennonite church.

POETTCKER: I feel thrilled at the prospects of a deep and thorough-going revival as we look anew at our total stewardship.

Seminary and School Support

DYCK: Related to our program of education an finance has been the assignment of working out a adequate financial relationship for the seminary an the Conference. The responses seem to me to indicat a growing maturity on the part of our Conference i relation to the total mission we all face togethe

GAEDDERT: How ready are we to place the seminar into the center of our Conference? We do not want t have the seminary become a place of indoctrinatio the seminary must be free to lead out. It ought not t become so dependent on funds that it must maintain popularity wide and broad enough to have everyon give generously; it needs to lead. For this reason ther ought to be some kind of cushion for the seminar which comes almost automatically.

Effectiveness in Missions

HARDER: I would feel very uneasy speaking abou any singular accomplishments of the Board of Mission since the Bethlehem Conference apart from the wor of our missionaries, totaling over 200, in Africa, Asi Latin America, and North America. I am impresse by the high quality of the majority of our workers o the fields. Their reports give evidence of a dynami response to complex life situations, taking our Lord a His word when He said, "And lo, I am with you a ways." On some of our older fields, there was to much inflexibility, too much apparatus in the face c changing needs; but the social revolutions such as tha occurring in the Congo have helped our missionarie everywhere to ask basic questions about mission o jectives and strategy; and I am particularly excite about certain developments on some of our newe fields, in which the transition from mission to churc is more apparent, even though precarious.

SHELLY: Developing creative patterns to work wit the church on our various fields has been one of th most signicant developments. This has been a gradu process rather than sudden and dramatic. For exa ple, in Japan there has been close consultation fro the beginning. However, in recent years organization progress has been made constitutionally. The aim to work together fully as co-workers in the Lord. Th has been the case in other countries too. Progress ha been made in the application of biblical brotherho patterns in Colombia. Without creating a sense paternalism, ways have been found to help finan new church buildings. Each of the churches now hav Colombian pastors.

A second "most significant" accomplishment durin this period has been accelerated cooperation amon Mennonite and wider groups. At Yeotmal, India, ov one hundred students are studying. India has aroun 23,000 Protestant churches. Here we cooperate wit twenty-two evangelical bodies. In the inter-Mennoni realm progress has been rapid. I have been servin as chairman of the Committee of Mission Board Secr taries where some eight Mennonite mission boards c operate. We meet semi-annually in full session.

A third "most significant" accomplishment has bee acceleration in assistance in training leadership various parts of the world. We are having an acti part in the developments in the Congo. Both the Bib institute and the theological school are vital in the training of workers.

Pannabecker: One of the most significant happenings in the work carried on by the Board of Missions has been the interchange of visitors between Japan and Taiwan. We have had mission field students come to America to visit or to study and we have had exchange the other way but this adds a new dimension.

When Pastor Yamada went as a Japanese Mennonite to Taiwan to visit the Chinese churches it was something new. From him they got a view of Mennonite and Christian understanding and devotion that no missionary from North America could have given. Likewise when Pastor Lin from Taiwan visited the churches in Japan as a fellow Christian and Mennonite from a Far East country he brought to them a new understanding. Both took back to their own lands and churches new ideas and both contributed to the other.

Suderman: The thing that impresses me is the fact that we have been doing a greater job in itinerating furloughed missionaries through the churches of our constituency. In the northwest where we are residing just now, we have had more missionary conferences with more of our missionaries as the main speakers. There is therefore a greater interest manifested here.

Defining the Work

Poettcker: Helpful has been the review of the total conference program together with an endeavor to plan in long range terms regarding coordination, integration, and determining of specific policies.

H. Waltner: A significant step has been the attempt to share the concerns and plans of respective boards in order to gain a more comprehensive view of the work of our Conference, and to seek out areas of special concern.

Constitution Revision

O. Waltner: The Executive Committee encouraged a study and revision of the constitution. It suggested that organizationally we must be flexible and ready for major constitutional changes so that the church remain a movement rather than become a rigid institution.

Dyck: The appointment of a committee for the revision of the Conference constitution is noteworthy. We have come to the place where we are serving the constitution instead of it serving us and this is not good for the work. Also, in a day of growing cooperation among Mennonites, constitutions have a way of blocking progress unless they are kept flexible as tools.

Many Other Achievements

O. Waltner: Significant is the increasing acceptance of implications of divine love. Increasing readiness to say and demonstrate that anything which restricts or denies human dignity is contrary to the creative purposes of God.

Raid: Our Pension Committee has been very active in presenting the possibility for pensions to our ministers and institutional workers. To date our secretary, August Epp, has visited the ministers of almost all of our conferences, in the United States. Every minister should have had the opportunity of enrolling and a number of them have, so that now our provision for retirement of our ministers is at the highest level it has ever been.

Schrag: Advances on a broad front represent a *composite* accomplishment for the Board of Education and Publication. Included in this is the graded Sunday school curriculum, work on the inter-Mennonite hymnbook, publication of the *Organ Handbook, Torchbearer Guide,* and materials for the Boys League.

Gaeddert: The peace seminars that have just gotten under way are significant. These are taken right to the communities where our people are, and it is arranged that small groups come to serious encounter with the claims of Christ upon His followers.

We have gotten involved in some creative action on the race question. Volunteers have worked in tension areas; we have expressed our sympathies with those whose children were killed in the explosion; we have made our position known to Congressmen; and we have tried to arouse the consciences of our own people in local congregations concerning our own prejudices.

Not to be overlooked is the continuing voluntary service program, which does so much for the participants. I have long felt that our great field of need is often right in our own local congregations. To stir people; to move them out of their world of self, and expose them to the needs about them.

Harder: It seems to me we have been in a consolidative, and not an expansionist, period since Bethlehem, and probably since Bluffton [1959] or before. The opening of several new mission fields, the launching of an inter-Mennonite church school curriculum, the postwar renewal of efforts to sharpen our nonresistance stand, the more significant study conferences pointing us in the direction of renewal, all came prior to Bethlehem. Even in the area of city churches, the field seems noticeably quiet, with little effort currently being invested in starting new projects. Meanwhile, the mobility of our people continues; and perhaps the efforts of the Student Services Committee to keep in contact with our members attending universities all over the map, shooting on the wing so-to-speak, is as significant as anything we are attempting to do this triennium.

NEEDS

Representatives of the Council of Boards were also asked to comment on things that the Conference needs to do, possibly before Estes Park.

Discipleship and Witness

Raid: I think that our Mennonite church needs to realize that we cannot continue to drift in the type of world in which we find ourselves, that we are going to have to look to our own particular church and our own individual congregations and the lives of our own individual members and how we are responding as children of God in the secular world of which we are so much a part. We will need to challenge anew our people to become followers of the Christ in a world that is secularized in all of its aspects. To do this it will be necessary for us to turn the light upon our own

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selves and upon our own individual congregations, using all of the intellectual and emotional and spiritual powers that we have to withstand the onslaughts of the kind of world with which we are faced.

DYCK: While the Stewardship Education Program will inevitably lead to church renewal among us, more is needed to sharpen our witness. It is not just a matter of becoming more faithful witnesses, though this is primary, but a problem of theology and culture —our place in our society and in Christendom. There is no easy and one sentence answer to the lack of membership growth in the Conference but we must find more answers than we have so far for the sake of the lost and the sake of our own self-image. It may be that this takes the appointing of a standing committee, or that it can come to an existing committee as specific assignment, I don't know. I feel, however, some among us should give their undivided attention to this problem from an evangelical, sociological, theological and financial perspective, leading the Conference in shaping a theology of culture.

SHELLY: I believe the primary need of the General Conference is spiritual. I believe we have been going through a cycle of evaluation, self-criticism, and study. I believe the most important thing for General Conference before Estes Park is to come to the place where the Holy Spirit can fill us and use us. This does not mean that we do not need to work on organizational matters, but I believe the positive spiritual values are our greatest need now.

SCHMIDT: We must take a new look at the effectiveness of our communication with the recipients of our mission efforts the world over.

KLASSEN: We must spell out concrete ways in which the General Conference seeks to discharge its responsibility of witnessing to other Christians while it continues to remain aloof from ecumenical relationships.

GAEDDERT: Before Estes Park General Conference I would like to see us come to grips increasingly with the question: What should be our Christian peace witness in our day? And this should not necessarily take all or many of us away from home. I should like to see us come to grips locally in our congregations so that we would get people *involved*. We pay a great deal of lip-service, but that is often as far as it goes. We are just pretty stagnant, pretty complacement, as long as we have gas in the car, and food on the table.

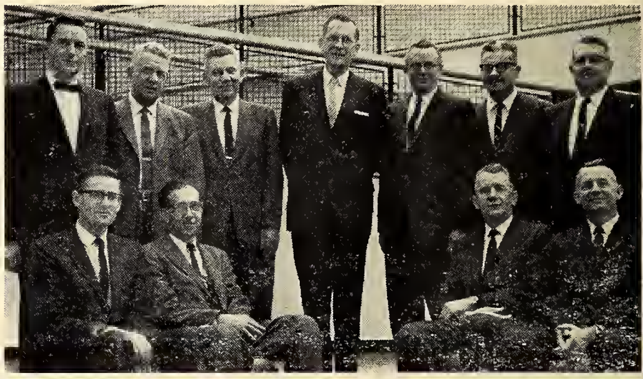
We should be doing more about the race issue. Here again it is the local congregations that one would like to see more involved. There is no good reason why we should not have two well-qualified Negro teachers teaching in our schools; we need to work on this here. Perhaps other areas need it likewise. We ought to have a few helpers ready to help Vincent and Rosemary Harding at Atlanta; plus another group ready to go to Woodlawn. But it is difficult to move them. We may just have to go ourselves.

Long Range Planning

SCHRAG: I think that of great urgency is a restudy of what are the true priorities in Conference work. Majority sentiment in the Conference probably would indicate that all funds given for missions should be used exclusively for that purpose. This would not necessarily have to apply to other budgets, however.

GAEDDERT: As a Conference we ought to take an-

Board of Missions (back row): Lotus E. Troyer (alternate for Elmer Neufeld), Meadows, Ill.; Esther Wiens, Rosthern, Sask.; Ward W. Shelly, Lancaster, Pa.; George Groening, Winnipeg; Erland Waltner, Elkhart; Herbert R. Schmidt, Newton; Leland Harder, Elkhart; Henry H. Epp, Waterloo, Ont.; (front row) John P. Suderman, Lynden, Wash.; Walter H. Dyck, Arvada, Colo.; Willard Wiebe, Mountain Lake; S. F. Pannabecker, Elkhart.



Board of Education and Publication (back row): Harold Buller, Beatrice, Neb.; Menno Schrag, Newton; H. T. Klassen, Winnipeg; Jacob J. Enz, Elkhart; George G. Dick, Winton, Calif.; William Klassen, Elkhart; John H. Ewert, Freeman, S. D.; (front row) Jacob T. Friesen, Paul R. Shelly, Bluffton, Ohio; Vernon Neufeld, Elmer Friesen, Newton. Missing: D. C. Wedel, Winfield, Kan.

Board of Business Administration (back row): Peter R. Harder, Winnipeg; Robert W. Hartzler, Goshen, Ind.; Harry Martens, Elkhart; Howard Raid, Bluffton; Howard Baumgartner, Berne, Ind.; Earl I. Eymann, Reedley, Calif.; (front row) C. C. Neufeld, Winnipeg; C. J. Dyck, Elkhart; Walter A. Yoder, Bloomington, Ill.; Carl Lehman, Bluffton. Missing: Ted E. Claassen, Newton; Henry Pankratz, Mountain Lake, Minn.

Board of Christian Service (back row): Aaron J Epp, Goessel, Kan.; Peter G. Sawatzky, Saskatoon; Vincent Harding, Atlanta; Robert A. Franz, Ritzville, Wash.; William T. Snyder, Akron, Pa.; J. Winfield Fretz, Waterloo, Ont.; David L. Habegger, Upland, Calif.; (front row) Albert M. Gaeddert, Mountain Lake; Harry M. Detwiler, Souderton, Pa.; Esko Loewen, North Newton; Robert Kreider, Bluffton; Missing: David P. Neufeld, Winnipeg.

other look at ourselves. We are four boards, each a little conference in itself; often more than a little bit jealous for its own program. We have not quite learned the art of seeing the program in perspective. Can we do this by conscious effort on the part of all of us? Should someone, or a group, perhaps the Conference officers, lift out a few points on which to focus, and we just take time to evaluate our work?

We will need to do it soon in our stewardship program. There is a time coming, perhaps is already here, when we will need to do a reckoning with ourselves on just what we can do. We will need to draw some lines somewhere. We are all enlarging, increasing our budgets, building new institutions, adding here and adding there, until we are really very widely spread out; we are not focusing very definitely anywhere. We need direction. Maybe what we need most is to reach out and develop that program, without at the same time strengthening ourselves locally? Are we neglecting the local congregations too much, except as we cultivate them for more funds? There needs to be a good balance, a healthy give-and-take: Conference-to-congregation and congregation-to-Conference. How to maintain this must ever be the tension that is there, for only so can we keep that growing edge.

Friesen: We need to accept as fact that the work and witness of our Conference is one. More unified planning of total conference program must be achieved. The primary problem is not board competition but plain ignorance of the total witness and its balance and priorities to achieve maximum effectiveness.

Poettcker: I would like to see us continuing to work at our policies so that we actually formulate and expedite them. It is imperative that our policies be adapted to enable our outreach to speak meaningfully to the twentieth century.

Stewardship

Suderman: It seems to me that we need to work out means whereby we could meet the needs of the world which have increased even during the last few months. Costs in mission fields have risen. We desire to meet these risen costs so we do not need to retrench in the work. On the other hand, we need to increase all missionary activity for the great commandment was to cover the world with the gospel.

Dyck: We hope to see the Stewardship Education Program become a growing concern throughout our Conference to the place where every congregation and every family as well as every Conference board and nstitution will make a self-study of their total stewardhip, increasing our collective ministry, eliminating waste and competition among us, and hitting hard hose ministries to which we decide to give ourselves or the years ahead.

Eymann: We must make a real start toward chal-enging our Conference churches with their stewardhip opportunities.

Church Unity

H. Waltner: We must explore ways of coordinating ur efforts with other Mennonite groups and other enominational groups in the interest of making a more efficient and effective Christian witness.

Klassen: We need to make concrete proposals to he Old Mennonite Board of Education calling for: the merger of the *Gospel Herald* and *The Mennonite*; completely unified efforts in producing Sunday school materials for all levels; the establishment of a central archives together with all other Mennonite groups; undertake the publication of a first-rate theological journal which would serve all Mennonite groups. We should make a concrete merger proposal to the General Council of the Old Mennonite General Conference and to the Board of Reference and Counsel of the Mennonite Brethren Church.

O. Waltner: The Executive Committee should provide the situation in which discussion can move beyond the question of whether or not we should plan for avenues of cooperation and unity with other Mennonite groups and actively study and structure the nature of relationships and procedures by which we will give expression to the "oneness in Jesus Christ."

Schools and Students

H. Waltner: We need to give more attention to the students in colleges and universities, and to the mission of our institutions of higher education.

Gaeddert: Besides this is the question of an over-all board which deals with the institutions of higher learning. It seems to me this is badly needed. The minimum function of such a board would be that of coordination. The much larger function it ought to serve is one of giving guidance to the church: keeping the vision clear; seeing to it that we minister to our people through our institutions. For example: we have no institution which deals with those who never get to college, or who are drop-outs either soon after enrollment, or later in the first or second year, or even those not capable of earning a degree. As it is we are attaching a stigma on those who do not feel themselves academically capable of entering, or of finishing; some may have very good talents along some other line, but cannot make the grade academically; but we are making no provision for those.

Many Other Needs

Poettcker: I would like to see every congregation put its support behind the seminary in particular and behind all educational institutions as a general course to pursue in the years ahead.

Klassen: We need to lay the groundwork for a study of our theology of worship in preparation for the new ministers handbook and the joint hymnbook.

Suderman: We need a return to a clearer understanding of the total inspiration of the Word of God.

Shelly: The overwhelming challenge of the future in missions will be to avoid either paternalism or abandonment and come to the maturity of Christ in pooling Christian resources for the sake of the kingdom. Political boundaries cannot be considered limitations for our partnership efforts. If instead of a central government in the United States we would have fifty different nations, certainly we would not think that every state should be totally indigenous even in a prosperous country like the United States. It is important that we realize that in Christ it is not a matter of "we" and "they" but it is "us." The time must come when we will consider sharing with those in great need as normal as we now consider the rather prosperous sharing with the somewhat less prosperous.

NEWS

Cuba Wants Medicine But Not Men

CUBA IS READY to accept medicines and relief goods, but not personnel, reported Harvey Taves, director of the Canadian Mennonite Central Committee office, after his visit to Havana in October.

He said Cuba is suffering a serious shortage of medicines. The names of chronically ill people can be obtained, and Cuban laws would permit medicine to be sent without being confiscated.

The Kitchener Mennonite Central Committee office is planning an experimental program of drug shipments in answer to this need. Taves indicated that they might start with fifty to one hundred names. He felt that five dollars would be needed to supply each of these persons with medicine for a month.

Contributions for this program may be sent to the Kitchener office. The names of the Cuban recipients will be made available if donors wish to correspond with them.

Cuba would also be open to relief goods, but these materials would be distributed through the government.

Taves and Elven Snyder, a missionary in Puerto Rico under the Mennonite Board of Missions and Charities, went to Cuba to investigate the possibility of sending MDS personnel and supplies to Oriente province to help the victims of Hurricane Flora.

Taves reported that the spirit of Communism is evident in Cuba on every hand. There are slogans everywhere. The newsstands and bookstores carry only literature from the government press and from Communist bloc countries.

"The Cubans feel themselves in possession of a beleaguered island," reported Taves. "Most of the younger Cubans seem to be enthusiastic about their leader, and the regime seems to have confidence in the people because many of them are armed. One sees teenagers wearing pistols, old ladies with rifles across their laps guarding the doors of buildings, and young ladies with tommy guns guarding public and government buildings."

Speaking about the churches, he said: "All Protestant groups, and there are twenty of them, are still in full operation. Some weeks ago, Prime Minister Castro made a public statement denouncing the Pentecostals and the Bando Evangelico de Gideon (not to be confused with the businessmen's organization). These have been suffering active persecution (presumably because of their door-to-door visitation program). The Jehovah's Witnesses, of whom there are said to be 40,000, are completely underground because the government is very much opposed to them.

"My most thrilling experience was the encounter with members of the Cuban Protestant ministry. They are a group of highly intelligent, well trained, and dedicated men who have set themselves the task of making Christ known in a hostile environment. It was a stimulating experience to be in the presence of these men, to watch them fellowship one with another, and to see their spirit of unity."

MORE TEAMS TO HAITI

Two more teams of Mennonite and Brethren in Christ volunteers have gone to Haiti to assist in the Hurricane Flora emergency relief program. They join the fifteen-man building unit which flew to Haiti, October 30.

John Bender, M.D., of Goshen, Ind., and Elaine Brubaker, R.N., Kitchener, Ont., both of whom have served in Haiti previously, left for the Caribbean Thursday, November 7, to provide medical care to the storm victims in the Cote de Fer region, the location of the MDS building project. They were joined by Ann Eby, R.N., Paradise, Pa., early in the week of November 17.

Bender was released by his clinic in Goshen, Ind., for one month to go to Haiti. His associates are looking after his patients during his absence. Elaine Brubaker and Ann Eby are scheduled to stay a minimum of two months.

The second team, consisting of five men recruited by Mennonite Disaster Service, left for the scene of the disaster on Thursday, November 14. They will be working on Church World Service building and sanitation projects. The members of the team are: Paul A. Hess, Conowingo, Md.; Henry S. Baerg, Butterfield, Minn.; Delmar A. Bender Shakespeare, Ont.; Fred E. Wall Winnipeg, Man.; and Lloyd J. Cober Fordwich, Ont.

With these two teams the number of Mennonite and Brethren in Christ volunteers serving in the Haiti disaster area has reached twenty-three The possibility of sending another team of builders after January 1 1964, is being studied.

The conferences and relief committees which are members of the Mennonite Central Committee are making a special appeal for Haiti disaster service funds. They hope to raise $25,000. The MCC is urging contributors to channel their gifts through congregational treasuries or to send them to their conference or relief committee offices.

TELEGRAM

Following is the text of a message sent in behalf of the Conference.

Mrs. John F. Kennedy, The White House, Washington, D. C.

In your family's grief and our nation's sorrow at the death of your husband and the President of our country, may the God of all comfort strengthen you and us with His peace and love.

The General Conference Mennonite Church, by Orlando Waltner, Executive Secretary
November 23, 1963; Newton, Kansas

EUROPEANS AID INDONESIA

Faced with drought, rising rice prices, and imminent starvation, Indonesians on the island of Java are to receive forty tons of rice from European Mennonites in December.

Abnormal dry spells and an exploding rat population threaten what remains of the Indonesians' crop. In some communities rats have completely destroyed the rice fields. Adding to the chronic fears of the people are the mushrooming prices. Anne Warkentin, Mennonite Central Committee nurse in Java, states that the cost of rice has almost doubled in a week and will likely continue to soar.

In 1961, Indonesia suffered widespread starvation but it appears that conditions now are worse.

Even under normal conditions, Indonesia is the biggest importer of rice in the world. The demand for rice is from December to March.

Mennonites in Germany and Switzerland are acting to lessen the distress in Indonesia. Their cash donations will pay for most of the 800 bags of rice which are being sent. The remainder will be paid by Mennonite Central Committee. The rice is being purchased and sacked in California and will then be sent from San Francisco to Java.

CHRISTIAN STEWARDSHIP

‘The basic stewardship of the Christian is the gospel. Each Christian must ask himself what it takes to get Christianity across to all men in all walks of life around the world." This was the theme of a General Conference Mennonite Stewardship Conference held October 15-16 at the YMCA Hotel in Chicago.

District and area officers and laymen, together with Conference secretaries and officers, studied a Stewardship Education Program. It was emphasized that the program is not a raise-the-budget campaign but program to help Mennonite Chrisians deepen their commitment in ll areas of life, as they are tewards of the gospel of Christ.

Appearing on the program were J. Dyck, Daniel Kauffman, Wiliam Friesen, Andrew Shelly, Harry Martens, Carl Lehman, Robert Martzler, and Lester Janzen.

Paul Schroeder of the Canadian onference, Lyman Hofstetter of he Pacific District, Paul Goossen of he Northern District, and Elbert Koontz of the Western District led devotional periods for each session. Other conference participants were Howard Baumgartner, Ted Claassen, Earl Eymann, Peter Harder, Howard Raid, Henry Pankratz, Jacob T. Friesen, Rufus Rich, Alvin Eitzen, Arnold Reimer, Herbert Regier, and Orlando Waltner.

CHURCH FORMED IN ALBERTA

On October 27 the Tabor Mennonite Church in Tabor, Alta., was formally organized with forty-seven charter members. The congregation is an outgrowth of mission work begun twelve years ago by the Mission Board of Canada and the Mission Committee of Alberta. David Nickel has been the pastor and leader during the entire period. Located in a rural area, many of the members are from Old Colony background.

David P. Neufeld, Winnipeg, executive secretary of the Canadian Conference, and Henry Koop, Pincher Creek, Alta., spoke at the services. Peter Bergen, an agronomist for the Alberta Sugar Refinery, chaired the meeting.

BIBLE TRANSLATION

By the end of 1962, at least one complete book of the Bible had been translated and published in a total of 1202 different languages, according to the American Bible Society. The *Index Translationum*, Unesco's international bibliography of translations, lists the Bible as the world's most translated work. There were 246 translations made in 1961. Writings of Lenin (185 translations) and Tolstoy (115 translations) came in for second and third place.

Distribution of Bibles by the American Bible Society rose fifteen percent in the United States and forty-nine percent overseas. Over four million copies of the Scriptures were distributed in Brazil alone. More than three million were passed out in India and Argentina, and more than two million copies went to Japanese readers.

The Society reports large unmet needs in newly emerging nations. An Advance Program has been outlined to meet these needs. The Advance Program will end in 1966, the year of the Society's 150th anniversary. Five hundred thousand dollars in additional funds are being sought for the Advance Program.

MISSION PROJECTS

If you, your family, or church group would like to support a special, much-needed mission project, you will be interested in the following suggestions from the General Conference Board of Missions: the radio ministry in Japan, effective in a country where there are not many broadcasts; Girls Hostel at Jagdeeshpur, India, where more space is needed for girls to live while attending the mission school; support of a Taiwanese evangelist; Christian literature in Japan; reading rooms in India at Korba, Basna, and Saraipali; circulating library in India which supplies Christian literature to distant villages; Union Biblical Seminary at Yeotmal, India, which trains church workers for India and other countries; medical assistance in the Congo, urgently needed; the student aid program in Paraguay; joint North American-South American mission work in Uruguay; Mennonite Biblical Seminary, Uruguay, training church workers for half a dozen South American countries; bookstore and literature outreach in Taiwan; education of missionary children in Japan; church literature (includes Sunday school materials) and pastors' assistance for Paraguay churches; X-ray rooms at Jagdeeshpur, India, needed in a ministry to hundreds of villages; roofs for schools in three India villages (the villagers will supply the labor); Christian literature program for India; missionary travel to and from fields; scholarships for students in Colombia; completion of the retreat camp at Aoidaka, Japan.

TRAINING OF CHURCH WORKERS

On December 3, representatives from district and area education committees will meet in Newton, Kan., with Board of Education and Publication representatives of the General Conference Church to coordinate concerns and to plan further work in Christian education.

A major concern of the group is training church workers. The representatives will study the training of leaders for Sunday school workshops (the most recent workshop, with demonstration classes, was held November 15-16 for central Illinois churches) and the promotion of leadership training in the local church using the Conference's recently published leadership training materials.

At this meeting churches and districts have opportunity to share concerns with the Board of Education and Publication on the use of graded Sunday school curriculum materials or on any other aspect of Board work. Group members will also share information on new Christian education publications.

FOTO FILADELFIA EXPANDS

Three-day film service is taken for granted by many North Americans, but where can you get pictures developed and printed in a few days in Paraguay's Chaco?

When Hans P. Loewen, who had been doing photography for several Chaco villages the past six years, opened Foto Filadelfia in 1962 at the village of Filadelfia in the Fernheim Colony, three-day film service and quality developing and printing became available to the Chaco for the first time. But the new business, hampered by limited funds and a poor location, could not expand.

In April 1963 with the help of a modest Mutual Aid Services, Inc. loan, Hans Loewen was able to move into a new photograph studio near the center of Filadelfia. Now he is able both to give prompt film service and to do studio work, and often has requests from two neighboring colonies to be the photographer for special occasions.

In addition, there is room for the sale of cameras and film at the shop, and Loewen envisions sale of radios, records, record players, and musical instruments in the future, products which are readily available.

Mutual Aid Services, Inc., which helped Loewen expand a business needed by the community, is a corporation operating under the General Conference Mennonite Church.

LUTHERANS MEET CATHOLICS IN COLOMBIA MEETING

Roman Catholic theologians met in Bogota, Colombia, on October 24 with Lutheran churchmen from nine Latin American countries to discuss the place of the Word of God in the Christian faith. The encounter took place during a four-day conference of Caribbean-area pastors sponsored by the Lutheran World Federation's Committee on Latin America. About a dozen Catholic priests, including Jesuits and Dominicans, responded to the organizers' invitation to hear and discuss, a Lutheran address on "The Word of God as Law and Gospel."

This was followed with attendance of conference participants at an address on "Scripture and Tradition: Interaction and Interdependence" at the Xavierian University by a Jesuit priest.

The invitation to the Roman Catholics was made through Monsignor Alfredo Morin, a Canadian who is rector of Bogota's Major Seminary. Although it was stressed that the resulting dialogue was unofficial, Morin said that the head of the Colombian hierarchy, Luis Cardinal Concha Cordoba, had consented to it. Also present were a number of Colombian Presbyterian churchmen.

The Lutheran lecture was given by Robert T. Hoeferkamp, missionary professor of the Lutheran Church Synod at the Lutheran Seminary in Mexico City. The Roman Catholic presentation was made by Carlos Bravo, professor of Holy Scripture in the Jesuit university's theological faculty.

BELL ADDRESSES INDIA MISSIONARIES Missionaries from all General Conference mission stations in India, met in Champa October 11-17 for their Seventy-second Annual Conference. Gordon Bell of the Far East Broadcasting Company spoke to the group gathered in the Ben Sawatzky home. First row, from left to right: Melva Lehman, Esther Wiebe, Leona and Ben Sawatzky, Lois and Paul Dyck; second row: Arthur and Jeanette Thiessen, Edward and Ramoth Burkhalter, Kenneth and Mary Bauman, Anne Penner, Helen Kornelsen; third row: Homer and Gredi Janzen, Curt and Olga Claassen, Lubin and Tillie Jantzen, Dorothy and Jake Giesbrecht; fourth row: Mary Lou and Joe Duerksen, John and Mary Pauls, Ruth and Harold Ratzlaff.

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

Canadian

Dec. 6—Christmas banquet, Young Men's Service Organization, First Church, Saskatoon, Sask.

Dec. 8—Vesper Service, Conrad Grabel College, Waterloo, Ont., Paul Mininger, speaker.

Dec. 28—New Students Day, Conrad Grebel College, Waterloo, Ont.

Central

Dec. 3—Lima Symphony Orchesra concert, Bluffton (Ohio) College.

Eastern

Dec. 8—Annual presentation of *The Messiah,* Zion Church, Souderon, Pa.

Western

Dec. 4-6 — General Conference Council of Boards, North Newton, Kan.

DEATHS

Walter Geiger, Grace Church, Pandora, Ohio, born Dec. 11, 1888, nd died Nov. 12.

John D. Harder, First Church, Mt. Lake, Minn., born Apr. 17, 1871, n South Russia and died Nov. 10. His widow, four sons and four aughters survive.

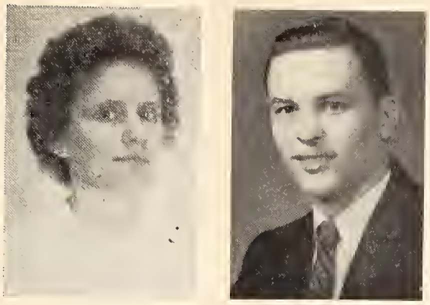
Henry Janzen, Glendale Church, ynden, Wash., born Feb. 9, 1878, nd died Nov. 10. He is survived by is wife, three sons and three aughters.

Alvin J. Lang, Salem Church, Mu-ich, N.D., born Oct. 3, 1917, and ed Nov. 3. His wife, one son and ree daughters survive.

WORKERS

Mary Goerzen, Bergthal Church, dmonton, Alta., recently went to ewfoundland. She will serve as a urse under MCC-VS.

Sue Martens, Eyebrow, Sask., is the United States on her first fur-ugh. She will be attending the cond quarter at Bethel College, orth Newton, Kan. She is the di-ctor of nurses at Mennonite Chris-n Hospital, Taiwan.



Mary Goerzen, LaVerne Schirch (Workers).

LaVerne Schirch, Professor of Chemistry at Bluffton College, and Bluffton College have been awarded a $26,765 research grant by the United States Public Health Service for the comparative study of threonine and serine adolase. The purpose of the investigation is to make clear the way vitamin B6 reacts to several enzymes. The money is to be used to hire additional research personnel, to purchase equipment and supplies, and to allow the investigators to attend scientific meetings. The grant is to be used over a three-year period.

Pierre Sommermeyer, a French Mennonite, has been imprisoned because of his pacifist convictions. He is the first Mennonite conscientious objector to be imprisoned.

MARRIAGES

Clark Jay Graber, First Church, Moundridge, Kan., and *Connie Ruth Hirschler,* West Zion Church, Moundridge, Kan., on Nov. 16.

WORKER WANTED

Editorial Assistant and Youth Editor—This position will be available in August 1964. Duties include editing a weekly three-page youth department, styling, proofreading, newswriting, assistance in layout, and supervision of printing schedule. Experience in editorial work plus good background in grammar and composition preferred. Apply in writing supplying resume of education and experience to: Editor, *The Mennonite,* 722 Main St., Newton, Kan.

CHRISTMAS FILMS AVAILABLE

The Audio Visual Library of the General Conference Publication Office has the following Christmas films on hand for use by churches in December: *Brightest Night,* 16mm., color, 14 min., $10 rental; *The Greatest Gift,* 16mm., black and white, 25 min., $12.50 rental (four copies of this film are available); and *To Each a Gift,* 16 mm., color, 30 min., $22.50 rental.

Four filmstrips from *The Story of Jesus* series present the annunciation, the nativity, the presentation at the Temple, and the visit of the Wise Men; each is in color, about fifteen minutes, with 33⅓ record and study guide, and rents for $2.00.

Orders should be placed now by church groups wishing to use one of these. Write to: Audio Visual Library, 720 Main Street, Newton, Kan. Descriptions of the films are in the "Films for Churches" catalog, which is a list of films added to the Library from the William Zehr collection. This catalog, available for the asking, lists films in such areas as Old and New Testament, Christian faith and life, Christian service, church history, evangelism, family life, missions, nature, peace, race, relief, stewardship, and Sunday school training.

NEW ADDRESSES

Alabama

John Yoder, Rt. 2, Box 59A, Florala 36442

Asia

Verney Unruh, 4447-3 Shimi Sen Cho, Miyakonojo, Miyazaki, Japan

Europe

Isaac I. Friesen, 16 Nottingham Place, London W1, England

LETTERS

SELECTIVE 1-Ws

The following material was adapted from the conclusion of a survey of 1-W men. This material was submitted by Arnold C. Wedel, North Newton, Kan., Bethel College professor and informal consultant on this *study made by Ted Dreier. Before going to Africa, Dreier spent time in Denver, at which time this report was written.*

In this conclusion, I have tried to bring out some of the general impressions that I got while talking to the fellows. The thing that I am mainly interested in is how might we strengthen the 1-W program in Denver so that it might make a bigger and better influence on the surrounding community?

The first thing looked for in the data was possible correlations between the answers given and age, between the understanding of the Bible and their interpretation of the 1-0 position, and between the understanding of the Bible and how the 1-0 position fits in with keeping America free. Much to my dismay, I was unable to establish even a weak correlation between any of them.

The married people that were interviewed showed a somewhat deeper concern about the 1-W program out here, however, not necessarily a deeper understanding of its far-reaching possibilities.

The fellows that had to go through court to get their classification definitely showed that they had done a lot more thinking about their position than had others. These fellows felt that it would be good if everyone had to go through the experience of defending their position. This type of experience makes one evaluate the position which he holds and therefore makes it more meaningful. I was told about a fellow that said he would have gone 1-A if he would have had to appeal his case. It is attitudes like this that disturb the conscientious 1-W.

When making an evaluation of such a program, one wonders what part the church plays. One would have to conclude that the church plays a big part; however, it probably does not play as soul-searching a part as might be hoped. It is through the influence of the church that most of the fellows are out here. They have come from a church that has stressed the idea of nonviolence. Most of the fellows have just accepted the idea that when they were of age they would go into some kind of alternative service. The thing one questions is whether or not these same fellows would have taken the 1-0 stand if they had the same convictions they now have, but would have come from another church or community that did not stress the ideal of not bearing arms.

It is interesting to note, that the doctrine of nonviolence is held to by these fellows, as far as not going to the army; however, the other teachings of the church such as not smoking and drinking are discarded by some. It would appear that it would be easier to stand up for not drinking and smoking convictions of the church, in our military minded country, than to stand up for the nonviolence aspects of our training. I don't necessarily feel that the problem of drinking and smoking is a major issue except for the fact that it is against the teachings of the church just as the bearing of arms is. . . .

The military service is looked at as being a hard and cruel type of training in which one loses a lot of the freedoms that he is accustomed to in regular civilian life. Some of the 1-W fellows mentioned that they felt this setup out here was actually an easy way out. Perhaps the reason it was considered such is because one can hold the job of a civilian, receive the pay of a civilian while at the same time fulfilling his military obligations.

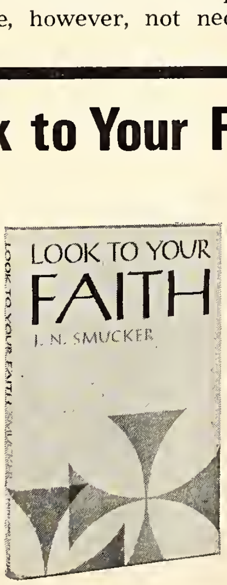
The thing that really opened my eyes as to how the 1-W felt out here was the answers given to the question asked concerning their feeling toward the setting up of a program similar to voluntary service in pay (say around $10-$20 over living expenses). Some of the reactions were as follows: "I would be against the low pay because I couldn't go home every other month." "More would probably lean to the army because they couldn't get ahead financially." "I would object because of not being able to keep up car payments." Others mentioned that they were sure that quite a few of the fellows would drop out of the program and that the program would suffer in membership.

It is interesting that a program that is established because of religious reasons hinges so closely on the financial situation involved. Some felt that lowering the pay would develop a body of fellows that had stronger convictions and also might make them feel more important. One fellow mentioned that some of the fellows seemed to feel less important than their fellow 1-W's because o difference in pay.

The more one sacrifices, regardless whether it is 1-W, pax, army etc., the more valuable the experience will become. Some feel tha the sacrificing of an army fellow is responsible for his high degree o patriotism. Perhaps if a 1-W had t sacrifice more then he also woul look to his work with more meaning. Besides being more meaningfu for the participant, it would als probably have a greater influenc on the outside public, and the would be held in higher esteem. I order to make this program a effective witness it is necessary t sacrifice more than we are at th present time.

To say that all 1-W's are not sacrificing would not be fair for the are some who actually send in mos of their pay check to support th church or a Pax fellow. These ar the kind of fellows that have thei heart and soul in the program an are helping it grow. *Ted Dreier, Bo 236, Blantyre, Nyasaland, Africa.*

Look to Your Faith



A book of short devotional meditations on challenging tenets of the Christian faith. The meditations are selected editorials of the past editor of *The Mennonite.* By Jesse N. Smucker, $2.50

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

The Man History Almost Forgot

His invention was copied so quickly, by so many, the poverty stricken inventor died in obscurity.

Glenn D. Everett

It was a cold winter day in 1468 in the city of Mainz, Germany, when a small group of relatives and friends laid to rest a poor old pensioner who had passed away. One of the mourners was his nephew, Adam Geltfuss.

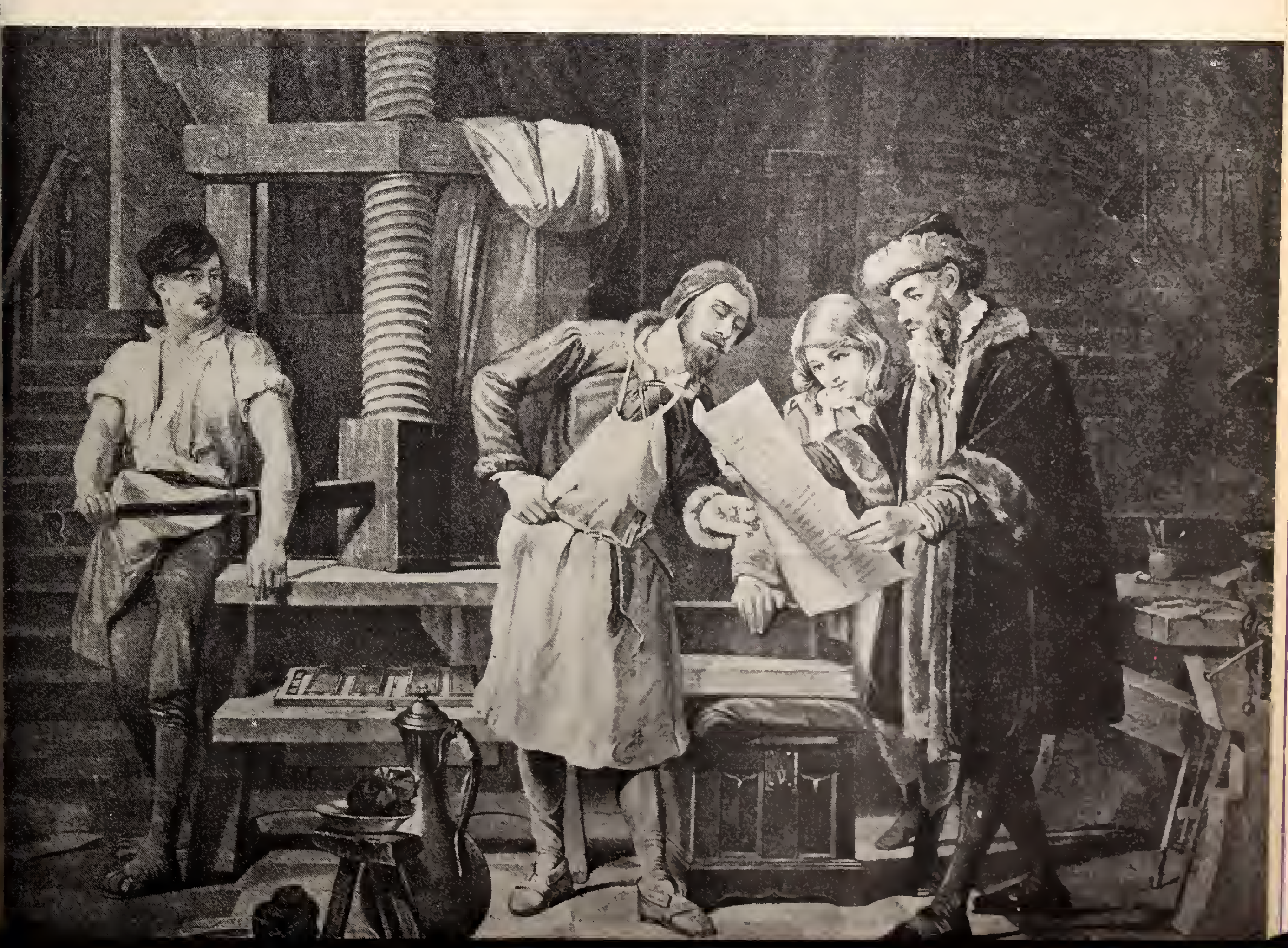
Perhaps the only one who shed real tears was young Adam. The rest of the world little noticed or cared that old Johann Gensfleiss, known as Gutenberg (from the town where his family originated) had passed on at the age of sixty-nine. But if no one appreciated what his uncle had done, little Adam did, and someday he vowed he would tell the world of the heroic struggle which his uncle waged to print the great Bible that was on the lectern of the Cathedral of Mainz, copies of which were also to be found in many of the other large churches of Europe.

His uncle had spoken often to Adam with pride of his achievement, now being widely copied in many busy printing shops all over Germany. Old Johann had admonished his nephew that, regardless of what the world might do, he should always live by the precepts of that great Book his uncle had printed.

It was thirty-nine years before Adam was able to make good his pledge. He took his uncle's advice to study the Bible and was led to dedicate his life to the service of God. By the time in 1507 that he finally set down in writing the story his uncle had told him about how printing had come to be invented, Adam was a prominent clergyman, bearing the honored title of Monsignor.

Adam's claim on behalf of his uncle created a little flurry of interest—but not much. People were still too busy copying Johann Gutenberg's invention to be concerned about giving claim to the inventor. As the years passed, Gutenberg's grave was lost in obscurity when the marker crumbled away and his name was all but forgotten. Gathering dust in a library in Mainz was his nephew's little book.

As a Berlin newspaper recently reconstructed one of the great "detective stories" of history, it was



not until 250 years after Gutenberg's death that anyone began to take a serious interest in him. The interest arose because of conflicting claims by libraries as to which had the oldest book. In order to verify the claim, someone had to find out who the first printer really was.

Early Claims

A claim had been staked out unchallenged for two centuries by one Johannes Schoeffer who had written a book attributing to his grandfather, Johannes Fust, and his father, Peter Schoeffer, operation of the first printing shop. Certainly they were among the earliest printers—but were they the inventors?

In 1741, Professor Johann David Hoehler of the University of Gottingen decided to try to find out. He examined a number of the oldest books to be found in libraries and old Bibles in churches. These old printed books are called "Incunabila" by scholars, from the Latin word meaning "cradle" and they are today prized beyond money by those who collect them.

Hoehler came across Adam Geltfuss's claim on behalf of his uncle and was impressed. By studying the type faces and other clues as to the technique by which books were printed, Hoehler came to the conclusion that Johann Gutenberg had, indeed, operated the first print shop. In 1750, he threw his respected authority and that of the University of Gottingen behind the Gutenberg Bibles as authentically the world's oldest printed books.

It was not until 1804 when he had been dead 334 years, that a modest little monument was erected in Mainz to Gutenberg's memory. On August 14, 1837, thirty-three years later, the city, at last alive to its claim upon world history, erected a great statue to Gutenberg. A three-day civic celebration marked what Mainz claimed was the 400th anniversary of the invention of printing.

Alas, they were a little premature. The best historical evidence now suggests that, although Gutenberg returned to Mainz about 1437, he was not able to open a printing shop until about 1450, although he had had the idea for a good many years.

The date 1452 is now estimated by scholars as the time he actually began printing the Bible. It is estimated that the printing job took Gutenberg and his employees at least four years to complete. One illustrator who hand-painted the capital letters signed his work August 24, 1456.

Records Found in Lawsuits

Unfortunately, most of the records left behind of the life and work of Johann Gutenberg that historians can find 500 years later were his name as a defendant in lawsuits. There is the rather amusing suit for breach of promise filed against him in 1425 by the indignant Enselen Thier on behalf of his jilted daughter, Anna. After this incident, young Herr Gutenberg found it expedient to leave Mainz and worked in Strasburg for a number of years. Later, the records showed his financial troubles in operating a printing shop in Mainz, the loans of capital by Johann Faust in 1450 and 1452 by which we date the start of the big Bible-printing project, the failure of Gutenberg to pay, his foreclosure, and, ultimately, in 1465, the small pension voted him by the town council of Mainz. We see a suit against his heirs filed the day after his death, February 24, 1568, laying claim to some printing equipment he still owned to satisfy his debts.

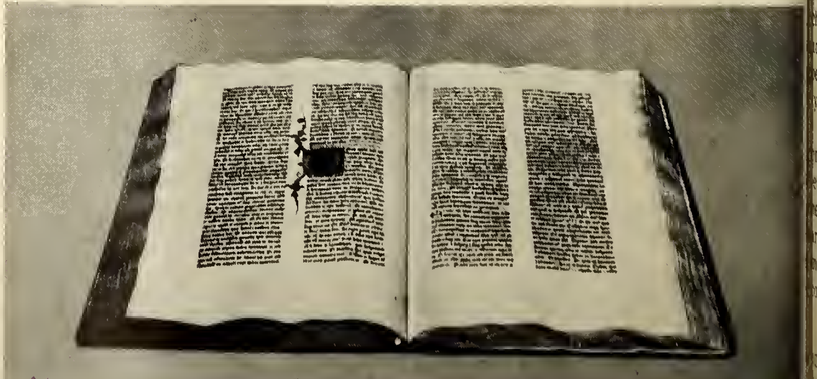
On the whole, it is a story of a man with a great dream, a dream which came true, which revolutionized the world, but which left him penniless and, but for the clues left to historians by his nephew, completely forgotten by history.

Putting together the story of Gutenberg from the fragments that were left, it appears that he began experimenting in Strasburg about 1436 with the idea of printing books. Until this time books had to be created by the laborious process of copying each one by hand on heavy vellum manuscript. To create a fine book would take a man two years of intense labor. This made books extremely expensive and very few in number. Even those men who learned how to read found it difficult to gain access to anything to read. Only the concert classics were copied. Few contemporary writers were considered worth copying. Thus, there was a slavish dependence on the ideas and thought of the ancient past. For 1,000 years since the end of the Roman Empire intellectual development had virtually stopped in Europe.

He Opened the Door to Knowledge

Gutenberg, more than any one individual, got the Middle Ages off dead center. By providing man with a rapid and cheap means of communication he opened the door to the tremendous increase in knowledge that led to development of the modern age.

The rapid increase in the number of Bibles which followed his invention is widely credited with starting with the intellectual ferment that in 1517 led to the Protestant Reformation.



Gutenberg did not invent printing. The Chinese had done that nearly two centuries earlier. But the invention was of no particular benefit to the Chinese because they wrote by using a different character for each word, rather than with an alphabet with only twenty-six characters from which all words can be created, as do we. For want of an alphabet, the Chinese became as intellectually dormant as did Europeans.

Printing had been attempted in Europe with wooden blocks but they did not take ink satisfactorily, wore away rapidly, and gave uneven impressions. Carving them was a tedious job for expert craftsmen which made the process very expensive.

Inventions Combined

Goldsmiths, however, had learned the unique property of lead to expand, rather than contract, when it cooled. They were using molds to cast lead and had also learned to harden lead by adding tin. Lead by itself would be too soft to use as printing type, for it would quickly wear away or become indented.

To do printing, you also have to ave ink. Textile designs were being mprinted on cloth by wooden locks in Europe by 1440. While the locks were unsatisfactory for printng paper, the inks were very useful.

Finally, you had to have a much arger supply of paper than had xisted heretofore. Again, Gutenerg was fortunate in that an improved process for making paper ad just been developed and a mill or its production opened in Mainz.

Gutenberg ingeniously put all the nventions together: the idea of rinting, the use of hardened lead o make the type, ink applied by ollers, heavy presses such as the xtile men had invented, and a heap supply of paper. To these he dded his own unique and indisensable contribution — movable pe.

By making up a plate for the ress from hundreds of individual tters put together in a form, the ecessary impression could be made nd then the type distributed back to its cases to be used over again, mpose the next page and so on.

A skilled craftsman had to make the original type molds, but after this was done, any journeyman could take the pieces of type out of the case and compose a page. As fast as the pressmen could ink the forms, they could press down page after page of paper on them. This is slow by our modern methods—but incredibly fast and cheap compared with the methods that had gone before.

While Gutenberg experimented, so did others. At least one page from a printed almanac for the year 1448 is known. There were three or four other earlier experiments. But when Gutenberg printed his Bible, he was past the state of experimenting and was demonstrating a complete process.

There are 1,282 great folio pages to the Gutenberg Bible, with two columns to a page, and forty-two lines of type in each column. To duplicate it would be a stubstantial printing order for a modern printing plant.

Gutenberg printed 150 copies of the Bible. Fragments of forty-six, but perfect copies of only eight remain. They are valued at up to $500,000 each. Gutenberg, however, went bankrupt. The undertaking was so great that its cost ruined him. While Gutenberg went through the pain of bankruptcy and poverty, his Bibles were studied by others who quickly copied his printing method. There were no patents in those days, no protection for the inventor from those who stole his idea and claimed it as their own.

Printed Material Spreads

So rapidly was Gutenberg's idea of movable lead type copied that by 1500 no less than 40,000 books had been printed. Europe was bustling with printing plants and men's minds were aflame with the education which books suddenly brought within the reach of every man.

Yet Gutenberg, the bankrupt old printer in Mainz, would have died unknown to the generations of men who owe their liberation from ignorance to his invention had it not been for the pledge his brokenhearted nephew made. It took young Adam thirty-nine years to write the story and 200 years more before anyone seriously believed it, but Gutenberg's place in world history is now secure.

OUTH is sponsored by the Young People's nion of the General Conference Mennonite urch. Editor, Elvera Baumgartner.

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COVER

In Champa, India, a mother separates rice from chaff: "In the divine economy it is necessary for men to eat, to have shelter, to serve their fellows. These basic needs are a part of Christian stewardship" (T. K. Thompson).

CONTRIBUTORS

T. K. Thompson is executive director of the department of stewardship and benevolence of the National Council of Churches of Christ.

Glenn D. Everett is a Washington correspondent. His address is 926 National Press Building, Washington 4, D. C.

CREDITS

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Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

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JOHN FITZGERALD KENNEDY

1917 - 1963

God is our refuge and strength,
a very present help in trouble.
Therefore we will not fear though the earth should change,
though the mountains shake in the heart of the sea;
though its waters roar and foam,
though the mountains tremble with its tumult.

There is a river whose streams make glad the city of God,
the holy habitation of the Most High.
God is in the midst of her, she shall not be moved;
God will help her right early.
The nations rage, the kingdoms totter;
he utters his voice, the earth melts.
The Lord of hosts is with us;
the God of Jacob is our refuge.

Come, behold the works of the Lord,
how he has wrought desolations in the earth.
He makes wars cease to the end of the earth;
he breaks the bow, and shatters the spear,
he burns the chariots with fire!
"Be still, and know that I am God.
I am exalted among the nations,
I am exalted in the earth!"
The Lord of hosts is with us;
the God of Jacob is our refuge.

Psalm 46

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

78: 45 DECEMBER 10, 1963

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THE CHURCH NEEDS MEN

The church has work for laymen. In fact, without laymen no church could exist. But what do laymen do and why? Here are some answers.

Three ministers and two laymen took part in this discussion. Their comments have been adapted from a recording made at the Pacific District Conference, Dallas, Ore., June 8. Laymen were August (Steve) Epp, Newton, Kan., and Ralph Boese, Ritzville, Wash. Ministers include Nobel V. Sack, Alberta Community Church, Portland, Ore., and Donavin Diller, First Church, Phoenix, Ariz. Also participating as a minister and serving as chairman of the discussion was Henry A. Fast, executive secretary of the Board of Christian Service, Newton, Kan.

Fast: The topic that was suggested to us is "What is the responsibility and duty of laymen in regard to the total stewardship of our Lord and the church and the Conference outreach?" We talk about stewardship here and I will not try to make a definition of stewardship except to point out that we're not thinking merely in terms of money—it's a stewardship of all life and we talk here in terms of outreach and service. When we talk here about stewardship we try to keep that in mind, the accountable service of laymen in the church and in the Conference outreach.

One of the questions that comes to us almost immediately is what is a layman?

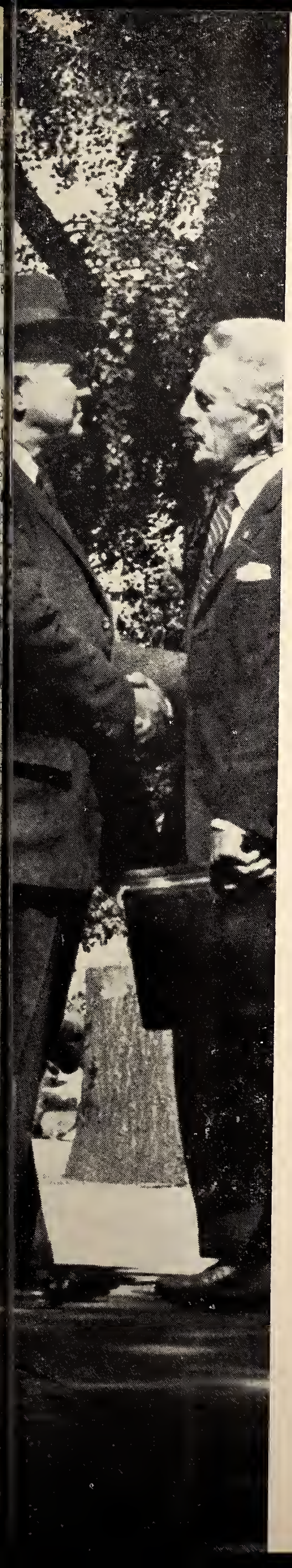
Epp—Well, I don't know who's supposed to answer this. Ralph and I are laymen and we decided right from the beginning we're on the defense with three ministers here. To get a little something started here, he's the man who hires the minister. The layman then sort of becomes the employer and the minister the employee. Maybe we don't usually think of it that way, but I'll see what the rest of you think of that one.

Sack: Sometimes a layman is defined as a nonprofessional. In the medical world he is somebody who is not a doctor.

But I understand that as far as the laymen are concerned they are the most important part of the church because about ninety-nine percent of the church is made up of laymen. So I would say that the layman is the most important part of the church. You see, if we would not have laymen we ministers would not have a job. We wouldn't have a working force, and we wouldn't have anybody to challenge to do the work of the church which needs to be done.

Fast: Is there more reason to ask about the duty of the layman than there is to ask what is the duty of a minister, director of religious education, choir director?

Diller: Possibly through habit and custom over the years laymen have a clear-cut idea of what the minister is supposed to do. The layman somehow fears to step over this line that he through custom and habit has set up. Possibly the minister himself has helped too along the way to set up this borderline. You all know that in the past in our Mennonite church the pastor was selected by lot. And I think that at one time there was not this demarcation that we have now. Through



custom and tradition we now have well defined areas that this is the minister's area and the layman says, "I stay out of this."

Epp: I'm wondering. The laymen are pretty much a bunch of leaners. They have a lot of fellows to lean on. The minister doesn't have anyone to lean on really so he's got to take the initiative. I'm wondering whether that is such a good thing —to have the ninety-nine percent leaning on each other and the minister has to take the lead? But our problem of course is: How do we get the layman to assume some of this responsibility?

Fast: Let me ask another question. Is layman a good biblical New Testament term?

Sack: I looked in my New Testament and tried to recall some of the things that I had learned and I think we discover that the church was first of all made up of all laymen. In fact, we can go back further than that and say that Jesus himself was a layman. He certainly was not a professional religious leader as the Pharisees were. It is true that His disciples called Him Rabbi or Teacher or Master, but in the eyes of the religious leaders of His day Jesus was thought of as a lay person.

And then I think of the first leaders of the Christian church who became the disciples. They were first of all laymen. The fisherman and the tax collector and perhaps the businessman — these are men that Jesus called. He didn't call the professional religious leader to discipleship.

And I think of what happened, for instance, in Acts 6 when the apostles were not only busy in teaching and preaching and praying but they also had the problem of distribution of alms and they just couldn't reach all of them. Some of the Hellenistic Jewish Christians were being neglected. Remember that the church at that time appointed seven men. We sometimes call them deacons. They are ministering servants appointed to a specific kind of work but there again the layman plays an imporant part in the life of the New Testament church.

We think that when we go to Acts 8 that the laymen were the ones who were the special objects of persecution and we read in Acts 8:4 that wherever these lay people went they went preaching the gospel. Well, I'm sure that they didn't set up a church and stand behind the pulpit and preach. I think that they preached in their everyday relationships of life. And we can go to 1 Corinthians 12 where Paul talks about the body of Christ. It seems to me here he's talking about the church made up of laymen with various gifts and various potentials and abilities and responsibilities.

Fast: Do you think that the rapid spread of the early Christian church is pretty largely due to the fact that it was a lay movement?

Sack: Definitely.

Fast: Is the layman of today measuring up to his responsibility in planning, maintaining, and administrating the church and Conference outreach?

Epp: We did a little talking about this, and someone remarked, "Let's not be whipping the layman too much."

Well, I am more and more convinced that he needs a real whipping. I have spent a lot of time in the district conferences all over the country and I think if you would have heard what I have heard you would agree with me. I think the women in the church are doing a much better job than the men. And I tell them so. And I have proof for that in that they even raise more money than the men.

Sack: I'm wondering whether he isn't too hard on the layman. I'm a minister, but I'm going to stick up for the layman.

Boese: If the laymen are as lacking in assuming responsibility as Steve would have us feel, then there must be some reason for it. What is wrong with our total Christian concepts if this is true that we do not think it worthwhile enough to spend some more time than we do in Christian work? Is it customary for men to leave the church work to the ladies? I think if you have visited some of the city churches other than Mennonite you would notice that the large percentage of those attending are ladies. What has happened? Why is the church work not important to the layman?

Diller: I think of something that Howard Raid has written recently. He said that in the communities he has checked, people are led more by the economic pull rather than being led by the Holy Spirit. In other words what is more important in my life—to seek to do God's will? Or is it this economic pull in which we are caught in America?

I think he has touched on a vital point there. We have to decide: What are we going to be led by, the Holy Spirit or by this economic pull?

Fast: Do you think we have succeeded in properly motivating laymen?

Epp: In going about the country I find that many times the minister is the spiritual leader of the church which he always is of course, but he's also everything else in the church. Either men don't take hold of their responsibility because they haven't got an opportunity or they are not being led into it. I would like to see this tried in all churches —to have the minister say, "Now I'll be the spiritual leader and you take care of everything else."

And that is as it should be. Isn't that right, Dr. Sack?

Sack: That's right.

Epp: All right. But men are not challenged to that extent so therefore they don't do it. If they did do it I'm sure that men would assume more responsibility in the churches than they do now.

Fast: Good, Steve, but should a layman aggressively seek to find a place where he can help or should he wait until he is asked? How can he keep from being a meddler? Sometimes ministers react a bit to a layman who appears to be a little aggressive or wish he'd keep his place.

Epp: Well, I think since the minister is, what did you call him, a professional man, or specialist or something? —I think he's well capable of holding his own. I've heard it brought up in some men's meetings that that's the downfall of our church because the men don't take hold of it and the minister does everything. And I know in some churches they nearly have to.

Boese: I think in most cases a person who is willing to do work will soon find that he is overburdened with work rather than not having enough to do. I think this is more apt to happen. Now there may come a time that he's going to accept too much responsibility that there may be some people unhappy with him—

Epp: Because he does too much?

Boese: Yes. I think there are few cases where if he does it with the right attitude and the right spirit that he will not find anything to do.

Diller: I'm wondering if part of our failure has been in developing a real spirit of discipleship. This I think is an error on our part as ministers. We should develop a personal relationship with more of our members and develop a high spirit of discipleship so that the individual men of the congregation will be followers of Christ from Monday to Saturday, not only on Sunday. The doctor in his office will strive to use Christian ethics in his business. He will strive to be a witness—he deals with people all the time—and if he can do his work in a Christian manner, not only in a professional manner as a medical doctor, it can be invaluable service. Likewise the farmer—if he uses the Christian ethics in all that he does. I think some of our communities might be somewhat changed if all the laymen really followed discipleship. We might find some neighbors wondering what happened to John or what happened to Joe. Why is he a little different? In this way we can really be an effective part of church.

Fast: I like this broader emphasis. So often when we talk about the responsibility and duty of the layman in the church we think of what happens right in here, primarily on Sunday, maybe midweek meeting. But you're emphasizing here the responsibility and duty of the layman in regard to the total outreach, the total purpose of the church which is witness—witness by life, witness by work, witness by service. I like that.

I wonder whether laymen don't need some help in learning how to be useful in serving the purposes of the church.

Diller: As I was thinking of this very thing, I wonder if we sometimes have too general an aim. In other words this is what you should do—witnessing. I'm wondering if we as ministers now should possibly give guidance to individual members. I would go to some member of the church and I would say, "Who do you know that you personally could become friends with, somebody that you think needs spiritual help, and what way can I help you to get close to him?"

I as a minister may not be able to get close to that person. However, one of my members may be able to. Now he may feel, "Oh, well I can't witness to that man." That may be the place where I as a minister can help him that he might witness to someone else. We should aim at something specific, in other words I go to one person and have him aim at one other person, instead of making it often so general we often don't hit anything.

Fast: Any questions from the audience that you would like to ask in this connection?

Ron Ropp (Fresno, Calif.): I'm a bit perplexed. If I understand correctly I've sensed a little bit of a double standard here. The minister is in charge of the spiritual affairs the layman should see to the administration of the business of the church. I'm wondering if we really want to say this? I would like to see the layman take also a real responsibility for the spiritual aspect of the church. I think laymen would feel a greater responsibility for the church if they really share in the spiritual aspect and the spiritual functions of the church. This may mean that he read the Scripture on Sunday morning or preach once in a while. There are many men in our congregations who could fit this picture.

Boese: I would like this concep of sharing. I think this is a very fundamental concept of the pastor and the layman sharing responsibility all the way down the line. There should be no sharp demarcation between the minister and the members in the congregation each of whom has the very special talent of his own. There should be a sharing of these talents in their own respected areas all the way down the line — minister and layman.

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Mission work is breaking out of its traditional forms. Almost every Christian can qualify for some type of mission work.

Esther Wenger

Are You A Missionary?

WHAT IS A MISSIONARY? This question entered the mind of Elizabeth Elliot as she sat in her shelter in Auca-land. She knew a little of the language. She had come in on foot. She could not preach, or set up a clinic, or a school, or even teach. Rather she had to be taught.

Her pot would fall in the fire. She could not fish with her hands. She was unable to follow jungle trails. As she went to the stream for water she slipped on the logs, bringing gales of laughter from the Aucas. How ignorant this white woman was.

Yet, she was a missionary. She could not even find the word itself in the Scriptures. But she was drawn to the word, "witness" in Isaiah 43:10: "You are my witnesses, says the Lord,/ and my servant whom I have chosen,/ that you may know and believe me/ and understand that I am He. . . . I, I am the Lord,/ and besides me there is no savior."

The witness must know God. Elizabeth Elliot also discovered that the witness must obey. This she could do, as the martyrs who blazed the Auca trail had done.

Missionaries are witnesses, but not all witnesses are missionaries.

It was Sunday evening—the confused, fearful disciples of Jesus of Nazareth gathered behind locked doors. During the hushed discussion suddenly the Master stood in their midst. His greeting filled them with joy. Then He said, "As the Father has sent me, even so I send you" (John 20:22).

In what manner did Christ come? Paul wrote in Philippians of Christ "who . . . made himself of no reputation" (2:7). Can you see Him going into the house of the clever grafter Zaccheus? Jesus risked talking to the woman of "shady character" by the well in Samaria. And the whole town received the witness.

Christ took upon himself the form of a servant. Can you see Him coming down from heaven's glory kneeling down to wash the dusty feet of a stubborn Peter? He humbled himself and became obedient unto death, even the death of the cross. Thus He said, "This is the way I came. Now I send you." He also said, "If anyone wants to follow in my footsteps he must give up all right to himself" (Matt. 16:24, Phillips).

If we know Jesus Christ we are "sent ones." Witnessing is not optional. Either I am a witness for Christ or I am a potential mission field.

Changing Methods

A missionary in the traditional sense is a Christian sent out to a foreign land, supported by Christians in the homeland. This witness has been a meaningful part of the witness but by no means the whole.

As the mission effort has matured, helpful shifts in our emphasis are emerging. Gradually the goal of a well-planned mission station and institutional program under the direction of the foreign missionary has shifted to the more difficult, more permanent, long range goal of helping local, national Christians plant their own self-maintaining, self-supporting church.

When we came to the Tongue River Indian Reservation in 1944 we did not dig our own well, or haul things by wagon seventy miles from the railroad as the Linscheids had done. The Cheyenne people were no longer receiving food rations from the government.

Changing events have forced us to re-evaluate the witness of missions around the world. The secure sometimes aloof position of the missionary from Europe and America to their colonies around the globe has crumbled. Nationals are taking over their own leadership. Colonialism is disappearing.

In Japan and Colombia, the believers have felt a need to build the church. They plan and give for a place of worship. They choose pastors and teachers from their own groups. The church increases in responsibility.

In areas like the Indian American work the shift to a more permanent and healthy local church will be slower. Here the missionary has been the pastor. He and the buildings have been supported by outside money.

Responsibility brings growth. When the Risingsuns, the Shoulderblades, the Harts, count the offering, pay the church bills, plan the repairs, teach Sunday school, plan the church program, they are growing. Ultimately this should be their witness for Christ in their community.

Our brothers in many lands will need a deep sense of responsibility and discipleship. We need to pray for them a total dedication to Christ and a love for their own people yet without Christ.

We, as missionaries, have often been at fault in the shallowness of our love, in the pride and superiority with which we have forced our own ideas and our culture, and in the lack of real identification and understanding of the people to whom we go.

Obedient Witnesses

Brother J. D. Graber of the Mennonite Board of Missions and Charities, in a series of messages on missions, strongly emphasized this. He said, "We must go as humble, spirit-filled witnesses of our crucified Lord. We will not go out of pity, or for reward, or for position. We should go rather in love, the kind of love that gives itself. After all we go to live there. These people are our neighbors, playmates, friends. We go because God has sent us to be faithful, through times of failure, discouragement, as well as in progress and victory. In this spirit we can provide the training, guidance, and fellowship urgently needed by the infant church, that she may grow to maturity and fruitfulness."

Obedient witnesses of Christ are good stewards. They will give of what they have received from God's Hand, in proportion to their thankfulness for all they have.

C. S. Lewis in *Mere Christianity* says, "If our expenditure on comforts, luxuries, and amusements is up to the standard common among those with the same income as our own, we are probably giving too little.

Missionary Opportunities

Francis Steele, home secretary of North Africa Mission, discusses "Current Strategy" in a recent issue of *His* magazine. He observes: "We will supplement past operations with new types of work in order to strengthen its witness and advance more realistically toward our goal."

I believe we have done some of this supplementing in our far-reaching voluntary service program and the new overseas teaching opportunities. All of these have provided marvelous channels for service and growth. I believe there are other largely untapped areas. Hundreds of foreign students in universities live less than 100 miles from many of our communities. Dare we let these able young people return as leaders to their own countries without a witness from a believer here?

Some Christian couples are adopting children. Is there a further area of Christian witness and service in caring for foster children? Are we willing to accept heartache, and responsibility in order to give a child the love and understanding he desperately needs.

Could we give some of our Indian American teenagers the nurture and stability of a Christian home during the school year? Our family had this rewarding responsibility this past school year.

Planting Churches

Melvin L. Hodges, Secretary for a Latin American Mission, in his article, "How God Grows a Church" stated, "One of our problems is that we consider the church a storehouse for converts instead of a distributing agency." I wonder, have we been "storing" witnesses in our churches? Other Mennonite and Amish churches have already proven the success of "church planting." Families have voluntarily moved to unchurched areas to take up work and live a witness. This is not simply moving. This means that the Christian understands that Christ is sending him to earn his livelihood in an area of non-Christian neighbors and be Christ's witness there.

Several Christian couples in an Indian Service Hospital or school or local business can leave an impact. Possibilities in this area are unlimited. The qualifications demand personal discipleship and vision.

Could we also distribute some of our "stored" witnesses on the local scene? As the strawberry plant sends out runners to reproduce itself, is there not soil somewhere within easy driving distance of your local church where you should be distributing witnesses; perhaps, planting the church?

John Howard Yoder has suggested that we could migrate as families to foreign lands. He states that throughout the history of God's people, the gospel has been brought to new parts of the world primarily by the migration of financially independent Christians who took their faith with them. He gives details for his vision of migration evangelism in a pamphlet titled "As You Go."

In "migration evangelism," as well as local church planting, service projects, and moving to witness, Brother Yoder has summarized the call. "The real challenge is to be the kind of person worth being there." He asks, "Is our faith of export quality?" and answers, "This is for him whose concern for the least of his brethren constrains him to seek not security but service."

NEWS

Honduras Mennonites Adapt to Frontier Life

ALMOST STRAIGHT SOUTH of New Orleans on the Caribbean Sea is the little country of British Honduras in Central America. Bordering Mexico and Guatemala, the country has a population of about 90,000 to 100,000 persons, one-third of whom live in the capital city of Belize. Next in size come the towns of Stann Creek (pop., 5,000) and Orange Walk (pop., 3,000).

The area around Belize is low and flat, and much of it is swampy because of the heavy rainfall. To the south the country is mountainous, and nearly everywhere is the kind of dense tropical jungle that is penetrable only when cut through. British Honduras' climate is warm and humid, with temperatures around 80 to 90 degrees. Principal exports are citrus fruits, mahogany, and beef, though none of these in great quantity.

British Honduras has been attached to the British Commonwealth, and English is both the official and street language. But beginning January 1, 1964, the country is scheduled to become an independent state. Most citizens are Creole Negroes, a number come from Near East countries—and over 2,500 are Mennonites.

The Old Colony Mennonite groups have migrated here from Mexico, attracted by the larger acreages available and by the opportunity for establishing remote settlements where it would not be difficult to keep traditional religious patterns and ways of living. After clearing and burning off growth, the settlers planted corn, rice, and other crops, learning to readjust farming methods to the unfamiliar climate, soil, and markets.

H. A. Fast of the Board of Christian Service recently visited the Old Colony Mennonite settlements in the northern and western parts of British Honduras. At Shipyard (once a loading place on a stream), there are over 1,000 Mennonites; Blue Creek on the Mexican border is a settlement of under 1,000; Pine Ridge on the Guatemala-Mexico border has a settlement of about a dozen large families; and Spanish Lookout, further south on the Guatemala border, numbers about 500 Klein Gemeinde settlers. All the settlements speak Low German.

Fast noted that homes are built above ground for air circulation, that colonies are endeavoring to find crops they can raise and market and to organize village life effectively, that some farmers have adapted to the demands of frontier life by becoming ingenious inventors and mechanics. (One farmer roasts fifty gallons of peanuts at a time in an empty oil barrel.)

The Eastern Mennonite Board of Missions and Charities, which took over the work formerly done by the Mennonite Central Committee, is trying to help Mennonites with marketing problems through a center in Belize. Cash crops are not now a large source of income unless an export trade can be developed.

Mennonites in British Honduras are continuing the pattern of education they had in Mexico, a system that offers about seven years of limited education in German. The Board of Christian Service is interested in discovering whether any assistance is needed or desired in the school program. The Klein Gemeinde School offers some English; other schools do not. Church worship is strongly traditional.

SAIGON OFFICE UNHURT

Though less than half a block from the target of attack, the MCC office in Saigon went unscathed through bomb and artillery assault on the President's palace in Vietnam's recent coup d'etat.

During the second day of the coup Rudolph Lichti, director of the Saigon office, set out to pick up the pieces of what he imagined would be left of the office. Directly in front of the building stood the remains of an army tank gutted by fire. Concussions from the bombings had blown in the windows but to Lichti's surprise he found the office building intact with no loss of money or documents.

Lichti also reported that there was some looting and burning going on in the nation's capital. This activity was chiefly carried on by students who were intent on wrecking Catholic shrines and government newspaper offices.

One immediate result of the revolt was freedom for the Buddhists. Lichti sums up their feelings, "The court, building (main Buddhist Pagoda), and street were jammed with hundreds of Buddhists, something not seen since the raids some months ago . . . Everywhere people were jubilant."

Church services were held as usual during the first Sunday under the rule of the new regime.

WORSHIP FOR OLDER CHILDREN

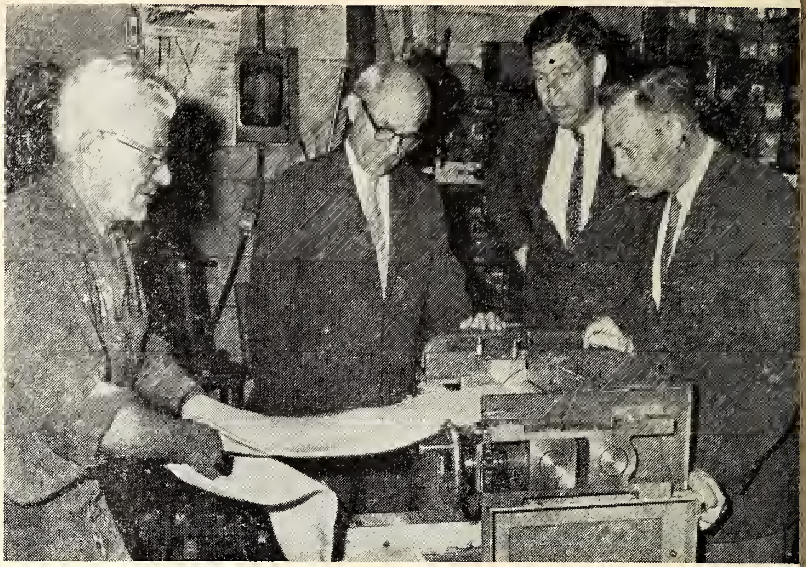
A mother with several growing-up girls in the family said, "We started out using *Our Family Worships* for our family devotionals; later we found the material 'too young' for our girls." If your children are junior and senior highs, perhaps this is sometimes true for your family also. If so, *Our Family Worships* will have something especially written for you in the January 1964 issue.

An article, "Planning Your Own Family Worship," by Esther Groves, is featured in this issue with a variety of worship suggestions for families with older children. After all, there is no one way to hold family devotions and the most meaningful worship is often that which the family chooses or plans itself. Perhaps your family will want to read the article, then hold a family conference to discuss the ideas suggested and what your family would like to do.

The suggestions include read-aloud mission books (with a list of titles provided), discussion of the Sunday school lesson, ideas for Bible study, a hymn-learning project, study of mission work, and several pages of ideas, stories, and discussion questions relating to each week's Sunday school lesson in the graded curriculum, with all kinds of things for junior and senior highs to do.

EVANGELICAL MISSION MEETING

More than 160 executives of the Evangelical Foreign Missions and the Interdenominational Foreign Missions Associations agreed at a recent meeting at Winona Lake, Ind., to cooperate in establishing mission schools overseas and in publishing a world missions journal. It was the first time the two conservative Protestant missionary groups had come together for a joint conference. The two organizations, of about equal size, represent 14,000 missionaries in 110 countries, reportedly more than half of all the North American missionaries in the world.



NOODLE MACHINES TO ALGERIA Two small machines will soon be producing more than seven million meals of fortified noodles annually to supplement the diet of Algerians engaged in a vast reforestation project. A machine is being demonstrated by an expert (far left) for Church World Service officials (center to right) Gaither P. Warfield, Jan Van Hoogstraten, and Wilson O. Radway. Church World Service is donating the machines. Algerians engaged in the reforestation project receive—in addition to the on-site meal—rations to take home to their families. When the expanded project gets under way about 42,750 Algerians will be employed twenty-six days each month.

SEMINARY GRADUATES SEVEN

On November 17 the *Seminario Evangelico Menonita de Teologia* of Montevideo, Uruguay, held its commencement service for seven students who completed their course of studies.

The Montevideo seminary's school term began in March with forty-five students: seven from Argentina, one from Bolivia, two from Brazil, one from Colombia, four from Mexico, twenty-one from Paraguay, and nine from Uruguay. Of the forty-five, five are non-Mennonite. Forty-two students attended the second semester.

This summer between school terms twenty singers from the seminary plus a speaker and choir director toured German-speaking Mennonite churches in Paraguay and Brazil. The venture was, reports Ernst Harder, well received and well worth the cost. One aim of the tour was to introduce the *Seminario Evangelico Menonita* to Mennonite churches.

The first of the chorus' fifteen programs was given to some 700 persons at Volendam, Paraguay. After programs at Friesland Colony, the leper colony at Kilometer 81 and Asuncion, the chorus flew into the Paraguayan Chaco to sing for over 1,000 persons at Fernheim Colony. Capacity audiences again came to hear the groups at other programs, which were presented in Menno, Neuland, and Filadelfia. In Brazil the chorus sang at Witmarsum, Curitiba, and Villa Guaria. Between stops the group traveled by plane, river boat, horse and buggy, ambulance—anything and everything available!

Seminario Evangelico Menonita de Teologia is an inter-Mennonite school supported by North American General Conference Mennonite and (Old) Mennonite churches and South American Mennonite churches. LaVerne and Harriet Rutschman and Ernst Harder serve on the seminary faculty. Both Spanish and German are used for teaching.

BIBLE IN PUBLIC SCHOOLS

Certain extreme measures taken in some local public schools, such as the school where the librarian removes Bibles from the school shelves, have been criticized by a National Council of Churches' executive as misguided efforts to comply with the Supreme Court's ruling.

In a recent address to the Institute of Religion and The Schools at Purdue University, Rolfe Lanier Hunt noted that "the variations in the reactions to and interpretations of the (Court's) decision are endless." Hut is associate executive director of the new National Council Department of Church and Public School Relations.

Clarifying the implications of the Court's decision, Hunt underlined that its purpose was not to take religion out of the schools but to eliminate religious indoctrination through "required group worship."

He cited some misleading newspaper headlines concerning the decision, such as "Bible Banned From Public Schools," and then quoted the Court's statement: "It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of religion, may not be effected consistent with the First Amendment."

Continuing, Hunt declared: "I hear the Court as saying that tax funds may be used to pay the teacher in public schools for Bible courses, when done for purposes of general education." He stressed, however, that "the purposes of the course must be secular, as for example, to aid in understanding the religious beliefs and customs of our neighbors in this pluralistic society, or to understand better our literature, history and culture."

The Supreme Court's latest decision, Hunt concluded, clearly means that courses in religion may be offered in the public schools. He referred to the decision's statement: 'It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its elationship to the advancement of ivilization."

OSPITAL CLINICAL TRAINING OR MINISTERS SUGGESTED

he General Conference Committee n the Ministry, meeting October)-31 in Chicago, recommended that udy be made of a possible program which would make available ministerial students and ministers some type of clinical training Conference mental and general hospitals to prepare them for working with physically and mentally ill persons.

The committee also reported on recent Canadian recommendations for standardization of ordination practices in Canada, studied the Western District Ministerial Committee statement on ordination, and adopted a Conference statement on ordination to be submitted to the Conference Executive Committee. Several seminary student loans were approved and it was stated that a new pamphlet, "Steps in Calling a Minister," will be off the press.

Attending the Chicago meeting were R. L. Hartzler, Lester Janzen, Erland Waltner, Arthur Regier, Henry H. Epp, Andrew Shelly, Orlando Waltner, and Elmer Friesen.

CATHOLICS STUDY PEACE

Clarence Bauman, John H. Yoder, and Paul Peachey participated in the Nuclear War Institute at West Baden Jesuit Seminary in Indianapolis, Ind., on November 8-10. The institute was called to discuss the moral questions involved in nuclear warfare. Protestant, Catholic, and Jewish theologians met with authorities in science, industry, and education and with Russian, United States and British government experts in the three day encounter.

Clarence Bauman is assistant professor of theology and Christian ethics at Mennonite Biblical Seminary. John H. Yoder is from the Goshen College Biblical Seminary, and Paul Peachey is the Executive Secretary of the Church Peace Mission which has its headquarters in Washington, D. C.

Bauman gave a report of the institute to the Mennonite Biblical Seminary student and faculty body on November 20. He summarized the views of the eight most outstanding speakers participating in the meetings and then summed up his impressions of the meetings and the moral issues involved in nuclear warfare in five statements:

The Roman Catholic concept of the "Just War Theory" was impressively presented and is accepted by a majority of leaders and people today.

The question of determent which is causing people to plan the obliteration of entire cities is seriously eroding the morals of our nation.

If the means being used to achieve an end are not right, the end will almost certainly not be right either.

It is again affirmed that the Christian's first duty is to obey Jesus Christ and it is comforting to know that God is in ultimate control of the world.

Many Catholic seminarians are not satisfied with their own church's positions regarding war and are showing a keen interest in the Mennonite peace position. We should arrange discussions with them.

TRAINEE PROGRAM SEEKS SPONSORS

Change is characteristic of a spirited undertaking. First begun in 1950 for farm youth, the Mennonite Central Committee trainee program quickly expanded to include girls. In the early stages the project was intended purely as a service to the Mennonite brotherhoods. While still chiefly utilizing Mennonite sponsors, the trainee program recently opened the door wide enough to receive from overseas exceptional Moslems, Greek Orthodox, Roman Catholics, and a sprinkling of other Protestants, along with the regular flow of Mennonite trainees.

To keep pace with requests for job placements, the trainee program is sending out an urgent call for a greater variety of sponsors.

MCC pays tribute to the many farmers and homemakers who over the years have played such a vital role in assuring the successful operation of this program. On one hand, there is a need for a continuing supply of sponsors in these two categories. On the other hand, there is need for sponsors from a wider representation of vocations. Not all of the girls swoon at the sight of a darling infant nor do all the boys aspire to play cowboy.

The greater number of trainees are without special training or language skills and are happily placed in housekeeping or farming vocations. But a significant number have both training and language skills so that it is harder for them to be delighted when faced with second or third choice situations.

Being registered with the government, the trainee program is committed to high standards. Thus it is crucial to place the trainee in a job for which he is suited and one in which he is interested. Frustrated trainees are liable to vent their feelings in the hearing of immigration officials doing routine checking.

Emma Schlichting, administrator of the trainee program, points to a serious lack of specific type sponsors to take trainees with specialized vocational skills. Among the present group are two girls trained in photography. Doing housework now, they would like to get into their trade during the last six months of their term. There are two who would want to work in libraries and also one trained travel agent who would prefer to work in a travel office during the last half year of his stay.

Several girls have requested to work in children's homes. In the entire history of the trainee program, MCC has never placed a girl in a children's home although many girls have asked for it.

In the absence of more diversified sponsors, non-farm boys have been placed with farm families. Had there been more sponsors offering skilled and unskilled office work, fellows would have been placed with them.

To illustrate to potential sponsors the diversified skills available, here is a partial list of the vocations trainees are capable of handling: mechanics, carpentry, social work, lab technology, teaching, nursery teaching, industry, psychiatric nursing, nursing, machinist, engineering, stenography.

In mid February, 1963, the present group of forty-eight trainees begins the second half of its year in America. Some sponsors are sought. Direct all inquiries to Emma Schlichting, MCC Trainee Program, Akron, Pa.

MDS BLOOD DONOR PLAN

The Lancaster (Pa.) Mennonite Disaster Service unit has started a blood donor program at the Lancaster General Hospital. Interest in such a venture was inspired by similar clinics in Ontario and elsewhere.

Any member of Mennonite and Brethren in Christ churches within the Lancaster area will be eligible to draw upon the MDS blood bank. The program provides assurance to the individual patient. It also relieves embarrassment to the patient's family who, in the absence of such a plan during the time of emotional upheaval, needs to secure replacement of blood units used. While replacing a unit of blood does not eliminate the service charge for transfusions, the $25 charge for each unit of blood is removed.

CANADIAN STUDENTS MEET

An inter-Mennonite student rally held at the First Church, Saskatoon, Sask., November 8, was one of the major meetings with students which Student Services representative Adolf Ens participated in recently in Canada. The student meeting was sponsored by the local Mennonite Pastors' Fellowship for the over 200 Mennonite students attending the University of Saskatchewan at Saskatoon. There is no Mennonite Student Fellowship at the university at present.

SCOTTISH BAPTISTS DROP WCC

Delegates to the annual assembly of Scottish Baptists at Glasgow have voted not to rejoin the World Council of Churches. The Baptist Union of Scotland held membership in the WCC until 1955. The action came in a vote of 316 to 59 approving a report prepared by a committee appointed to study the question.

"The unity which is envisaged in the New Testament is the gift of the Holy Spirit," the report said. "The unity which Christ proposes for His people is neither external nor organizational — but spiritual, and this unity the Christian community already has in Christ."

It added that "the subject of Christian unity and its suitable expression from time to time should be the earnest concern of our whole constituency," but declared: "At this juncture the well-being of the denomination would be better served by continuing in disaffiliation." Latest statistics available list some 20,000 communicant members of the Union.

CAMP WORKSHOPS PLANNED FOR COLORADO AND ONTARIO

Two regional meetings on camping will be held early in 1964. The first one meets at Rocky Mountain Camp, Divide, Colo., from February 21 to 23. The second one is scheduled for March 13 and 14 at Emmanuel Bible College, Kitchener, Ont. Both meetings are sponsored by the Mennonite Camping Association, an inter-Mennonite group. General theme of the regional conferences will be "The Unique Ministry of Church Camping."

Planning the western section weekend are O'Ray Graber, Buhler, Kan.; Marvin Dirks, Newton, Kan.; Marvin Hein, Hillsboro, Kan.; and Virgil Brenneman, executive secretary of the Mennonite Camping Association. Chairman of the Ontario meeting is Glenn Brubacher.

Persons desiring further information may write Virgil J. Brenneman, Route 4, Box 326, Goshen, Ind.

MEDICAL CENTER EXPANDS

About 100 miles south of Leopoldville in the Congo is located the Kimpese Medical Center, an interdenominational project of several mission boards that are pooling resources to train Congolese in medical work. Hulda Banman, General Conference Mennonite of Newton Kan., who has served in the Congo as a missionary nurse since 1956 represents the Congo Inland Mission on the Kimpese staff.

Recently the Kimpese Medica Center made plans for necessary enlargement. The share of the Congo Inland Mission will be about $10,000

Last year the Center had eighty two students in training, with a staff of four doctors, one laboratory technician, seven nurses, one dentist, one builder, and one chaplain plus a large Congolese staff and an MCC Paxman who helps with construction and maintenance.

PARAGUAYANS APPRECIATE LIVING FAITH LESSONS

Bruno Epp of Asuncion, Paraguay writes that 1,877 Paraguayan chi dren are now using Living Fait Sunday school lessons with the Sunday schools paying twenty-five percent of the cost of materials an General Conference churches i North America paying the res "Sunday schools here, in many case are operating on their own," Ep states. Churches are now beginnin to show more interest in support o Sunday schools.

"At the Sunday school teacher conference in Neuland . . . the Ge man teachers' manuals for junio and intermediates were introduce Our teachers were so happy. Ti now they had used the student books but were on their own to wor out the lessons. It is a joy," write Epp, "to witness the blessings of th literature project. . . ."

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

Canadian

Dec. 28—New Students Day, Conrad Grebel College, Waterloo, Ont.

ITINERATIONS

Paul Boschman, Zoar Church, Langham, Sask., Dec. 11; Swift Current (Sask.) Bible School, Dec. 12, 13.

Glendon Klaassen, First Church, Lima, Ohio, Dec. 15.

Reitha Klaassen, Alexanderwohl Church, Goessel, Kan., Dec. 12.

WORKER WANTED

Editorial Assistant and Youth Editor—This position will be available n August 1964. Duties include editng a weekly three-page youth department, styling, proofreading, newswriting, assistance in layout, and supervision of printing schedule. Experience in editorial work plus good background in grammar nd composition preferred. Apply in writing supplying resumé of educaion and experience to: Editor, *The Mennonite,* 722 Main St., Newton, Kan.

USINESS OPPORTUNITY

xcellent opportunity to acquire up-o-date cabinet and millwork shop in Mennonite community. For particuars write Mutual Aid Services, 722 Main Street, Newton, Kan.

ARRIAGES

D. H. Rutschman, Grace Hill hurch, Whitewater, Kan., and *dith Wedel,* Garden Township hurch, Hesston, Kan., on Nov. 12.

INISTERS

Adbi Barik, Mahendra Kumar, aduates of Union Biblical Semiary at Yeotmal, and *Yunas Gardia,* aduate of the Oriental Missionary ciety Seminary in Allahabad, were dained as elders at the close of e annual church conference in dia.

Frank Horst, formerly of Newton, Kan., will become the pastor of Faith Memorial Church, Filer, Ida. He has been an Ozark Mission worker for thirteen years.

Willard Stucky, McPherson, Kan., a student at Mennonite Biblical Seminary, will enter a pastorate at the Deer Creek (Okla.) Church, in the summer of 1964.

PUBLISHED

Mennonite Church in the City, November 15, 1963, deals with the "Mennonite Church and the Race Revolution" in thirteen pages of articles written by Vern Preheim, Lawrence Voth, David Habegger, Delton Franz, and Orlo Kauffman. In an anonymous article called "Another Side of the Story" a mother tells of the tensions her family experienced in living in a community undergoing racial transition, tensions which forced them to move. Copies of this issue are available from the Board of Missions, 722 Main St., Newton, Kan.

DEATHS

Peter T. Regier, First Church, Hutchinson, Kan., born Aug. 25, 1885, and died Nov. 11. Two daughters survive.

Emma Elda Sprunger, Bethel Community Church, Santa Fe Springs, Calif., born Oct. 3, 1892, and died Nov. 12.

WORKERS

George Buhr, coach at Bethel College, North Newton, Kan., was named an award winner recently by the Sports Trail Century Club, an organization maintained by the Bike Division of the Kendall Comany. He was made a member of the club for his record of 108 victories in basketball. The club is an honorary group open to all college and high school coaches whose teams have won 100 or more contests in any sport.

J. J. Esau conducted a week of meetings in Pretty Prairie, Kan., and Hammon, Okla., in November. Previously he spoke at evangelistic meetings in Washington, Ill.; Fortuna, Mo.; and Glendive, Mont. Churches wishing to engage Esau, who is the Conference evangelistic speaker, should write to: Ward W. Shelly, 2110 Birchwood Road, Lancaster, Pa.

B. Theodore Friesen, math teacher in the Menno Colony school, Paraguay, writes that the school term ended in November for the school's seventy-three students. A teachers' course followed the regular school term.

Don and Eleanor Kaufman, MCC workers in Indonesia for the past three years, have returned to the United States. They will be speaking to General Conference churches in December and in 1964.

NEW ADDRESSES

Esther Mae Andres, Elbing, Kan.
John Bertsche, 534 S. Wisconsin, Oak Park, Ill.
Mrs. Esther Buchert, 114 S. Hanover, Pottstown, Pa. 19464
Mrs. Harvey Corbin, 420 N. Ridgewood Dr., Sebring, Fla. 33870
Carl Ens, 1005 - 9 S.t E., Saskatoon, Sask.
Norman F. Epp, Clarenville, Newfoundland
John Guhr, 333 Arapahoe Ave., Unit 4, Boulder, Colo. 80302
Robert Gundy, 2009 N. Harrison, Davenport, Iowa 52800
Howard Habegger, Cachipay, Cund., Colombia, South America
Carl J. Landes, 4591 Helaine Dr., Franklin, Ohio 45005
Clair Longnewan, Drawer C, Smithville, Mo. 64089
W. G. Martens, 607 - 25 St. N., Lethridge, Alta.
Abram Regier, 435 Newton Ave., Winnipeg 5, Man.
Marie J. Regier, 4606 Woodlawn Ave., Chicago, Ill. 60653
H. S. Scheffler, Bienenberg/Liestal, Baselland, Switzerland
John Schlatter, 5120 - 14 St. W., Bradenton, Fla. 33505
Emil E. Schmidt, 1224 Edderton Ave., Winnipeg 19, Man.
Robert B. Tieszen, 4824 Skyline Dr., Mission, Kan. 66205
Mrs. Douglas Wallen, 417 North Roy, St. Paul, Minn. 55100
J. R. Warkentin, Box 332, Rt. 1, Independence, Ore. 97351

George Buhr (Workers).

LETTERS

HARVEST OF HATE

The wrtier of the following letter is serving in Missions-Pax in Japan.

Dear Friends: We woke up this Saturday morning about 6:30, I turned on the radio to the Far East station which is customary. What I heard was far from normal. I could not first believe the report that our President had been assassinated!

How terrible it is for a "so called" Christian and civilized nation to suffer these fanatic, senseless, inhuman events which have now taken place since we came to Japan. (I am now talking about the brutal slaying of four girls in Alabama as well as this present tragic episode in American history). One can hardly blame a nation as a whole—yet, I wonder sometimes if we can't associate these things with the words that appear in the Bible often—clearly in Gal. 6:7 "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."

I am sure in America we have sown many seeds of hatred, we have produced a society not interested in God's will and law but in our own whims and fancy have we based life. This is probably true of us all to a certain degree. It is at times of serious and tragic happenings, like the present one, that we are again made aware of these sins. I pray that God will have mercy on us for our shortcomings whatever they may be—hate feelings or complacency toward those that are hateful, both attitudes are wrong!

While listening to the details of President Kennedy's death, I looked back through some clippings of the Birmingham bombing: Martin Luther King said, ". . . to every minister of the gospel who has remained silent behind the safe security of stained-glass windows . . . to every politican who has fed his constituents with the stale bread of hatred and the spoiled meat of racism . . . they say to us that we must be concerned not merely about who murdered them but about the system, the way of life, the philosophy which produced the murderers. . . ." Another person said, "Who threw that bomb? We all did . . . every little individual who talks about the 'niggers' and spreads the seeds of hate to his neighbor and his son . . . the crude oaf whose racial jokes rock the party with laughter, every senator who with mock humility tells the world that things back home are not really like they are! . . . Christians who spoke too late in anguished cries against violence . . . the coward in each of us who clucks admonitions." I wonder, are we beginning to reap the hate we have sown? Is it partly my fault that our nation is what I do not want it to be?

Now, we are confronted with the hate of a madman who solves nothing by killing the man most Americans have chosen to lead our nation in this crucial hour. Why? What motivates a person to do this? I believe once again it is we in a round about way by allowing our society to be what it is! I am sick of hearing and reading about "America the Christian nation" and thereby absolving ourselves from all fault as individual people. Everything is the fault of the nation—never do we involve our personality into the human drama of our times—except to criticize (as bystandars) those who are involving their lives in today's dilemmas and trying to make this world a better place to live.

Christian Responsibility to Society

A biblical basis for the Christian's involvement in the concerns of society. .35

at Mennonite Bookstores

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720 Main Street, Newton, Kansas

Lately, I have been made aware of voices saying, America is a Christian nation — we have nothing to fear. More and more I am developing my own feelings on this issue I hear myself say, America is great It's a grand country, with so much to enjoy but, as a whole, it is not Christian. Therefore, we cannot equate Christianity with Americanism because the two are in reality poles apart in philosophy! One is based on the history of a great people—the Jews, and the most wonderful story ever told—that of our Lord Jesus Christ who came to earth not to overcome nations but to save men's souls! I believe Christianity deals with something much deeper than politics; it deals with people their problems and their souls.

America is a great country—its history is the story of a great men— some of them Christians. I believe in America, but I hope it is never said of me: "He did it because the government told him to." No, I must first ask myself, Is it the will of my heavenly Father who is on the throne and in control of all people and nations everywhere—this must be my first allegiance.

As my mind and thoughts again turn to the tragedy of the day, also am reminded of something learned in college; in life's drama good and evil are usually defeated— this seems to be the "law of life." The President's death once again made me aware of this, for surely he was a good man, who gave himself completely to what he believed in— America. I'm quite certain the assassin too will lose. All this makes me realize that someday my life on earth will end. For me it seems important how it ends. I want to be on the side of good, and to me, the ult mate good is found in the teachings of Christ, in whom I believe.

There is in life, however, that vast majority of people neither good nor evil but rather mediocre toward all—simply earthbound you might say. I wonder, what is their fate Will it be mine too? Sincerely, shameful and frustrated Christian *Carl Liechty, 122 Yamamoto Dor 4 Chome, Ikuta Ku, Kobe, Japan*

“Things will never be the same in my life.
I’ll always know what’s happened to me whether my friends know or not.
And when I do think about marriage,
I’ll have to settle another problem . . .”

The Forward Look

Margaret Troutt

A PETITE, ATTRACTIVE, seventeen-year-old high school senior, whom we shall call Lenna, began dating Don, from a nearby college. She enjoyed the prestige this brought her. Always popular, she confided in her friends how much more romantic and gallant this older boy was than he “immature” boys in their class.

After a few months, Lenna suspected she was pregnant but reused to believe it. She tried to put he thought out of her mind, wore ight clothing, and attempted to act s usual. But the gnawing fear was lways with her.

She mentioned the possibility of er pregnancy to Don, but he told er “not to be silly.” By this time he and Don no longer liked, much less loved, each other, and this bothred her. It was a relief when the school nurse sent her to a doctor, nd he verified her pregnancy.

Lenna’s parents were shocked and wanted her to marry Don, but Lena refused to do it. She knew, of course, that he would be a very unilling bridegroom. She couldn’t go back to school; neither did she want to stay at home where everyone would know about the baby.

After consulting their pastor, Lenna’s parents took her to the Booth Memorial Home and Hospital in St. Paul, Minnesota, where arrangements were made for her to stay until after her baby was born.

For several weeks, Lenna refused to make friends with the other girls at the Home. She said she “hated everyone and everybody,” accepted no blame herself, and protested that life had given her a “raw deal.”

The staff at Booth Hospital is used to having girls come there feeling as Lenna did, and their job is to help them get new values. Although regretting the experience that brought them to Booth, most of the girls return to the realities of everyday life with some assurance of a happy, normal tomorrow.

Last year five hundred fifty-eight girls came to this Salvation Army home for unwed mothers. The St. Paul hospital, with a capacity for fifty-seven girls, is typical of thirty-five other Salvation Army-operated homes and hospitals in the United States, located in the larger cities.

YOUTH

Lenna was among the thirty-one percent admitted to the St. Paul home last year who were fifteen to seventeen years old, with two percent even younger.

A program has been set up that provides for continuity in their education. School goes on for the girls—in smaller classes and away from the conventional school setting—but with four qualified teachers from the public school system who conduct classes at the Home five days a week, from nine until three.

Last June Lenna walked up to the high school principal to be presented with her diploma, proud to know that she had earned it, even though she had removed herself from her own high school class back home.

Fun—often self-generated—is important, especially to someone like thirteen-year-old Debbie, who spends a lot of time crying because she is so homesick.

Debbie doesn’t blame anyone but

herself for her trouble, and keeps wishing she could go back a few months to the time when she wanted to date Randy.

"Mother forbade me to go out with him, and I heard the kids at school say he was no good, but I didn't listen to anyone," she says. "I thought I was being smart and grown up."

Of course, Debbie never thought she would face pregnancy when she began sneaking out to meet Randy.

Special parties and programs are planned for the girls. Most of them are teenagers, since only twenty-eight percent are over twenty-one years of age.

Birthdays are celebrated monthly with a birthday cake, small gifts, and a place of honor at that evening's festivities.

Picnics, wiener roasts, hikes, badminton, and ball games are popular during the spring, summer, and fall. During the cold winter months, girls learn to sew, knit, and crochet, or work with ceramics, flowers, painting, and costume jewelry in handicraft classes.

Last winter the girls put their ingenuity to work fashioning evening dresses for a "Miss America" contest. Each contestant was given two sheets, some coat hangers, and colored crepe paper with which to make a dress. The resulting evening gowns were chic and smart-looking enough to have been fashioned by professional couturieres. And the finalists could have matched contestants in the original "Miss America" contest so far as beauty, intelligence, and talent were concerned.

As this reporter watched Helen, a beautiful blonde girl, being crowned "Miss America," I could hardly swallow the lump in my throat as I thought how all her loveliness and grace were overshadowed by the knowledge that within a few weeks she would be an unmarried mother.

Some of the girls who are of working age prefer to work outside the home for a few months before their babies are due. Placement of these girls in a wage home is arranged by another agency, and the girl is under that agency's supervision while in the wage home. However, she attends the prenatal clinic at Booth Hospital and then enters the hospital four to six weeks prior to delivery.

Spiritual values are stressed at Booth, and the girls are responsive to the religious activities. A chapel service is held Sunday morning and evening, where a number of girls sing in the choir. A short midweek service is held on Thursday evening. These services are well attended, for most of the girls have some church background even though they have not kept their relationship to God vital and strong.

Who refers the girls to Booth? Are most of them students? What happens to the babies?

Almost all of the girls are referred to the Home by agencies, although doctors and pastors send about sixteen percent. Another twelve percent are self-referred or sent by friends.

About one-fourth of the girls are students, another one-fourth are office workers, with the balance about evenly distributed between professionals, waitresses, and domestics.

The biggest problem every girl faces is, "Shall I keep the baby, place it in a boarding home, or give it up for adoption?" The answer is not an easy one, and the decision leaves scars upon the girl who faces parenthood without marriage.

However, a staff that is always available for counseling, and offers what the girls term "t.l.c." (tender loving care), goes a long way toward helping find the right answer for each individual case.

Seventeen percent of the girls keep their babies. Another twenty-eight percent place them in boarding homes, leaving fifty-five percent who surrender them for adoption.

The Salvation Army does not place babies in adoption homes but works closely with licensed adoption agencies who make plans.

Booth Hospital has a staff of five doctors on call from the University of Minnesota hospital with which Booth is affiliated. Last year in the United States, five thousand seven hundred and seventy-eight babies were delivered in Salvation Army hospitals for unwed mothers.

The ever-increasing number of girls who come to Booth Hospital indicate a social problem that the Army cannot solve. "But we can do our best to make the girls happy while they are here, and try to send them away from here with new hope and a forward look at life," said Brigadier Mrs. Gunborg Fugelsang, the hospital administrator.

When asked whether the girls themselves have mentioned things that would help other young people, the Brigadier said, "Most of them say, 'I started dating too early.'

"Or, 'Steady dating is no good, especially when you're alone with the fellow too much. Kids should double date, or stick with the crowd.'

"Another one: 'I thought my mom and dad were too strict, but they weren't strict enough!'

"Still another: 'I thought my dad was neglecting me. I see now if I had just told him I needed him, he would have been glad to talk to me about some of the things that teenagers face.'

"More than one said, 'The thing that is more important than anything else is to have a strong Christian faith—something to draw upon when your emotions threaten to carry you away. Unless you have that backlog of Christian experience, it's too easy to say, So what? Who cares?'

" 'Or else rationalize that because so many make light of chastity these days, it can't really be so important,' said another girl.

"One said, 'I know now how important it is to have enough willpower to say "no" and make it stick.'

" 'Things will never be the same in my life,' a young college girl admitted. 'I'll always know what's happened to me whether my friends know or not. And when I do think about marriage, I'll have to settle another problem—Shall I tell my prospective husband that I have had a baby? And if I do, will he still want to marry me? And if we do get married, will he love me as much as he did before he knew about the baby?' "

These are hard questions. There is no easy answer. But the officers and staff at Booth hope that while at the home, the girls will begin to re-evaluate their lives, keeping biblical principles in mind, and seek direct guidance from God through prayer and a recommittal to Him.

Then the girls will be better equipped when they leave to face the pressures of the world because they will be in close communication with the One who will give them needed grace and strength for the future.

So Much Is at Stake

THIS ARTICLE poses a whole series of deeply troublesome questions for us as Christians. Sexual promiscuity may be no worse sin than the sins of the spirit that afflict many in high places but its consequences often are more drastic and touch a greater number of lives. Young people want to be "free" and they resent being controlled by society, parents and the church. Too often we do not realize that we may make choices in freedom but this may set in motion inevitable and irrevocable consequences not of our own choosing.

Society may seem "unfair" in opposing sexual intercourse by unmarried young people who are physicaly mature. But it does so in self-defense. For if we are to have any safety or security in tomorrow's world it cannot be a world that is run by people with deep emotional cars as a result of being unwanted hildren. Those who assume that ontraceptive devices avoid this danger ignore the thousands of unwed girls who become pregnant every ear.

But for the Christian there is more at stake than the possibility f having an unwanted baby. For Christian having intercourse outside of wedlock is not acting with the responsible love which is the oot of the Christian ethic. And no matter how private the act, its imact upon the individual's life is till certain. So as a church we are aced with the difficulty of knowing ow to make this message clear nd yet, at the same time to say, God, whose will and way you have purned, still loves you." (The Salation Army has made a real atmpt to do this.) How can we stand early for moral responsibility and eal with love toward the irresponble? A deep commitment to find od's will in each situation calls to this difficult but important sk.

What should young persons do hen they are "in trouble"? There e many facets to be considered. A usted Christian counselor, perhaps doctor or a minister, is an impornt resource. Should the couple get arried? Should they keep the by? Should they tell their friends? Each person needs help to find God's will through such profound problems. There are no absolute answers for all occasions, except that God does not forsake those who sin, but pursues them with redemptive love. *Robert J. Carlson, Associate Minister, Bethel College Church, North Newton, Kan.*

In responding to the article, "Forward Look," there are two things which I feel could be mentioned briefly. The first has to do with the professional help which can be extremely helpful to the unmarried mother. The activity program of the Salvation Army Home was stressed, but little was said about the purpose of the activities or the casework help which is available in such homes. The unmarried mother may have a number of emotional problems which involve feelings about herself, feelings toward other people, or feelings toward life in general. Not only the girl, but the family as well may need help in dealing with the stresses and strains of such an experience. The decisions which need to be made are not easy and casework help can be extremely important.

The other thought has to do with preventive work in this area. The church can help by setting up homes for the unmarried mother, but perhaps it can also consider doing more in the area of understanding the problems of family living and of social disorganization in society today. The church needs to "be on the lookout" for adolescents and parents with problems. Perhaps discussion groups or seminars provided by the church for parents would be helpful in providing the education and guidance parents often seek in understanding their children. Parents play a key role in a child's life, and any help the church can give them in assuming responsibilities they need to assume as parents of maturing adolescents would be very significant. Persons who have erred do not need to be condemned, they need to be helped and the church should be the first to concern itself with helping. *Alden Bohn, Social Worker, Oaklawn Psychiatric Center, Elkhart, Ind.*

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COVER
Window of the Kalahikiola Church, Kapaau, Hawaii.

CONTRIBUTORS
Esther (Mrs. Malcolm) Wenger, Lame Deer, Mont., works with the Cheyenne people.
Margaret Troutt lives at 315 Busch Terrace, Minneapolis, Minn.

CREDITS
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COMMENT
The series of editorials on Bible Words has been written on the basis of outlines prepared by Hendrik Berkof, Leiden, and Philip Potter, West Indies, for the Bible study sessions of the Commission on World Mission and Evangelism held in Mexico City, Dec. 8 to 20.

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Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

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EDITORIAL

Bible Words—V: Reveal. Faced with a problem as a teenager I decided to find the will of God. I went to a grove of trees on a hill and sat down with my New Testament. To find my answer I opened the book at random and placed my finger on a verse. (This idea, you will recognize, was not new with me.) Surprisingly, the verse had some meaning for me and my problem. (After all these years I cannot remember the problem or the verse.) Was this revelation? Had I caused God or helped God to speak to me? Was I like Moses in the wilderness by the burning bush? Was God coming to me across the ages to reveal himself to me because I opened His book?

We do not know all we would like to know about the way God reveals himself. We do know that He does. And He reveals himself directly as with Moses (Exod. 3). But only God can reveal God to us. We err when we think that we can make Him reveal himself. Human wisdom or wishful thinking do not spur Him on or slow Him down.

This we know: God acts and the puprose of His action is to reveal himself. As He showed himself to Moses, He is sovereign and reliable: "I am who I am" (Exod. 3:14). We can only surrender and express our confidence in Him. God acted in delivering Israel from Egypt so that the people might know Him. His mighty acts are His revelation. So also are the life, ministry, and redemptive work of Jesus Christ. God revealed himself.

One other thing we know. God's revealing work is the work of His Spirit. "But, as it is written,/ 'What no eye has seen, nor ear heard,/ nor the heart of man conceived,/ what God has prepared for those who love him,/ God has *revealed to us* through the Spirit" (1 Cor. 2:9, 10). It isn't man's way. He regards the cross as a "stumblingblock" and as "folly" (1 Cor. 1:23).

But what is impossible for the mind of man is possible through the mind of Christ. And can we have this mind of Christ? Paul says we can. In 1 Corinthians 2:16 he asks himself, "For who has known the mind of the Lord so as to instruct him?" And he answers his own question, "But we have the mind of Christ." The mind of Christ takes in the cross with its sacrifice and servanthood. It is a mind that is not understood by everyone. "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned" (1 Cor. 2:14).

Revelation is a mystery. We cannot explain how God reveals himself or how the revealing Spirit is given to us. It is enough for us to look at the crucified and resurrected Jesus Christ. When we see in Him the deepest truths of our lives then we know that revelation has taken place. And that's enough to know.

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

78: 46 DECEMBER 17, 1963

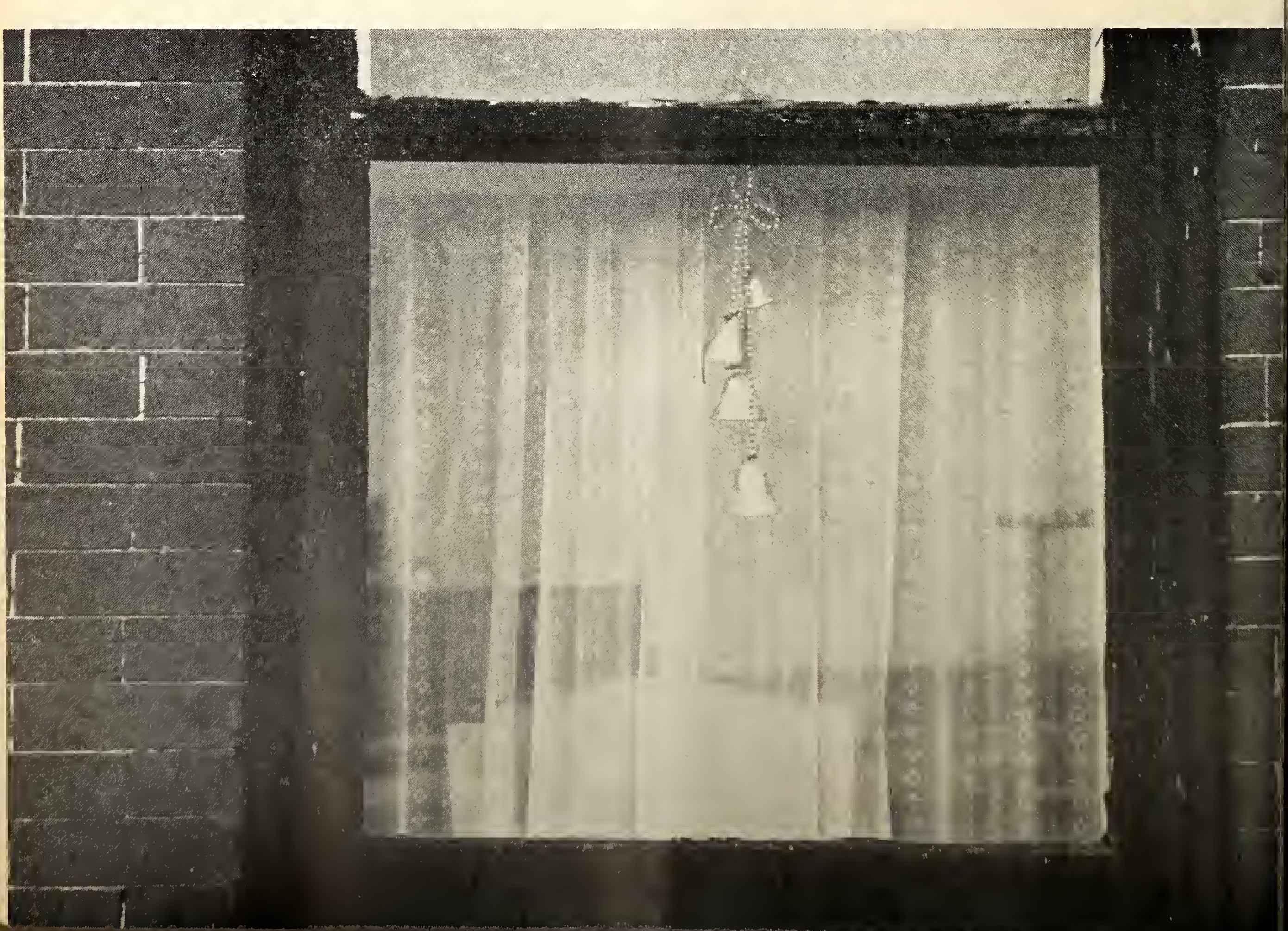
I WONDER ABOUT CHRISTMAS

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

"AND IN THAT REGION THERE WERE SHEPHERDS OUT IN THE FIELD,
KEEPING WATCH OVER THEIR FLOCK BY NIGHT."
IN THE FIELD
with cacti and caves
and roses and grass among the rocks.
Shepherds in smelly skins and sweaty shoes
and dirty knuckles
and matted uncombed hair
IN THE FIELD.

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.
"Fear not," said he, for mighty dread
Had seized their troubled mind;
"Glad tidings of great joy I bring
To you and all mankind."

THERE WERE SHEPHERDS OUT IN THE FIELD
men in the field, at work.
Men working outside Bethlehem,
north and west of town,
or was it north and east?
Or south?
Men in the field, somewhere
Men, ordinary, extra-ordinary men.
Go down main street, two blocks, turn right
to the alley, now left, and straight ahead.
It isn't so much of a place. You could miss it.
A few men overhauling engines there
in the shop
down on the ground,
where men work among engines and motors,
and gardens and cement and bricks
and timber and tools and trucks and missiles



Herbert F. Brokering

ınd sheep.
Dn the ground, In that region, in the field,
he shepherds waited. They watched sheep, and waited.
Men working and waiting.
Men fix cars and tractors and they wait.
The psalmists waited. Kings waited.
Sarah waited. David waited. Isaiah waited.
Joseph waited. Simeon waited. Israel waited.
David, Joseph, Simeon, men, shepherds, Israel, America.

O come, O come Emmanuel,
nd ransom captive Israel,
hat mourns in lowly exile here
Intil the Son of God appear.
ejoice, rejoice!
mmanuel shall come to thee, O Israel.

hristmas comes
n the holy land, in my homeland,
n any land. Among men
vith dirty knuckles and greasy overalls
nd sweaty shoes and perfumes and white collars
nd clerical collars and bow ties and no ties
nd housecoats and uniforms and dress suits
nd sloppy dressing.
hristmas doesn't need dressing up,
r decoration. It does not need preparation
ke covering the body just right,
r folded hands, and silence.
does not depend on keeping watch over sheep,
nd cars and machinery and employees,
nd a section of land, or a store.
he shepherds were just being at work
eeping watch over their flock by night
nd He was born!

For Christ is born of Mary
nd gathered all above,
hile mortals sleep and angels keep
heir watch of wondering love.
morning stars
gether proclaim the holy birth,
nd praises sing to God the King,
nd peace to men on earth!

alendars do not tell when Christmas comes.
an does not read it off a wall, or the face of clocks,
r Christmas appears!
is in the fields, in the middle of sheep sleeping,
e inn, in the midst of hammers pounding, motors
aring, multitudes walking, and people sleeping, and
cking.
hen man does not have the time, or the power
get ready, it comes!

How silently, how silently,
e wondrous gift is given!

So God imparts to human hearts,
The blessings of His heaven
No ear can hear His coming.
But in this world of sin,
Where meek souls will receive Him, still
The dear Christ enters in.

"And in that region there were shepherds out in the field,
keeping watch over their flock
by night."
And an angel of the Lord
appeared to them!

Hark! the herald angels sing,
"Glory to the newborn king;
Peace on earth and mercy mild,
God and sinners reconciled!"
Joyful, all ye nations rise,
Join the triumph of the skies,
With angelic host proclaim,
"Christ is born in Bethlehem."
Hark, the herald angels sing,
"Glory to the new born king!"

An angel of the Lord appeared.
Where are the newscasters?
Where are the predictors, and waiting crowds,
and engineers and cameras and boom mikes,
and program directors and reporters?
One minute away from the moment that He was born,
and the crowds and engineers and newscasters
were not there. They did not know.
Not even secret intelligence people knew.
Not even the government.
People weren't coming cross-country,
to celebrate. No jammed telegraph wires.

No children counting off weeks and finally minutes,
with excitement. No speeches
with meter and rhyme and nervous parents
in front of congregations. No busy mailman.
No deep freeze stuffed with cookies.
None of all these things,
AND THE ANGEL OF THE LORD APPEARS.
No thing on all the earth like speeches
and telegrams and cookies and cards
and human kindness and charity
made Christ to be born. None of this.
It came by itself.
Christmas belongs to God.
He gives it when He wants to,
why He wants, and when He wants to.
Christmas belongs to God. First.
So that human eyes may even see Him,
and ears hear Him, and mouths of men adore Him.
Ordinary mouths of men adore Him!

O come all ye faithful, Joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him born the King of angels.
O come, let us adore Him,
O come, let us adore Him.

"THE ANGEL OF THE LORD APPEARED
SAYING, 'FEAR NOT!' "

Christmas belongs to God, first. Then to man.
To the inside of man. Where shepherds are afraid.
It comes to the hearts of men
with dirty knuckles, and greasy clothes,
white collars and dress suits. To the hearts.
Not to the house, or town, or the city
or the frosted windows, and beautiful main street.
It came to the shepherds, inside
where they carried their fear.
There, in there where men fear. There,
where decorations and cookies don't reach.
There, inside, where every man has a special room
for it, for fear. Fear does not discriminate.
It goes with man, into the sheepfold,
under the grease rack, up the elevator
and into the cathedral.
Fear is no respecter of people. It makes no choice
between rich and poor, sheep herders and royalty,
executives and farmers and teachers,
and the young and the very old.
Fear is no respecter of people.
Nor is Christmas!
Man was ready. The shepherds were ready, ready in
reverse.
They were afraid. That is what Christmas came for,
for fear, and the fearful.
Where men are all the same, where they are afraid,
there He came. Christmas has to do with fear.

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Fear cast out.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
“AND THEY WERE FILLED WITH FEAR”
Angels could scare a grown man to death,
if they crept up on him, in the shop,
or the office or on the tractor.
Man can be scared by angels, or even by Christmas,
or God, if he doesn’t know for sure.
It is where man needs to know for sure,
about something that matters to him,
about everything that matters to him,
that Christmas came. And comes.

BE NOT AFRAID.
Afraid not of what the angels would say,
but plain afraid. Be not afraid
of why men are afraid.

Sing, choirs of angels,
Sing in exultation,
Sing, all ye citizens of heaven above!
Glory to God in the Highest.
O come, let us adore Him,
O come, let us adore Him, Christ the Lord!

‘AND THE GLORY OF THE LORD SHONE
ROUND ABOUT THEM,
AND THEY WERE FILLED WITH FEAR.”

The light was on them. On them.
Maybe for five minutes. Maybe one second.
Maybe not the way clocks count time.
This was not kilowatt, or spot light,
or flood light. This was the glory of the Lord,
breaking through and shining
not on a house, or a colonial door
or a huge chimney, or on a silver tree.
t was on shepherds. In shepherds. Around shepherds.
No mistake about it.
Christmas is from God, above,
o people, on earth. People, scared.
God’s light ignored their knuckles.
And clothes. And reputation.
It did not show they were tired, or poor.
It showed they were scared. Scared men.
For scared shepherds, Christmas was good news.
For now they knew for sure,
what only God knows, and can tell.
They were hearing what no one could find out,
unless God said it.
And God told the angels, to tell people
And to call is “glad tidings.” GOOD NEWS.

“IT IS A GREAT JOY,
WHICH WILL COME TO ALL THE PEOPLE.”
All people. Shepherds. Presidents and cooks.
Pole vaulters, and kings and hired hands.
Soldiers. Actors. Depressed. Athletes. Sick men.
Ministers. Meat packers. Alcoholics. Governors.
Fear is no respecter of persons.
Nor is Christmas!
Man. You can turn a gift down,
because you already have one. Or it doesn’t fit.
Or you don’t like the color.
But what God gave that night,
While they were keeping watch over the sheep,
or what God gives down the alley in the grease pit
it fits!
It fits the fears
of big men, ten year olds,
toddlers, women, young men,
anyman, everyman.
Christmas is for everyman. But it comes from God.
It is not like Christmas presents.
It cannot be bought, or looked at.
It cannot be opened or set on a table.
You cannot hug the One who gave it,
or kiss Him,
or thank Him by phone.
You can do that to people. Not to God.
You can only let Him do this. And be amazed,
and dumbfounded, and wonder and wonder and wonder!

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love,
And wonders of His love,
And wonders, wonders of His love!

We Can Do No Less!

Walter Gering

I will do my best—that is all that I can do. I ask for your help and God's.

It is with these simple, yet deeply profound words, that the newly sworn in President began his official duties as he disembarked from the plane which had brought him back from the scene of the tragedy. Stunned and still paralyzed with disbelief in the reality of what had happened the entire nation waited for a word from the one who had suddenly become the man of the hour; the spokesman for a people stricken into speechless silence.

Out of the depths of a spirit moved by the gravity of the responsibilities which had so swiftly and unexpectedly fallen upon him the word came: *I will do my best—that is all I can do. I ask for your help and God's.*

The President has spoken; it is for us to respond. With sincere humility and recognition of his dependence upon the benediction of Almighty God he has pledged to give his best in answer to the challenge of the hour. The responsibilities in assuming leadership of a nation in troublous times such as these are tremendous. His commitment has been made in full knowledge of the demands which are being thrust upon him; the sacrifices which must be made. Yet quietly and with utter dedication he has pledged his best. We can do no less.

As a Conference we will want to respond to this appeal for support and have already indicated the same formally in a telegram sent to the President. Our prayerful undergirding of him in his newly assumed task, invoking the divine blessing of God upon his endeavors is our Christian privilege as citizens of the land.

But far more, we will want to search our own hearts deeply that we may discover our responsibility as we unite with him in leading our generation to a forward thrust in righteousness and holiness before God. There are causes which clamor for support; unfinished tasks which wait for dedicated hands and hearts for completion. The Kingdom of God must move forward until the Eternal day of Victory comes.

"Rise up O men of God! Have done with lesser things. Give heart and soul and mind and strength to serve the King of kings."

We can do no less!

NEWS

Assassinations Stun the World

THE PRESIDENT WAS shot. The world stopped. No other single event in this decade brought more grief and more heart searching.

In the hour of their grief many people turned for comfort to their churches. The statements of church groups and their leaders deserve attention. One pointed to the implications of military mind-set of the nation.

Said the Fellowship of Reconciliation: "The outpouring of grief and sympathy that followed the assassination of President Kennedy, from all sorts of people in all places, became our country more than many of its more pretentious achievements. We of the Fellowship of Reconciliation share in that grief, and we join with full hearts those who would seek to console the bereaved family. Men of good will everywhere feel a sense of great loss, and share the prayer that his successor may carry on the best of his hopes and determinations.

"Perhaps this tragedy will move many of us to re-examine the whole place of violence in the equation of ends and means. Barbaric the assassination was, yet presumably the assassin was able somehow to rationalize his deed to himself. If we concentrate on his act alone, as the aberration of a tormented and twisted human being, we shall miss the most urgent point of the tragedy. This point is the effect on all of us of our society's widespread acceptance of violence, including murder, as a valid instrument for achieving ends believed to be important. Its significance was underlined with cosmic irony by the murder of the alleged assassin forty-eight hours after the attack on President Kennedy.

"Much of the paraphernalia of he modern state, here and elsewhere, is directed to the strengthenng of that acceptance. The manuacture of nuclear, biological and hemical weapons and the means of heir delivery, which absorbs so arge a part of our national effort, s the corporate preparation for mass murder for political ends. The war that our country has helped to wage in Vietnam, in which simple easants have been killed and their omes and villages wiped out, is arbaric murder on a large scale. The arming and support of invaders who land on the shores of Cuba, like the economic boycott designed to starve the people of that island into submission, is a corporate sanction of "justified" killing. So deeply is institutionalized violence imbedded in our culture that the paradox is hardly noticed when the President's funeral, though impregnated with corporate horror at the violent deed, is also almost wholly framed with the military trappings of the state's own violence.

"It has seemed to most Americans that all of these things are sanctified by the presumably good ends for which they are intended, but for those who do not judge the ends by the same standards, they become the provocation and justification for counter-violence on the same or a greater scale.

"The man accused of being President Kennedy's assassin had been trained to kill in the United States Marines. Perhaps more importantly, he had been taught that killing is permissible when important values are at stake. Presumably it seemed to him that important values *were* at stake when he murdered the President, and if his judgment was at variance with that of the country at large, still it only echoed the large number of threats of death to which men in high office are recurrently exposed. For many of us are having eroded our sense of the sanctity of human life and our faith in the power of love and compassion to resolve conflict and build a society of brothers.

"It is not a new problem, but as old as history. What is new is that the assassin's bullet now is supplemented by weapons that literally can destroy the society of man and all its dreams and hopes. Only in the rejection of systematized violence as a legitimate tool of organized society does there lie the hope of creating a community in which the rejected and embittered will not find ready-made sanction for the murderous expression of their bitterness."

The National Council of Churches in the United States issued a statement on the death of President Kennedy saying that his assassination places all living Americans "under terrible judgment."

"His martyrdom," it declared, "resulted not alone from the dreadful act of one person, but equally from the accumulated acts of all of us, who have hated when we should have loved, who have condemned others only because they failed to agree with us, who have forgotten that we are forever called to lose ourselves for those things which are right and good for all men, and not alone for ourselves."

Around the world other church leaders joined in mourning the President's death.

Franklin Clark Fry, chairman of the World Council's Central Committee and president of the Lutheran Church in America, declared that with all the members of his church he felt "stricken and ashamed at the outrage that has happened in our country. We pray for God's steadying hand on the Republic and its new leader," he said.

Roswell P. Barnes, executive secretary in the United States of the World Council, termed the assassination "a shocking tragedy."

"We express profound sympathy to his family and to all who shared his life and responsibilities in intimate comradeship. His assassination is an unmitigated shame to a nation that prides itself on its high civilization. May soberness come upon our nation in its distress and may we be newly united as a people in the self-discipline of a mature and responsible citizenship."

Eugene Carson Blake, chief executive of the United Presbyterian Church in the USA issued a statement calling the assassination "stark tragedy."

"Those who have been making irresponsible attacks upon him and his policies are as responsible for his death as the one who pulled the trigger," he said. Recalling the death by assassination of President Abraham Lincoln one hundred years ago, he said it was because the United States had not followed "the just and generous policies of Lincoln that it is still torn in sectional and racial strife." He added:

"We pray God that John Kennedy's death, tragic though it is, will be the turning point for which we have been working and praying: that the American people in revulsion against all hate, violence, and bitterness will move forward together into a new era, and across a new frontier of freedom and justice for all Americans."

The Archbishop of Canterbury declared: "I am deeply grieved by the death of President Kennedy. He was a statesman of Christian ideals whose service to his fellows was inspired by his faith in God, and the world will be the poorer for his death and the better for his great example."

Martin Niemoeller, president of the church of Nesse-Nassau, Germany, called the death "a trial sent by God upon mankind." He said the universal grief felt in the world had broken down all barriers and differences between peoples. He described the late president as "a man and statesman whose life and work were dedicated to world peace."

Otto Dibelius, Bishop of Berlin, declared: "The whole world is deeply stricken. . . . When we recall his jubilant greeting to Berlin and his words 'I am a Berliner too,' we share the grief of the American people that the career of one of the most hopeful and influential men in the world should end so soon."

GRAHAM PRAISES PEACE CORPS

On Sept. 22, the second anniversary of the Peace Corps, Billy Graham sent a message to officials of the organization. He stated: "The Peace Corps is an imaginative and constructive concept. I have encountered a number of Corps members in my travels, and I believe they are doing a superb job in humanitarian service. It is significant that such a large amount of American manpower is being used not in military operations, but in creating good will and in rendering helpful service around the world. . . .

"One fault of our youth today arises because the dare, the challenge has been sapped out of much of modern society. Youth has always needed a cause to serve, a song to sing, and a flag to wave. In my estimation, the Peace Corps does much more than achieve a great deal of good throughout the world. It fills a need in the lives of many of our young men and women who are serving in this compassionate cause.

"Not only do Peace Corps members have an opportunity to relieve some of the suffering, poverty, and ignorance in the world, but by their example and their understanding they can do much to erase the "ugly American" image which somehow has been left in certain areas of the world. . . ."

STUDENTS GOING TO MOSCOW

In a recent report Elmer Neufeld, Mennonite Central Committee representative in Congo and a member of the Board of Missions noted the opposing forces in Africa. One of the fields of struggle is in the area of education. He reports on contacts with students during a plane flight from Congo to Nigeria.

"There is a great struggle for the power that comes through education," he says. "Boarding the plane with me at Leopoldville were a number of Congolese students leaving Africa for study in overseas universities, several of them for study in Moscow, going via Ghana. One of these students I had known as a leader in our own Congo Mennonite churches. Whether he will come back to the work of the church remains to be seen."

While Africans do have communications with communist bloc nations, Africans are aware that all is not well in these countries. Neufeld reports that an African magazine contracted the racial riots in America and the contemptuous treatment of African students in communist countries. The article concludes that the African students "have found to their dismay that Marxism-Leninism does not respect Africans more than capitalism and imperialism."

BETHEL COLLEGE RATED HIGH

In the September 1963 issue of *College and Research Libraries*, Bethel College, North Newton, Kan., was listed among 119 American colleges in the excellent category.

Robert T. Jordan, writer of the article, used a list of common standards of academic excellence in making this evaluation. These included the following: "Faculty influence on students; effectiveness in constructively and fundamentally changing values of the student, or in providing deeper insight into their present values; peculiar potency of some colleges toward liberal thought; proportion of graduates receiving doctoral degrees or other graduate distinctions; faculty salaries; willingness of the administration to take a strong position on matters affecting basic principles of academic freedom; emphasis on the academic program as contrasted with social status; receptivity to unique or experimental programs, or to the results of educational research; independent study groups particularly those involving freshmen or average students; intellectual climate; proportion of faculty in scholarly or professional organizations; de-emphasis or elimination of marks or grades; elimination of faculty rank; promotion of interdisciplinary atmosphere; average score of entering freshmen on scholastic aptitude; ranking in effective scholarship money per student enrolled in proportion to total student expense; strength of continuing education program."

The colleges and universities were scored on these criteria in an effort to designate a group of about 100 colleges among the several hundred that could be called excellent. The correlation between these schools and their library facilities was also studied. It was found that for a college of five hundred or more students with less than fifty graduates, a library of fifty books per student and 50,000 books in the selection were a minimum required for high quality colleges. In the article Bethel College was listed as having sixty volumes per student.

A TELEGRAM AND A RESPONSE

The Honorable President
Lyndon B. Johnson
White House
Washington, D. C.

In God's counsel, grace and strength and in our people's dedication to righteousness, truth, love and prayer may your presidency exalt all nations and peoples.

General Conference Mennonite Church
Orlando Waltner, Executive Secretary
November 27, 1963

Mrs. Johnson and I acknowledge with deep appreciation your thoughtful expression of personal interest and confidence during the hours of sorrow after the death of President John Fitzgerald Kennedy. We will cherish your prayers and support in the days ahead.

Lyndon B. Johnson
The White House
November 1963

GENEALOGY COLUMN

A directory of Mennonite genealogists will be published shortly by *Die Post*, a Mennonite weekly published in Steinbach, Man. The directory will be part of the paper's monthly feature, *Mennonitische Familienkunde* (Mennonite Genealogy). Interested genealogists are asked to send information on their work and their publications to: Albert Goertz, 3005 Dover Drive, Boulder, Colo.

CHURCH BECOMES CLINIC

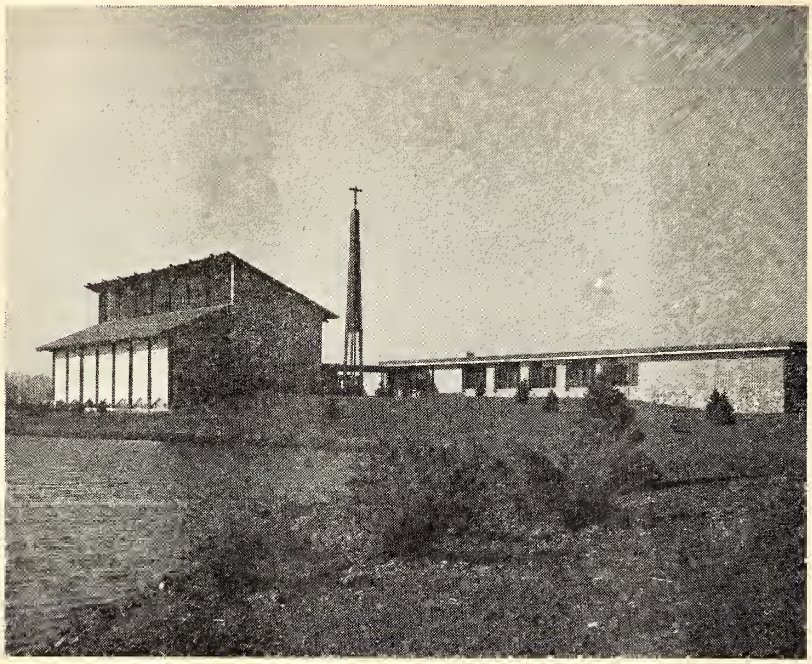
It is mobile clinic day for a number of Ami mountain tribespeople and for a large Bunun village in Taiwan. A team of workers from Mennonite Christian Hospital in Hwalien is setting up a clinic in a thatched-roofed wood and bamboo Presbyterian church located in one of Taiwan's mountain villages. Soon the little village church looks more like a hospital than a church as patients arrive from miles around for their once-in-two-weeks opportunity to receive medical aid.

Registration is limited to about 50 patients a day. The mobile clinic workers find that, as usual, illness because of intestinal parasites heads the list. Tuberculosis is frequently seen, as well as considerable Vitamin B deficiency among the Ami people. The Amis also have a high incidence of cancer of the mouth, jaw, and throat which, observes missionary doctor Roland Brown, is probably related to their chewing of the betel nut. They have, too, a high incidence of goiters, whereas nearby Bunun villagers have little trouble with goiters, a contrast of interest to medical epidemiologists.

Because of the shortage of doctors, the mobile clinic can go out from Mennonite Christian Hospital but one day a week. There are two stations regularly visited, so the thatched-roof church dispenses physical healing only every other Friday.

Next week the mobile clinic team is on duty at the northern station, which serves fewer people because of the narrowness of the strip along the coast. Here the team—PAXman team leader, an interpreter and assistant, doctor, dental technician, evangelist, and two nurses—minister to Tyal tribespeople. The public health nurse gives talks, shows slides, has a well-baby clinic, and visits homes, while the other nurse helps with the patients. As always, the team's day begins early and ends late.

The mobile clinic first opened in 1948, and for many years the clinic went into mountain villages for one or two weeks at a time, going from village to village. When two teams were available, the mobile clinic tried to cover all the aboriginal villages one day every year. "Naturally," write the Browns, "if you are at a place only one day, there is not too much that you can do medically, but treatments were given for the various problems that presented themselves to the doctors, and the clinic served as an educational effort both medically and spiritually. A large number of people received treatment for trachoma, and almost everybody in the village got worm treatment for intestinal parasites. In addition to the clinic, the evangelist held one or two services, and usually a public health filmstrip would be shown on flies or parasites or some similar subject. In the early days, this team was frequently the first to preach the gospel in many of the villages. As medical facilities become more available on the west side of the island and the aborigines became aware of them, the



THE CHURCH OF THE BRETHREN dedicated on November 11 a new campus for Bethany Theological Seminary at Oak Brook, Ill. The school was founded in 1905 and since 1908 was housed on an acre and a half lot at 3435 Van Buren St., Chicago. From 1945 to 1958 Mennonite Biblical Seminary was affiliated with the Brethren school, prior to the building of a campus at Elkhart, Ind. The new Bethany campus on a sixty-acre plot has eleven buildings including the chapel and administration building seen above. Cost of the new graduate school was three million dollars.

team on the west side was discontinued and the work continued on the east side only."

In 1963 Mennonite Christian Hospital changed the mobile clinic program. An area about forty miles south of the hospital, centrally located for a number of villages, was selected to be the southern clinic station (this is the village with the Presbyterian church). The northern station is approximately thirty miles north of the hospital. A shortage of doctors has limited clinic visits this year. The Browns write: "We are in dire need of doctors, and it seems nearly impossible to challenge well-trained Taiwanese doctors to come to this 'Siberia of Taiwan'—most people consider Hwailien too isolated to have much to offer."

The Browns report that three nursing students and the pharmacist at Mennonite Christian Hospital were recently baptized, and ask for prayers for both these new Christians and for Taiwanese in the Nung Chang area who are now being reached with the gospel of Jesus Christ.

FROM "BAD MONEY" TO HEAVENLY TREASURE

Near Taichung, Taiwan, is the small farming and marketing village of Hsi-tun. In this village lived Mr. and Mrs. Tan Phai-Chi; the name Phai-Chi means bad-money. They were, writes Taiwan missionary Hugh D. Sprunger in *Taiwan-Home Bond,* "simple, hardworking, illiterate farm people, members of the Hsi-tun community for over forty years. They had one daughter and one adopted son, and life for this family socially, economically, and spiritually, was that of an average Taiwanese farm family.

"But about six years ago, shortly after the Mennonites began preaching services in that village, the Tans began to attend services. Deep in their hearts they had already begun to question the value and efficacy of idols, but with nothing better to take their place, they continued to follow the old ways of idol worship.

"The good news of Jesus and His love, however, tugged at their hearts, and the more they heard of the 'old, old story,' the more they wanted to hear. Before long they became more than just hearers: they became believers." Mr. and Mrs. Tan Phai-Chi were among the first in their village to take this step.

With the confession of faith in Christ came a change in life. Hugh Sprunger writes: "In a home service conducted by evangelist Ang of the Hsi-tun chapel, the idols and god-shelf were taken out and burned. A scroll with the Ten Commandments was given a prominent place in the home where 'other gods' had formerly held sway.

"Shortly after this, in April 1958 husband and wife were both baptized on their confession of faith in Jesus Christ as Lord and Saviour There was much opposition to this . . . by the parents." In spite of opposition the Tans faithfully attended all church services and supported the church liberally.

"Now came misfortunes, testing the genuineness of their faith. Their water buffalo died suddenly and mysteriously, by poison, it seemed The blame for this calamity was placed on their foolish acceptance of the new faith. Shortly after this a granddaughter became seriously ill and died. This likewise was blamed on the parents' conversion to Christianity. . . .

"Almost a year after being baptized, Mr. Tan passed on to his eternal home. This too was a severe test for Mrs. Tan. Shortly before his death, while being visited by evangelist Ang, Mr. Tan was dressed in white, his head was shaved, and he said to the evangelist that he was getting ready to die . . . to 'go home to his eternal home. There was no fear of death but rather a joyfu preparation on his part. He told the evangelist that he had prayed to God not to take him at night because he wanted, on his death bed to call in the other believers and say goodby to them.

"Mr. Tan's wish to say goodby to the brothers and sisters in Christ was denied him as was a Christian burial. Because Mrs. Tan was elderly, the son took over . . . arrangements and disregarded all the wishes of the deceased and Mrs. Tan While Mr. Tan's spirit had already entered that eternal kingdom his corpse was given a full heathen funeral with priests, incense, and the burning of paper money.

"The loss of the buffalo, a granddaughter, and now her husband did not daunt Mrs. Tan's faith. Her smiling face, found regularly in the group attending services [there are now over forty persons in the Hsitun area whose lives have been changed by the gospel of Christ], gives constant and silent witness that the joy of Christ floods her life and that God's grace is sufficient for her every need. Her greatest desire is that her family will honor her wish and grant her a Christian funeral. . . . This, she feels, would bear her last testimony to her faith in the community which knew her before Christ and after. . . ."

MEXICO BIBLE DAY

The growing cooperation between Roman Catholics and Protestants in Mexico was demonstrated recently. It was during the country's second National Bible Day.

The campaign was preceded by extensive distribution of the Scriptures. The recently formed National Catholic Bible Society aims at distributing 500,000 Bibles in Mexico during the coming year.

A national Bible competition, in which preliminary matches were held in more than a third of the dioceses of Mexico, was based on the Acts of the Apostles.

The Protestants of Mexico shared n the biblical exhibit installed in the rooms next to the Cathedral of Cuernavaca. Hundreds of people who visited this exhibit were each given a small copy of the book of Acts in Spanish. This was the first ime in Mexico that a Catholic bishop had invited Protestants to display their Bibles in his diocese. Bishop Mendez Arceo has, by express permission of Pope John XXIII, permitted his followers to ead "Protestant Bibles."

WORLD CONFERENCE MEETS N HOLLAND IN 1967

On November 13-14, 1963 the Gen-ral Council of the Mennonite World Conference met at the European Mennonite Bible School (Bienen-erg) in Switzerland for the first ime since Kitchener, 1962. Central ems on the agenda were the fixing f the time and place of the Eighth World Conference, the election of ew officers, and consideration of he function of the World Conference in relation to the Mennonite brotherhood around the world.

Present at the meeting were representatives from each of the participating conferences and national groups. From France, Ernest Hege; from Switzerland, Theo Loosli; from Germany, Paul Schowalter and Adolf Schnebele; from The Netherlands, J. J. J. van Sluys and J. A. Oosterbaan; from South America, Peter Wiens. Peter Dyck represented the Mennonite Brethren Church; J. R. Barkman the Evangelical Mennonite Brethren; J. C. Wenger and J. B. Martin the (Old) Mennonite Church; Erland Waltner and Walter Gering the General Conference Mennonite Church; and Archie Penner the Evangelical Mennonite Church. Three of the North American members could not come. Harold Schmidt, treasurer and Cornelius J. Dyck, assistant secretary were also present.

It was decided to hold the Eighth World Conference in The Netherlands in July of 1967. It was also agreed to hold a meeting of the General Council in South America in 1966, and to plan for a regional conference there at that time. This conference would use the 1967 theme and would be preparatory while being complete in itself on a smaller scale. It was also felt that the full conference would likely meet in South America in 1972. The major factors guiding the decision of location were: rotation from region to region, the number of Mennonites living in a region or country, the ministry the Conference could render to the brethren of that region, the feelings of the total Mennonite constituency, physical facilities and the possible impact upon the non-Mennonite world.

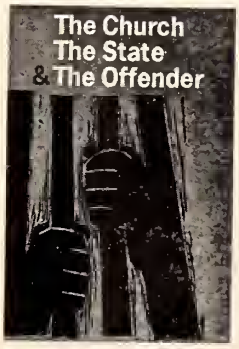
The organization of the General Council led to the electing of Erland Waltner as President, J. A. Oosterbaan, Peter Wiens, and J. C. Wenger Vice-Presidents, and B. J. Braun recording secretary. Cornelius J. Dyck was appointed executive secretary, Harold Schmidt and Adolf Schnebele the North American and European treasurers respectively. Steps were taken to explore possible further representation from Africa, India, and the Far East, as well as from several North American groups not now associated with the World Conference.

The annual assessment of the Conferences for the work of the World Conference was raised from seven-tenths of one cent to one cent per baptized member, to cover administrative costs, travel subsidies to brethren from South America and other younger churches, and to prevent a deficit in the treasury. It remained clear that all World Conference work continues to be done on a gratis basis, and that the member groups pay the travel costs of their own representatives.

PEACE PROJECT FOR INDIA

Missionary Ruth Ratzlaff writes that an MCC Peace Section grant of $1,000 will make possible a Peace Literature project for India, on which General Conference and (Old) Mennonites will work together. Two booklets being considered for translation into Hindi are John Horsch's *The Principle of Nonresistance as Held by the Mennonite Church* and Stanley Shenk's *Youth and Nonresistance.*

The Church,
the State
and the Offender



A discussion of the questions on how the Christian ministry of redemption can speak to the problem of criminal law and punishment. .50

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

Jan. 23-25—Canadian Board Meetings, Winnipeg.

Central

Jan. 7—College Chamber Players Concert, Bluffton (Ohio) College.

Eastern

Jan. 13—Eastern District Peace and Service Representatives and Pastor's Dinner.

WORKERS

L. L. Ramseyer, president of Bluffton College, is reportedly making satisfactory progress from his illness which resulted in hospitalization on Wednesday, November 20. On November 23, he was moved to the Lima Memorial Hospital for tests. These tests have been positive in their indications that the illness is not of a serious nature. He seems to be afflicted with some disturbance of the inner ear.

DEATHS

Fred J. Caldicott, Hereford Church, Bally, Pa., born in Rashwood, England, Jan. 11, 1894, and died Nov. 20.

Mrs. Clayton (Annie) Feick, Hereford Church, Bally, Pa., born Dec. 24, 1892, and died Nov. 22.

MARRIAGES

Annabelle Amstutz, Ebenezer Church, Bluffton, Ohio, to *James Humphrey,* on Oct. 19.

Willard Becker, Bethesda Church, Marion, S. D., to *Bertha Pollman,* New Hutterthal Church, Bridgewater, S. D., on Nov. 10.

Carol Bixel, Ebenezer Church, Bluffton, Ohio, to *Ronald Kremer,* on Nov. 30.

Patsy Krehbiel, Eden Church, Moundridge, Kan., to *Anton Klassen,* Alexanderwohl Church, Goessel, Kan., Nov. 23.

James Melchoir, Grace Church, Lansdale, Pa., to *Janice Ruth McMain,* Oct. 12.

Vera Moore, Methodist Church, Albert, Kan., and *Sandy Schmidt,* Bergthal Church, Pawnee Rock, Kan., on Nov. 17.

Esther Moyer and *Richard Mattern,* both of Grace Church, Lansdale, Pa., Oct. 19.

Joyce Moyer, Grace Church, Lansdale, Pa., to *James Kump,* Nov. 2.

Chris L. Schaer and *Mildred Daum,* Calvary Church, Washington, Ill., on Nov. 30.

Betty Smith, Bergthal Church, Pawnee Rock, Kan., and *William Nicholson,* Larned, Kan., on Nov. 29.

E. Aryabelle Tschetter, EUB Church, Bridgewater, S. D., to *Leo Graber,* Salem Church, Freeman, S. D., on Nov. 29.

DEDICATIONS

United Mennonite Church, Black Creek, B. C., dedicated their new church building on Sunday, Dec. 15.

LETTERS

ISAIAH 9:6

The following meditation was written by William Miller, 553 W. Somerset St., Philadelphia 19133.

Oh! what a *Wonderful* Savior,/ See what He's done for you and me,/ He went to the Cross/ To recover our loss;/ And set us poor sinners free.

Jesus our precious *Counselor,*/ Left us His word and Spirit,/ He brought us His love,/ From His throne up above,/ To save the ones that will hear it.

Our *Mighty God* paid the ransom,/ suffered and died for our sin,/ he drank of the cup and offered up,/ His life that our lives could begin.

He arose, the *Everlasting Father,*/ And conquered death once, for all/ So come to His throne/ And never be alone/ Harken to His beckoning call.

The Prince of Peace has ascended/ To sit at the right hand of God/ He loves us still/ If only we will/ Receive Him, Believe Him, Trust Him, Obey Him/ Worship and adore Him/ And call Him Our Lord and Our God.

MAIL ORDER GUNS

Dear Editor: Do we have a special opportunity or responsibility at this time to speak to our country about the easy access to arms? A rash young man was easily able to obtain a gun from a mail order house in Chicago for a mere twelve dollars and seventy-eight cents. And in one moment he was able to kill the elected leader of millions of people. The man charged with this murder had gone to Russia, intending to stay there. A friend of Lee Oswald says that one reason why Oswald became dissatisfied with life in Russia, was that he was not permitted to have a gun unless he was a member of a shooting club.

How can such a great man in America be shot and killed by one foolish irresponsible man? Why does the average American man want guns, not one but many, and find them easily available and advertised in newspapers and mail order catalogues?

In England guns are not easily obtained (except shotguns in the country by farmers). Could someone make a comparison? How many British Prime Ministers have been assassinated? Could we learn something of value from England on keeping guns out of our cities, and how could this be put into practice?

Certainly the life of the late President Kennedy, and also the lives of other men, should be considered more valuable than the foolish pleasure of youth or even misguided age who think that guns are "the greatest." To alter our laws about arms would require a major constitutional change. Can this be done or would it be worthwhile? *Mildred R. Smith, 5400 University Ave., Chicago 15, Ill.*

YOUTH

Letters For Miss Larabee

Bergo Christie

"You know what? . . . I think it's colder in here than it is out there in the snow. . . !"

Connie laughed at her little joke, but heard only her own laughter. Carter was silent. He drove his car along, carefully, almost as though he were a hired chauffeur, waiting to respond to her directions. He sat somewhat slumped against his door, not looking at her, only watching where he drove and otherwise throwing side glances out the window. But it was not like him to be so silent.

"Perhaps this bores you. . ." Connie began.

"I'll let you know when it does."

"I'd hoped," Connie went on, talking brightly, but feeling odd at the brittle tone in Carter's voice, "I'd hoped we might have fun with it, but I'd forgotten your heater was broken when I asked you to take your car. Perhaps you're too cold to. . . ."

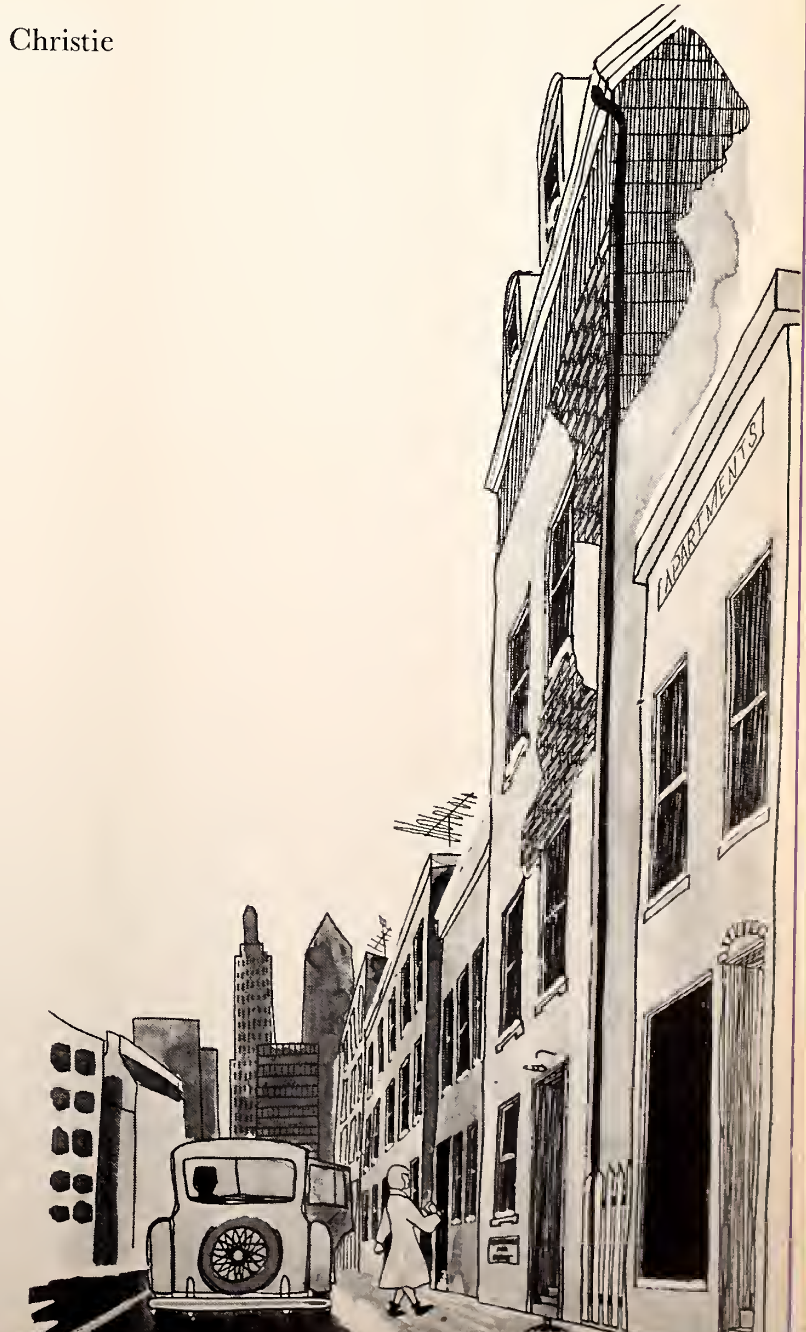
"I told you I'm all right, Connie."

She sensed an edge of exasperation growing in him and a faint desperation growing in herself because of his mood. And something told her that talking was all wrong, that he was becoming like a silent stranger. So she talked on, like walking on eggs, hoping he would respond like his old self, the Carter she had known most of her life.

"If it weren't that it's nearly Christmas and all . . . and those letters there in the back seat. . . ."

Those letters in the back seat were the reason for their unusual errand, their unusual quest. They were letters for Miss Larabee, but neither Connie nor Carter knew her nor did they know where she lived.

Connie and her mother had moved o an apartment on Beaumont Avenue just after Thanksgiving. They had never given the former occupant of the apartment a single hought until the middle of December when a letter arrived for "Miss Larabee" at that address. The postman explained that there was no hange-of-address form filed at the post office and that it might be that Miss Larabee would call at her old partment for her mail. So they greed with him and held the letter. But no Miss Larabee called. Then, when two more letters arrived and Christmas card, Connie inquired t the apartment across the hall, oping they might have known the



woman and perhaps even where she had moved. Connie was given to understand that no one had known Miss Larabee too well. She was, they said, a tiny, grey-haired lady who had once taught school and now was retired on a small pension. Miss Larabee seemed to know practically no one, herself. However, the apartment manager remembered her saying she "did not have far to move," so Connie had made a list of the apartment buildings close around and, with Carter's help and car, she was checking each building on this Saturday morning.

". . . Those pathetic letters. . . . How much they'll probably mean to her if we could only find her! Poor thing. . . ."

Connie turned to Carter and touched his sleeve with her hand.

"Where to next?"

Carter lurched upright and cut right in with his question. His tone was next to violent; he clearly wanted to interrupt her.

"We can try the big apartments on Elder Street, if you'll turn here."

Connie spoke evenly, but she felt confused and crushed inside. Carter's rough reaction had been to her words "my prayer." She knew that because she knew Carter, knew his usual desire to avoid what he called her "religious stuff." Her own experience with religion was complete. Two years ago she had surrendered her heart to Jesus Christ. She waited for those moments in which she could honestly explain her feelings to Carter.

The car eased to the curb on Elder Street and Carter pulled the hand brake a little too abruptly. He leaned over the steering wheel, gazing out across the hood to the street.

"I'll hurry so you won't freeze," said Connie.

Then she paused a second before slamming the car door, but Carter did not turn, made no reply. She hurried along to each building inquiring at the manager's apartment for Miss Larabee. No one had a tenant by that name.

The snow fell silent and sad. Connie returned to the car.

"No . . . no good. But, let's call it off for now. Mother said to bring you for lunch. Would you like that?"

Carter started up the car, again without speaking, and drove to Beaumont Avenue.

"You two must be icicles," said Connie's mother at the door, "or next to it! Get those coats off and hustle out to the kitchen. I'm baking out there and it's really toasty. Do you like vegetable soup, Carter?"

They all settled down in the cozy breakfast nook.

"Will you ask the blessing, Connie?" asked her mother.

Connie looked at Carter, but he avoided her eyes. Then she turned to her mother.

"Please, Mother, I'd like to hear you ask the blessing just now."

They all bowed their heads.

"Dear Heavenly Father, bless, please, this food to our bodies that we may be nourished and strong to do Thy Will. How precious it is to know that there is always Thy Will for us and that it is good! We pray now, again, that if it be Thy Will, we may find Miss Larabee and give her these Christmas letters. This we ask in the name of Our Dear Savior, Jesus. Amen."

The soup was homemade and made to order for the two who had spent most of the morning in the cold car. Carter said little during lunch, but Connie saw him twice look very pensively at her mother. Then, with some reluctance, they bundled up again and returned to the car to investigate the last few buildings.

"Suppose we try Oak Street, first," said Connie, tucking a quilt around her legs. "You'll have to turn here."

But Carter did not turn. He stared straight ahead and drove past Oak Street to Stanley Avenue. Connie turned to him, completely puzzled.

"But, Carter, I said. . . ."

"I heard you."

But now his tone had lost the brittle impatience she had heard all morning. He spoke quietly, as though resolved. It came her turn to be silent, and silently she watched him slow the car along Stanley Avenue while he checked the house numbers. Then he parked in front of 2473. It was a series of bungalow apartments built around a court. Carter lowered his head over the steering wheel. Connie just barely heard his voice.

"Try Apartment C."

She made no move but sat in a sort of numb wonder. Words took a while in forming.

"But . . . you . . . you *knew*. . . ?"

Then he looked at her steadily and she knew he would speak his whole mind.

"Yes, I knew—I've known since yesterday. I checked with the kid who used to deliver her newspaper. I just took a chance and he knew. She'd transferred and he had this address. First I tried the phone company and the Teacher's Association, but they don't give out that information."

"But Carter! Why didn't you tell me. . . ?"

"Why? Well, you've a good right to ask. . . . It was mean and low—sure it was. But it was really you that did it, in a way. . . . No, that's not right either. . . ."

"Please, Carter, what did I do?"

"It wasn't what you did, Connie, but what you are. You're good, Connie, and I know that so well now. Both you and your mother are good. —It came to me while she prayed at lunch. But yesterday and this morning — I thought you were just one of these do-gooders with all your talk of God and praying. I figured I'd hold out and let you look for Miss Larabee—even drive you around, when you asked me—to see where your prayers would get you. . . ."

"But Carter, don't you see. . . ? Our prayers were answered. . . ."

He blinked his eyes, catching up with her thinking, with her discovery. Then he nodded his head, smiling, agreeing.

"You're right, Connie, and do you know what? I've always had a secret hope that you would be. But look here, go along back there, now, and take the letters for Miss Larabee. We'll talk about this later."

"Oh, Carter, may we talk about this later?"

"Yes, Connie, I'd like to. And I think you'll find me ready to listen."

it's a PROBLEM

JOHN THREW DOWN his tennis shoes and flopped onto his bed. He watched his older brother from the corner of his eyes.

Tom looked up from the letter he was writing. "What's the matter, John? Have you developed a case of nerves over the big game tonight?"

"Oh sure, I always get nervous before every game. But that's not really the trouble." John rolled over and stared at the ceiling.

"Well then out with it, man," Tom answered. "What's bugging you if it isn't the game?"

"I know this sounds silly, Tom, but have you ever felt lonely? I know, I know, you'll say I shouldn't feel that way. I play basketball, I am president of our youth group, every minute seems to be filled with one project or another. And I have a great family. But so often I feel all alone anyway. It's just like no one really understands me . . . and guess I don't really understand others for that matter."

Put loneliness to use

No one escapes loneliness. Each per- on is an individual, separate and different from others. These differ- nces set him apart from others nd alone. Loneliness can be destruc- ive when it seals a person off from ealthy relationships with others nd gives him a feeling of "one gainst the universe."

But there are good uses of loneness. It can be helpful when we se our times of loneliness for think- ng. God did not intend that we be arbon copies of each other. Lin- oln developed greatness not be- ause of much togetherness but in he long hours alone with his houghts. Dr. George Kelsey once old a group of Negro students, Life, in its greatness and weakness, a solo, a solitary thing."

Loneliness can be helpful when it ends us off again in a search for eaningful relationship with others. urface-skimming friendliness can xist right over loneliness. But when wo selves work at bridging the gap etween them by sharing things at are important to them, by un- erstanding and "living in the oth- 's shoes," they push loneliness ide and find richness and relation- ip. It takes working at, but it is orth it.

Finally, loneliness is a God-creat- emptiness in our lives that drives to seek fulfillment and comple- on in Him. "Thou hast made us r Thyself," said Augustine, "and our hearts are restless till they find their rest in Thee." *Mrs. O'Ray Graber, pastor's wife, Buhler, Kan.*

Loneliness is universal

John, it may help you to know that loneliness comes to all. People do not always admit it, as you did, but loneliness is universal.

Some of the greatest men of God have revealed their loneliness. "I, even I only, am left; and they seek my life, to take it away" (1 Kings 19:10), Elijah said. David wrote, "Refuge failed me; no man cared for my soul" (Ps. 142:4). Even the Apostle Paul confided in Timothy, ". . . no man stood with me, but all men forsook me" (2 Tim. 4:16).

When people face a decision they sense loneliness. There are those things that no one else can decide for you. At that point you stand alone. Men and women in positions of responsibility sense loneliness. Mrs. Franklin Roosevelt said during the last Presidential election, "The President of the United States is a lonely man."

You are maturing, John, and with this process you are assuming more and more responsibility for your life. You come face to face with important decisions. You feel as David felt, "I lie awake, I am like a lonely bird on the housetop" (Ps. 102:7). Actually, loneliness is a part of life and is purposeful.

Jesus was lonely. He was the perfect man. Do you think that anyone was ever more lonely than Jesus? Did His loneliness have something to do with His purpose in life? Did it have something to do with decisions and with responsibility?

Now, let's take your Bible, John, and look up these references: Isaiah 53:1-9, John 16:32, Mark 16:34. Think of Jesus' responsibility and purpose in life as you read these.

You have touched upon something that is significant in understanding the Christian life. Your loneliness is but a shadow of the loneliness of Christ in His work of atonement. As you see this and as you accept for yourself the responsibility of your own faith, you will be lonely. But in that loneliness you will discover a new companionship with the One who knows and understands your loneliness as no one else can. *Willard Wiebe, pastor, First Church, Mt. Lake, Minn.*

UTH is sponsored by the Young People's ion of the General Conference Mennonite urch. Editor, Elvera Baumgartner.

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COVER

"I came that they may have life, and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:10, 11).

CONTRIBUTORS

Herbert F. Brokering, 422 S. 5 St., Minneapolis 15, is a junior high specialist in the American Lutheran Church's department of parish education. His Christmas meditation appeared first in Dec. 1961 in Greater Works, the publication of the American Lutheran Brotherhood.

Walter Gering, 2625 Pleasant Plain, Elkhart, Ind., is the president of the General Conference and pastor of the Hively Avenue Church.

Bergo Christie is a free-lance writer.

CREDITS

Cover, Margaret Rigg, Box B71, Nashville 2, Tenn.; 75B, photo by Wallowitch; 759, 760, 761, greeting card designs courtesy of the U. S. Committee for Unicef, United Nations; 769, John Hiebert.

COMMENTS

"I Wonder About Christmas" can be used by a congregation or smaller group as a Christmas program. The hymns could be read or sung by the congregation, choir, or soloists. Several persons could read the lines as a choral reading. Other prayers, hymns, and Scriptures could be added to enlarge the program. All this could be done with a simple still stage setting of an angel, shepherds, and modern shepherds in overalls and white collars.

THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. B St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

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EDITORIAL

BIBLE WORDS — VI: HOUSEHOLDERS. When our family came to Newton eight years ago we had no house to live in. We did have some possibilities but nothing certain. Lacking a place to call our own, we stayed with friends. So we turned to the classified ads after our first meal and started tramping the streets. It was an early spring evening as I walked down the street looking at prospective rental homes. As I passed one lighted house after another, I found myself wishing almost in spite of myself that I was on the inside of any one of many lovely houses. When you are without a home almost any place looks inviting. Almost any place looks good to a road-weary traveler. It was only a brief feeling during a brief period of homelessness. I was without a home for only a few short days. It made me sad. Can we begin to imagine the feelings of those who spend their lives without a home?

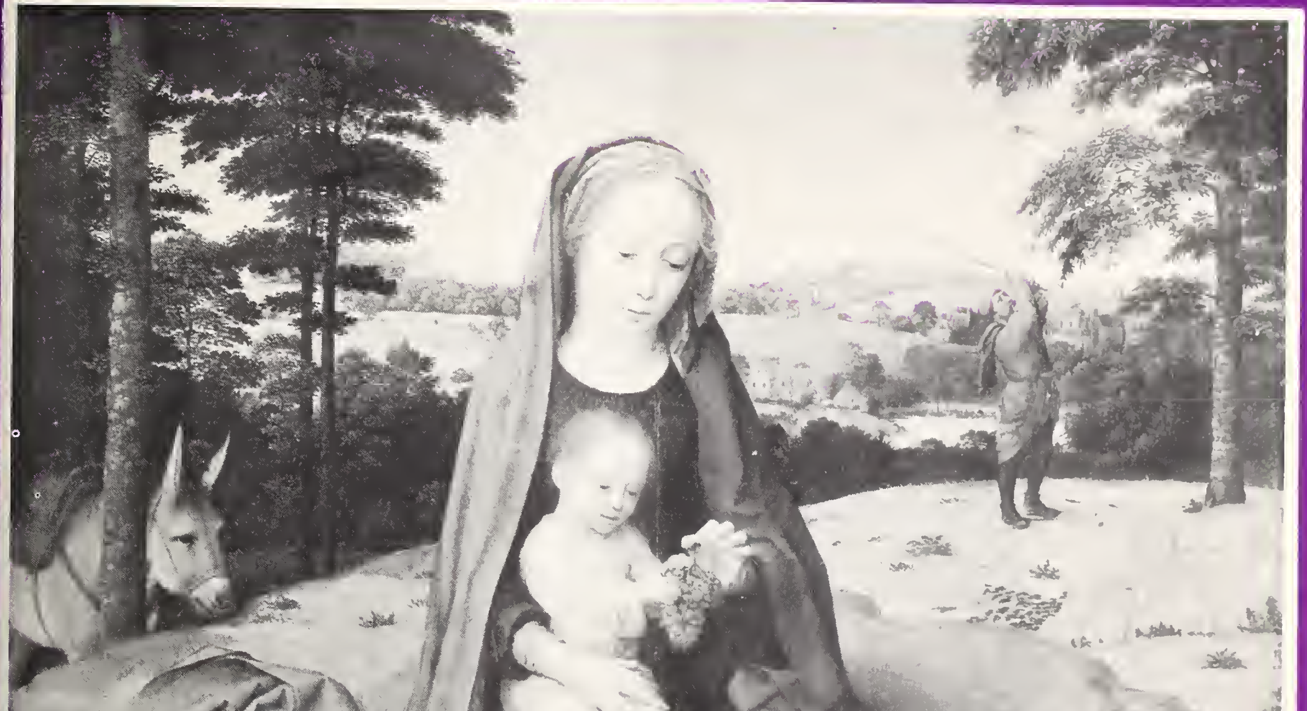
One of the precious promises of the Bible is framed in the word "house." The word is used often in the Old Testament. It was a basic part of Hebrew life. Abraham left his father's house (Gen. 12:1) and founded a house of his own (15:2, 3). This house becomes the house of Israel, a phrase used often (Exod. 16:31; Psa. 98:3; Isa. 48:1). It is this house of Israel that God delivers from the house of bondage (Exod. 13:3) and the household of Pharaoh (a word which also means house—great house). The Ten Commandments protect the integrity of a man's house (Exod. 20:17) which includes not only his wife but all his belongings. The place of God's presence they call God's own house (Gen. 28:17, 22; Exod. 23:19; 34:26). It will be a house of meeting and prayer for all the nations (Isa. 2:2-5; 56:7, 8) when the scattered and broken house of Israel is united once more (Jer. 31:27-34; Ezek. 37:1-14). This will be the fulfillment of the new covenant. And it does happen in the work of Christ through the work of the Spirit in the apostles and preachers.

The new householders grow together by the working of the Spirit in the apostles and preachers. Paul sees this vision in Ephesians. The new householders grow together by the working of the Spirit into the house of God. The passage is long, but bears reading: "So then you are no longer *strangers and sojourners,* but you are fellow citizens with the saints and members of the *household of God,* built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a *dwelling place of God* in the Spirit" (Eph. 2:19-22). It is a great promise. God picks us up—the broken and divided peoples. And out of the bits and pieces He fashions a new household. The word itself brings its own feeling of coziness—like lighted windows on a cold winter evening. It is a call to the sojourner who lives in someone else's home to pack up and come to a home that belongs to him. And we are all sojourners. We all feel this apart-ness. And here is a promise that in Christ we can be at home—at home with God, at home in this world, at home with each other. It is a great promise.

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

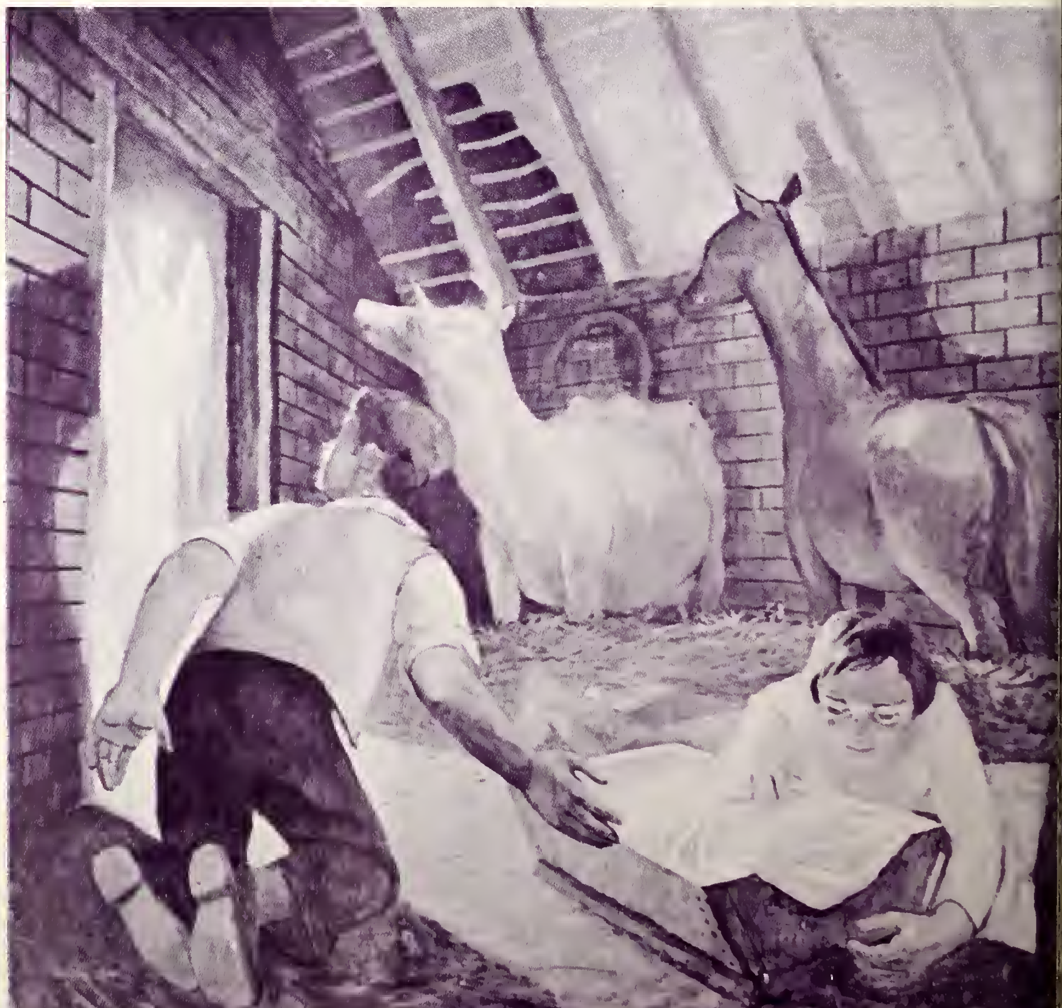
78:47 DECEMBER 24, 1963



He Comes to Reign

The Simple Things of Christmas

Eight Meditation



Charles R. Stinette

n those days

The "days" here are the days of aesar Augustus. It is a curious rony of history. Whereas the year f Christ's birth is determined in reation to Caesar Augustus, today hat emperor is dated in relation to hrist. The years of his reign are esignated, 27 B.C. to A.D. 14.

We are a people keenly conscious f dates. To be out of date is inolerable. We even think we know hat will be important a hundred r a thousand years hence. We are orever burying capsules of this culure for some future generation.

The great warriors of ancient civizations likewise commemorated emselves and their exploits in tone and pyramid. In many cases eir anxious desire to be rememered is about all we know of them day.

How does one determine the imortance of time? Caesar Augustus r all his imperial authority fades to the background in comparison the significance of Christ. What it to us today that "a decree went t from Caesar Augustus"? But it of great importance to millions people that "God sent forth his n."

Our concern with time is a herage of our Hebrew-Christian tradions. Indeed, the Christians with eir biblical background brought a w word for time to the Greek orld. The Greeks used *chronos* as e word for the measurement of me. But now the New Testament ded the word *kairos* to signify e fulness of time—time packed ith meaning. Our world has not en the same since. Through darkss and light man has not been le to forget that the days of his ars have meaning and purpose—at something had begun to hapn *in those days* which gives signifance to every moment in history.

l the world should be enrolled

What teacher can use the word *rolled* without thinking of registation day! Who among us escapes e thoughts and feelings which come crowding in upon us when we think of our registrations? Bewildered parents and children facing one of the many steps that must be lived through before either will achieve emotional independence again—all this and more is a part of that word *enrollment.*

Shakespeare reflects something of that feeling in his delightful picture: "Then the whining school-boy with his satchel/ And shining morning face, creeping like a snail,/ Unwillingly to school."

To be sure enrollment is not all unwilling progress. For the child it represents entrance to promising if sometimes threatening territory. For the adult preparing to vote and to pay taxes it represents both the freedom and the responsibility of civilization.

In all cases enrollment involves the use of that name by which each individual alone is known.

What's in a name? It belongs to the personhood of man. It is a symbol of that which is unique and characteristic in each person. It is a reminder that the crucial task of our existence is to become, indeed, a human being—a genuine person. This is education and nature in its deepest sense.

So the holy family went trudging up to Bethlehem in order to be enrolled. They shared the fate of countless refugees in this generation who have been driven from their homes by war and the fear of war. And Bethlehem names among its native sons, the Prince of Peace.

She gave birth to her first born child

Sometimes it takes the wonder of innocence to call us back to the really important things. Jesus himself rejoiced that although His message was hidden to "the wise and prudent" it found a ready response in those who have a childlike purity of heart. The little girl who prayed: "O God, make the bad people good, and the good people nice" had taken unto herself the searching truth of the Bible.

For almost twenty centuries the artist and the poet have found mystery and awe surrounding the birth of Christ. Somehow this birth lends dignity to the birth of every man—life is no longer a casual thing.

There is a difference between mystery and magic. The latter implies an irrational manipulation by outside forces. But mystery is a part of our everyday experience. Birth—the very origin of life itself—remains inaccessible to our fullest knowledge.

Birth and renewal is always the occasion for rejoicing. The Bible says simply that "the Word was made flesh." Thus, when in the course of our life we behold the truth becoming a living reality, we may join in the angel's chorus, and with God's whole creation, in shouting for joy.

No place for them in the inn

The family of Christ was crowded out. The feeding trough became a makeshift cradle. We have no evidence that the family of Christ was ill-treated. Bethlehem simply didn't have enough room to care for all the people. So many people, while not actively persecuted, get the feeling that they were not planned for—the world seems indifferent to their most basic needs.

On the other hand while Christ's manger reminds us that physical needs are important, bread and board are no guarantee of the good life. Man's spirit must be fed too; and this nourishment comes only when the whole man finds a deep and satisfying relationship which gives life meaning. We must find room for this concern in the manifold activities of our lives.

While Americans are among the world's best fed and housed people, we suffer from a spiritual impoverishment which is appalling. The uneasiness and the frantic rushing after brief pleasures are but little symptoms of the starved spirit of our people. Even as Christ was crowded out of that Bethlehem inn, we may be guilty of finding no room for Him in our hearts.

(Continued on page 790)

Esther Groves

EVELYN'S FINE FOOD
Coca-Cola
STOP
ONE WAY

People who have donated their time and service have done much to extend the witness of an unusual church in Chicago.

Chicago Volunteers

When Lydia Warkentin of Steinbach, Man., arrived at Woodlawn Mennonite Church in 1962 as a voluntary service worker, she found herself in the only fellowship in the General Conference that has both Negro and white pastors and an interracial congregation. In addition, she was introduced to a city church with a highly unusual program developed to fit the needs of its members and neighbors.

This year Lydia completes her term of service, and the Board of Christian Service is looking for someone to succeed her as pastor's secretary and bookstore manager. You might be interested—let Lydia introduce you to Woodlawn:

"My coming to Chicago was a big moment—the large business district, the express highways, the beautiful Lake Shore Drive, the dirtiness of the slum areas, the many many people, the elevated public transportation—all was new to me.

"My first Sunday at Woodlawn Mennonite Church impressed me even more than the week of orientation. I sensed an atmosphere of reverence. Contrary to my previous Mennonite church experience, we joined in the reading of a Confession of our Sins, followed by Words of Assurance.

"Then the pastor and his assistant came forward from pulpit and spoke informally to the congregation, sharing concerns and happenings of the past week. During this period of concerns, members spoke voluntarily, mentioning illness, concerns for the bookstore, announcing meetings, voicing appreciations. Very intimately, then, the pastor summed up all these concerns in a prayer. This impressed me so that I felt a certain warmth toward my brothers and sisters whom I did not yet know. After the sermon the congregation again expressed friendship in a handshake to neighbors on left and right, during the singing of a Negro spiritual.

"In time I learned that on the first Sunday of the month a coffee hour follows in the church parlo During the week the members me again in small groups to study th same lesson and scripture that th pastor will be using the followin Sunday. On the first Wednesday the month these groups share in pot-luck supper. Members also assi the pastor in visitation, going o by twos to call on individuals ar families who have visited here.

The Quiet Place is another part the church's work, and here Lyd spends part of her working da The Quiet Place, she explains, " part of the church—the practic part that we work on during th week. Our bookstore and coffe doughnut shop create an opport nity for church members to gi themselves to the community. W give an ear to people with problen and find that many times they a willing to share them with anyo who will listen. There are stori of family troubles, unemploymer and adultery. The unemployme problem is great where the popul tion is ninety-nine percent Negro. Often women work and men remain at home; sometimes children are left on the street to shift for themselves while both parents work. There are good homes too, where children are taught what is right and wrong. All this is revealed as I sit in the Quiet Place and listen."

Other church activities include the church library, the Boys Club and Girls Club, an annual family retreat to Camp Friedenswald in nearby southern Michigan, daily vacation Bible school, the summer day camping program, and opportunities to attend junior and senior high retreats of the Central District at Camp Friedenswald. Every summer for the past twelve years the Country Fresh Air program of Woodlawn Church has brought youngsters to Kansas and Nebraska farms.

At any time, the regular Woodlawn Church program may be stimulated by current events. This happened in Chicago last April when the government stopped the Aid for Dependent Children checks for nearly a month in order to investigate this part of government relief. Meanwhile churches and other organizations set up emergency food programs so that mothers without money could feed their children. Woodlawn Church participated, handing out food to hundreds of needy families.

The same spring Woodlawn Church took on the burdens of its neighbors in another way. Unemployment is high in this area, for forty-two percent of Chicago's Negro population is unemployed. Woodawn sponsored a discussion of unemployment problems at the Quiet Place, and the community filled the bookstore to capacity to hear a State Employment representative, a Chicago Urban League representative, and two social workers from Woodawn Church talk about the possibilities of the Federal Manpower ob Retraining Program and other possible solutions to the problem.

How all this varied ministry at Woodlawn first started is an intersting story in itself. Actually, the eginning of Woodlawn is part of nother story: the desire of the General Conference Church for a seminary of its own. In 1945 Mennonite Biblical Seminary was opened in Chicago in affiliation with Bethany Biblical Seminary, a Brethren school. But the very first year it became apparent that the postwar influx of students would leave little dormitory space at Bethany for non-Brethren students; the next school year Mennonite students must have their own housing.

The hunt for a place was on, and only a few weeks before school was to re-open in the fall of 1946, the property in the 4600 Block of Woodlawn Avenue was located and purchased. This became the home of Mennonite Biblical Seminary; and for the first time in its history the General Conference Church had a seminary located, not in a small town in a rural community, but in the big city, where seminary students would receive a sort of city internship preparing them to meet a variety of problems.

By 1951, when the adjacent church building was bought by the Conference and the Woodlawn Mennonite Church organized by seminary students and staff, the Woodlawn neighborhood was shifting from "white" to Negro. Pastor Delton Franz was joined in 1957 by associate pastor Vincent Harding, the first Negro to be called to a General Conference congregation. Today Harding directs interracial work in Atlanta, Ga., and student pastor Ray Gillies assists Delton Franz at Woodlawn.

The pastors and seminary students had the vision to develop a church program not for themselves but for the community, and it is this missionary emphasis which makes Woodlawn different from so many other Mennonite churches. Thus, by the time Mennonite Biblical Seminary was ready to proceed from affiliation with the Brethren Church to participation in Associated Mennonite Biblical Seminaries in cooperation with the (Old) Mennonite Church, and to leave Chicago for Elkhart, Ind., to make this step possible, the mission program at Woodlawn had become so important that it could not be abandoned.

In 1958 the Seminary moved, and in the same year the Board of Missions of the General Conference Church increased its aid, and the Board of Christian Service began to supply volunteer workers to replace the departed seminary students. Today volunteers may serve full-time in the Woodlawn Church program, or live at Woodlawn while working elsewhere in the city and donating earnings to voluntary service, or come as summer service volunteers to teach summer Bible school and help with other activities.

Pastor Delton Franz says, "From the standpoint of practical assistance in our church program, volunteers are . . . indispensable. . . . We could not hope to pay for the services rendered by a maintenance man or an office secretary and bookstore manager . . . volunteers have for the most part proven that they are able to identify with the people of our community in such a way as to strengthen the total mission and ministry of the church. Generally speaking, the longer the term of the volunteer, the more valuable his or her contribution becomes."

Volunteers serving now at Woodlawn include Marvin and Shirley Thieszen of Henderson, Neb. Marvin does maintenance, directs choirs, and helps with youth work. Shirley teaches school, giving her considerable earnings to the volunteer program, and helps in the church program. Elvera Neufeld of East Kildonan, Man., is a nursing aide in a Chicago hospital who also donates wages to voluntary service; she works with the Girls Club and in the Quiet Place during off hours. Now engaged, Elvera will be returning with her husband in 1964 for another year of voluntary service. Two newcomers to Woodlawn are missionary Marie Regier of Whitewater, Kan., and Ken and Kay Peters of Henderson, Neb.

When Lydia Warkentin leaves at the end of 1963, someone will be needed to take over her duties as pastor's secretary and worker in the Quiet Place. The Board of Christian Service would like to hear from persons interested in this kind of work and in voluntary service at Woodlawn. Write to: Board of Christian Service, General Conference Church, 722 Main, Newton, Kan.

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EXTRA DEDUCTIONS ON BENEVOLENT GIVING

Robert A. Franz

The fact that our General Conference has difficulty in getting sufficient funds for the work of the kingdom is certainly a challenge and a concern to everyone. There is an avenue of approach that we as farmers and also manufacturers can use to increase our giving considerably.

It has been voiced by some that we, as Mennonites, should oppose paying federal income taxes because over half of this money goes for the war effort. We can solve this in part by using regulation 1.170-(C) of the Income Tax Law of 1954. It allows us a double deduction in benevolent giving, if we give produce.

How does giving produce allow a double deduction? I, personally, have given wheat in this manner for the past six years and will attempt to explain this phase only. Incidentally, my income tax has been audited by the Internal Revenue Department and this method, I know, has been tested in the courts.

How does one proceed to take advantage of a double deduction in benevolent giving? It does take a little effort, but it is well worthwhile in many cases. First, one must provide an Intermediate Buyers Certificate from the local A.S.C. office to the church or conference as donees. (This may not be necessary in 1964 with the change in the wheat program.) When the donee sells the wheat, he issues the farmer a receipt which establishes the amount, or the farmer may use the fair market value to determine the amount.

Since the donor didn't sell this wheat, it does not add to his gross sales, and he is also allowed to deduct the gift in the usual manner. He must be able to determine the expenses incurred in raising the donated wheat; these expenses are not deductible on his income tax.

A farmer who does not employ outside labor perhaps has an advantage because his labor would not count as an expense to the cost of raising donated wheat. The spread between cost and the market price on produce is the determining factor as to whether or not this procedure will work as a benefit. The donor may give only one product even though he raises several.

Does the donor have to give his produce separately to the General Conference, to this favorite school, and to his church? This may all be given in one lump sum to the local church, specifying the percentage for each cause.

You might ask, "Why have I not heard of this method of giving before, as this regulation is ten years old?" The Internal Revenue Department does not explain this in its instructions or other literature. This information is found only in the regulation itself. I found that even our local Internal Revenue office was not aware of this. It is also unknown to many public accountants.

Surely, each one of us individually should be challenged to thoroughly study the option of giving produce. This giving would not only benefit the individual, but it would also benefit the church as a whole. I feel that if everyone who could take advantage of this regulation would do so, all the budgets of our local churches and our conference could be increased. This, in turn, would increase the number of workers throughout the world, and, thus, our witness for Christ would grow tremendously!

Two ways of giving produce

Farmer A wants to give cash.		
Income from sale of wheat		$15,000.00
Expenses in raising wheat		5,000.00
Net profit before taxes		10,000.00
Contributions in cash		2,000.00
Taxable income		8,000.00
Farmer B wants to give wheat.		
Income from sale of wheat ($2,000.00 in wheat given to church)		$13,000.00
Expenses in raising wheat	$5,000.00	
Less expenses for donated wheat	500.00	
Net expenses for raising wheat sold		4,500.00
Net profit before taxes		8,500.00
Value of wheat donated to church		2,000.00
Taxable income		6,500.00

The following paragraphs are excerpts from a letter received from the Internal Revenue Office, dated April 10, 1962: "If property is donated to a church or other qualifying organizations the amount of the donation is the fair market value of the property at the time of the donation. The name of the donee, a description of the property and its value should be listed under the heading of contributions on page two of form 1040. Example:—Church—400 bu. wheat—@ $1.80—$720.00. Costs or other expenses incurred in the year of the contribution in raising or producing the wheat must be removed from deductible expenses. The total deduction of contributions, including donated property is limited generally to twenty percent of the adjusted gross income. There is also a deduction of up to ten percent more for contributions to churches, schools, and hospitals."

NEWS

Boards Take a New Look

THE MISSIONS, CHRISTIAN Service, Education and Publication, and Business Administration Boards of the General Conference Mennonite Church, with the Conference execuive committee and other commitees, met December 4-6 at Bethel College Church, North Newton, Kan., for the church's annual Council of Boards sessions. The December 4 meetings opened with a servce of worship and communion.

The Board of Christian Service nd Board of Missions studied the elation of the church to the race risis and proposed a joint project f race relations field work. Speakrs and workshops on race will be nade available to local churches nd area conferences. The program nay be not only inter-board but nter-Mennonite, with possible cooporation between the General Confernce and (Old) Mennonite churches. Other suggestions as to possible fuure race projects included review f the Woodlawn Church program s a major interracial inner city roject and consideration of pilot rojects on interracial relations in ducation and other areas of concern and help.

A new service unit opportunity ill open at Markham, Ill., in 1964, hen volunteers can be found to aff a city day nursery. The nursry will meet a community need nd reach city children and their arents with Christian faith and life. hree short-term Voluntary Service opportunities were also approved: ennonite Pioneer Mission, Maniba; a vacation Bible school caraan in Ontario; and West Side Christian Parish, Chicago.

The Board of Christian Service will continue its Peace Seminar program by taking peace workshops to all district and area conferences.

The Board of Business Administration saw its great vision and mission in its new Stewardship Education Program, which is designed to help every church member, church, and church organization and institution examine its own stewardship, both receiving and spending, and to re-evaluate it so that all the resources of the General Conference Church can be used in the most effective way, as befits a steward of the gospel. Stewardship secretary Lester Janzen will help interested churches develop this program for their members.

The trustees analyzed trust fund investments, discussed central office space problems, reviewed borrowing apparatus, studied liability insurance, and noted that the active Pension Committee has enrolled a number of church workers in the Conference pension program. August Epp will visit area conferences to further the pension program.

The Finance Committee examined the auditor's report and salary schedules. A budget of $1,492,205 was adopted for 1964 (an increase of about $17,000 over 1963, with the increases being chiefly in the Boards of Missions and Business Administration). It was pointed out that the 1963 budget may be about $100,000 short unless December giving is much increased over 1962 December gifts.

The Board of Missions appointed Aaron Jantzen, missionary to India now on furlough in the United States, as assistant to the executive secretary of the Board of Missions, a position which was left vacant when missionary Verney Unruh returned to Japan.

One new Board of Missions project is the listing of General Conference congregations overseas, with church membership and yearly increases. So far the listing, which is not complete, gives church statistics for three congregations in Colombia, South America; nine congregations in Japan; seven congregations in Taiwan; and twenty-six Congo pastors ministering to regional congregations, the membership of each being drawn from up to eight villages, each with its own Christian fellowship.

The Board is also studying cooperative ventures overseas, of which there are quite a few, both inter-Mennonite and interdenominational. The most recent example was the Board of Missions' approval of cooperation in the Inter-Mennonite Missions Committee in Paraguay.

The Board heard a report by Reuben Short of Congo Inland Mission on cooperative work in the Congo, and a report by Herbert Schmidt on his forthcoming visit to mission medical work. Other Board concerns included city and rural churches, the need for making the Bible and Christian literature available to newly literate peoples, (to date only a small part of the budget is allotted for this) training of native spiritual leaders overseas, and the need for experienced mission personnel to work at diversified tasks. At present there are 197 missionaries serving home and abroad, and about seventy-five subsidized evangelistic workers. Church establishment continues to be basic, with emphasis on the "us" relationship, not "we and they."

The Board of Education and Publication took note of recent work: the new leadership training materials, a completed three-year cycle of graded Sunday school curriculum, a Christian education seminar in cooperation with the (Old) Mennonite Church, new books and publications in various fields, and P. B. Wiens' acceptance of editorship for a year of *Der Bote*.

1964 will see a new emphasis on higher education, continued planning for inter-Mennonite Christian education seminars, study of Board philosophy, re-evaluation of the role of the Young People's Union and the work of the Youth Committee, with new assignments for the latter; tentative publications for 1964 such as the *Gesangbuch* (edited by the Canadian Conference and published by the General Conference Board of Education and Publication), and revisions of the graded materials.

High priority will be given to cooperative (General Conference Mennonite and [Old] Mennonite) adult education materials; a survey of attitudes of young people, to be conducted by the youth worker; a theological study of worship (also possibly inter-Mennonite); teacher-pupil materials for catechetical classes; and a junior high-age book on Mennonite history and heritage. Maynard Shelly will continue service as editor of *The Mennonite*.

The Constitution and Polity Committee submitted a progress report which called attention to the fact that "some boards were overloaded with committees and that responsibilites were at times assigned to boards somewhat arbitrarily." The Committee suggested that the Conference study the possibility of creating two new boards: one would be formed by separating the Board of Education and Publication into its two areas of work, in the creation of a Board of Education and a Board of Publication (or a Board of Higher Education and a Board of General Education); the other would be a "life and work" board responsible for such existing committees as ministry, church unity, radio, and so forth. These suggestions and others, such as one that some board members be elected by area conferences, will be studied further and are subject to change. A Schowalter Foundation grant will be used for the Conference's self-study.

At the final Council session on the evening of December 6, Conference secretary Harris Waltner reported on a Schowalter Foundation project which will provide Schowalter memorial speakers at Conference sessions; the establishment of Conference archives in cooperation with Bethel College; and a new financial relationship of the Conference to its seminary (Mennonite Biblical Seminary budget will become part of the Conference budget for promotional purposes). The Conference will study seminary financing and relationships.

The Program Committee reported a tentative program for triennial Conference sessions July 10-16, 1965, at Estes Park, Colo. The streamlined program again provides for discussion groups, and some special meetings will be planned for young people attending the conference.

The 1964 Council of Boards may be held in Winnipeg, Man. Two dates, August and December, are being considered.

BUDGET FOR 1964

Missions	$979,322
Christian Service	254,921
Education and Publication	101,618
Seminary	157,344
	$1,493,205

FRENCH CO JAILED

Pierre Sommermeyer, who has been worshiping at a Mennonite church in the suburbs of Paris, France, is in jail as a conscientious objector. This is the first time in the history of North American Mennonite work in France that anyone associated with their churches has been imprisoned for refusing to bear arms. His address is as follows: Pierre Sommermeyer, Cellule 255, 3eme division, Prison de Fresnes (Seine), France.

Christmas greeting cards can be sent to him, however, they should bear only the sender's name and address: no other message may be included. All cards sent to Sommermeyer must be enclosed in an envelope. Illustrated cards are forbidden.

Cards sent to men imprisoned in France will provide valuable demonstration of support for the campaign for legal recognition of conscientious objection which is now taking place in this country.

CHURCH VOCATIONS CONFERENCE

University and college students are being invited to the Church Vocations Conference to be held at Mennonite Biblical Seminary February 7 and 8. The conference under the theme, "Discipleship and Vocation" has a twofold purpose: to help students clarify God's will for their lives, and to introduce them to Mennonite Biblical Seminary.

The planning committee for the conference chaired by Leland Harder, Director of Practical Work at the Seminary, announced that the program will use over twenty seminary and church leaders to develop the conference theme through addresses, discussions, and a symposium. Through these media the participants will be confronted with the challenges of discipleship in the twentieth century.

The conference and travel to it are being subsidized by the Seminary. For more information contact: Leland Harder, 3003 Benham, Elkhart, Ind.

ONTARIO CONFERENCE MEETS

The Grace Church, St. Catharines, Ont., was host to the Conference of United Mennonite Churches of Ontario on November 9 and 10.

A paper "The Relationship of the Congregation to the Conference" prepared by the conference president, Henry H. Epp, was read and discussed. Epp, J. C. Neufeld, and Nick W. Dick, had been appointed to a study commission with the purpose of clarifying such a relationship.

The Ottawa Church was made a member of the conference at this session. Its pastor, William Dick, represented the thirty-one member congregation. A building fund for a sanctuary at Hamilton was initiated. Herman W. Enns is the pastor of the young church in Hamilton. Support was also granted to a new mission at Parkhill. The fellowship there is comprised of families representing the Mennonite Conference, the Western Ontario Mennonite Conference, and the United Mennonite Conference.

The conference budget was increased by thirty percent. The major areas of activity are the support of missions especially city missions, assisting and educational projects, providing for relief and service agencies.

Elected to the executive were Henry P. Epp, chairman; N. Fransen, vice-chairman; H. H. Enns, secretary; program committee, Abram Rempel; Finance Committee, George Hildebrand; Missions Committee, J. Dyck; Education Committee, Werner Fast, Alfred Willms, Henry Epp (Waterloo); Peace Committee, Nick W. Dick; Military Problems, Henry H. Epp; Conrad Grebel representative, H. H. Epp, Jacob Fransen (Brandtford); Ontario Relief, A. A. Wall, John Weier and Peter G. Janzen.

A ministers and deacons conference was held at the Vineland (Ont.) United Church on Nov. 2.

HAITI FIGHTS FOR LIFE

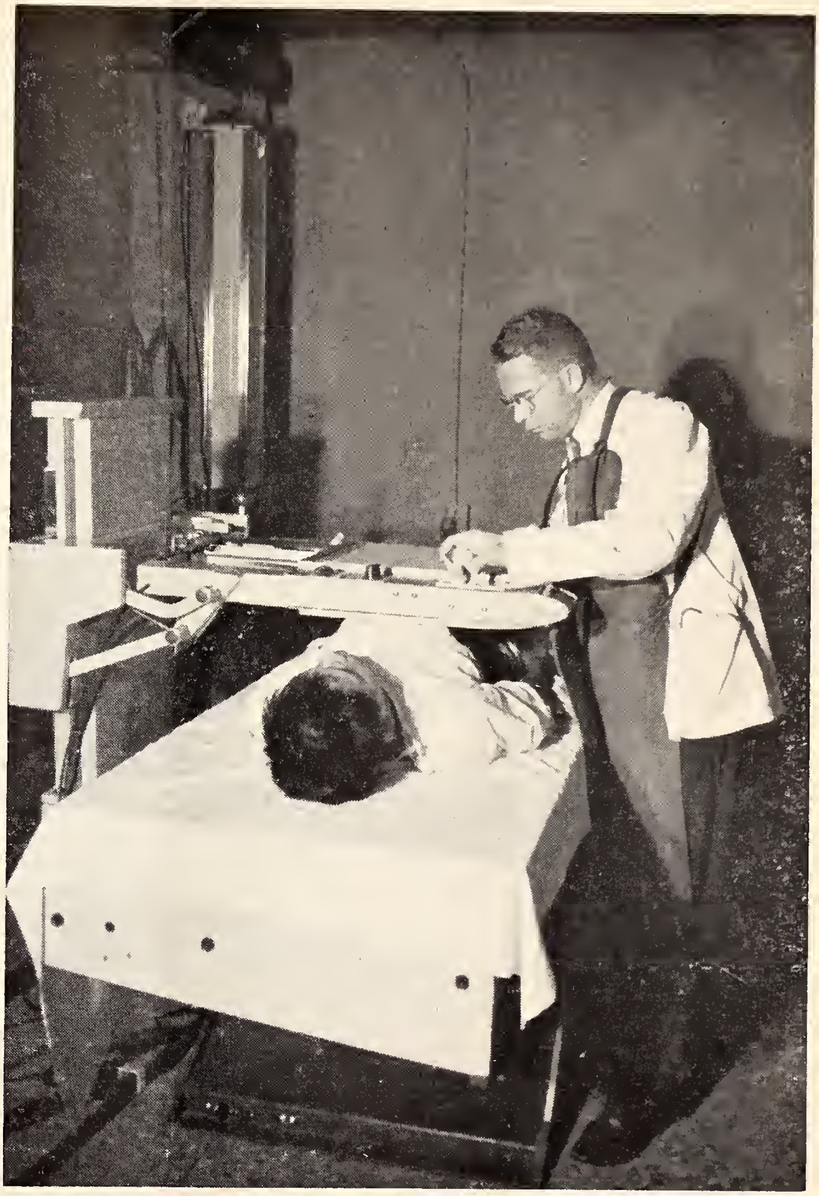
Dazed by Hurricane Flora, Haiti now battles to regain her precarious foothold on life as international teams take a key role in helping Haitians to live again.

Almost two months have gone by since the tropic howler unleashed her fury in the Caribbean leaving that area a battered wreck. Deprived of food and housing, faced with typhoid epidemics, much of the population is numb with fear and on the verge of hysteria.

Among those attempting to remedy the squalor are MCC-Mennonite Disaster Service building and medical teams. Both personnel and materials arrived safely on the island. The mission of mercy is well begun.

Traffic and communications systems are in a snarl so word has been slow trickling out of the hardest hit disaster areas. Latest reports indicate that MCC-MDS volunteers are in good health, have enough food, and are housed in tents.

The Haitian government has been gracious in paying all travel expenses, by air or boat, within the country. Local interpreters have helped our workers surmount language barriers.



X-RAY WING DEDICATED Dr. Roland Brown fluoroscoping a patient with the new X-ray machine at the Mennonite Christian Hospital, Hwalien, Taiwan. The new facilities were dedicated Oct. 23 in memory of Peter J. Pankratz who served as a doctor in Taiwan from 1956 to 1959. The X-ray machine was donated by J.C.R.R. (Joint Commission on Rural Rehabilitation), and the new wing was made possible by funds donated by the Freedom From Hunger Campaign in New Zealand, the Sunday school of the Central Methodist Church in Detroit, Mr. C. C. Yang of Taipei, Mrs. Mary Brown of Freeman, S. D., and many other friends.

Seventeen of the builders are at Cote de Fer where the town is giving full cooperation in helping with the job. The men have staked out foundations, have made cement blocks, and the walls of solid homes are going up.

Three men are at the town of Bainet where they are to engage in a reseeding program.

The medical workers spend their days in the hills with outstation clinics and large scale toxoiding.

There have been recurrent heavy rains, landslides, and flood waters in the North. These are abnormal during this season. Even as life ebbs back in the South, death threatens in the North.

COUNCIL APPROVES HOMES

Two homes, the Mennonite Memorial Home, at Bluffton, Ohio, and the Memorial Home for the Aged, at Moundridge, Kan., were approved as Conference-related institutions at the General Conference Council of Boards December 4-6.

The 1964 budget, approved at the same meetings, was originally reported to be $1,492,205. The corrected figure is $1,493,205, to include an authorized student services item.

The 1964 Council of Boards session will be held the third full week of August instead of in December. The choice of this date means that professors need not miss classes to attend, and that pastors are not called away at an especially busy time of year. Also, college facilities are usually available at this time to house board members attending from a distance.

FOSTER RACIAL HARMONY

Cornelius J. Dyck, Professor at Mennonite Biblical Seminary, Elkhart, Ind., tells what Mennonites are doing concerning the race issue in the Elkhart-Goshen area.

Around here we have first of all, I think, a certain sense of guilt and repentance—guilt at not having acted long ago, guilt at our inadequate response even now, and guilt at bringing up the rear guard of a cause we know to be popular and will succeed with the churches. Martin Luther King said recently in South Bend that the issue of racial discrimination has been decisively defeated, and that it is now only a question of how expensive the opponents want to make the funeral.

The real battle has been fought long ago by the Negroes themselves as they disciplined themselves to acquire an education against real hardships, as they suffered and waited patiently for the fullness of time. Politicians and the courts have also helped immeasurably. Many social agencies have done great work. And now the churches are on the bandwagon. They should be, but we repent that God had to raise up others to bring the Good News because His own children were, by and large, so slow in responding. Out of this repentance, however, real help can come even now. It is badly needed.

I think we in this area believe that a test of our convictions can be demanded of us at the local level. We are convinced that legislation will not automatically solve the problem down to the grass roots; housing will still be discriminatory, jobs still hard to get, educational opportunities inadequate. This is where we see our churches fitting in.

A number of Mennonites in this area are actively involved in the local County Council of Churches and were instrumental in spearheading a county-wide seminar on race recently. Sponsored by the County Council of Churches, the Roman Catholic Churches, and the Elkhart Urban League, this seminar drew together 207 active participants in a serious discussion of four areas: a) housing, b) employment, c) youth incentives and education and d) interracial church policy. The response of the churches was gratifying and further progress is being made.

Some of the Mennonites live in neighborhoods under the pressure of racial transition. In an effort to stem the restlessness, they began to convene monthly meetings in their homes with Negro and white leaders of the community to discuss problems. A number of good things have come out of these meetings. We have learned to know each other better. Fellowship and burden sharing are important. We have encouraged some jobless that we stand behind them and will work with them to find employment. We have talked a lot about housing and how to keep up properties.

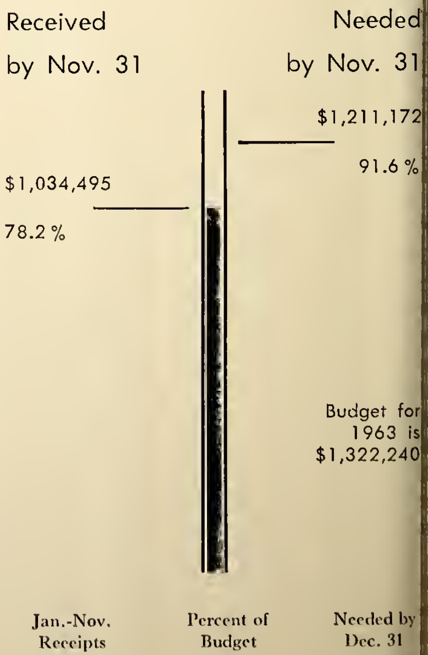
One of the most recent and promising efforts by the Mennonite churches of this area is the arranging of a tutoring program for Negro students who wish to prepare for college and who need help beyond that which they are able to secure. We work together with responsible school authorities and find Goshen College very helpful. We have removed some misunderstanding between the Negro community and the local school system, I think, by talking about counseling and other problems. The Elkhart schools have an excellent record on the race issue, for which we are grateful.

Last September several of us convened a meeting of two dozen Mennonite leaders involved in areas of racial transition from Illinois to Ohio. We had a very good meeting including several points of action, one of which was a request to our service and mission agencies for the establishing of an inter-Mennonite secretaryship on race. It was there also that some of us struggled again with the issue of nonviolence and the Mennonite doctrine of nonre-

CONFERENCE TREASURER'S REPORT

The year of 1963 will soon be history. The General Conference program of missions, relief, and education has been carried to the far corners of the world. Sometimes insufficient funds curtailed activities that had been planned. Nevertheless, we should be content that doors continue to open, and that through faith and commitment on the part of many Christians marvelous works have been possible.

November receipts totaled $155,868 which is almost $14,000 less than the corresponding month of 1962. A little over $50,000 less was received in the first eleven months than during the same period in 1962.



	Budget	Jan.-Nov. Receipts	Percent of Budget	Needed by Dec. 31
Missions	$ 831,200	$ 757,937	81.4	$173,263
Service	252,000	195,958	77.8	56,042
Education	96,240	65,935	68.5	30,305
Administration	42,800	14,665	34.3	28,135
	$1,322,240	$1,034,495	78.2	$287,745

sistance and withdrawal. Is it true, as someone suggested there, that most Mennonites are no more ready than members of other churches to do something about civil rights?

From November 6-10 five Mennonite churches in this area had a missionary conference on the race issue, rotating five invited speakers. We have numerous occasions to speak to our sister Negro congregations, to have informal church suppers together, and to invite each other into our homes for meal fellowship.

As Mennonite churches we have begun talking about how we can help our businessmen members, including realtors and others, in their problems. It is not really fair to expect them to carry their burden alone. Perhaps, if there is financial loss through adherence to Christian principle, the brotherhood should stand by with mutual aid. Several of our members are serving on a mayor's Advisory Committee, giving opportunity to speak up on open occupancy, employment and other issues at the policy level.

CONGO SEMINARY OPENS

Missionary Peter Falk, stationed at Tshikapa, writes that the Ecole de Theologie (school of theology, or seminary) opened at Kajiji, Congo, on September 23. Sixteen men are enrolled in the first-year class. All are married and are living in Kajiji with their families. The seminary, a means of training spiritual leaders for Congo, is a cooperative project with the Mennonite Brethren.

A SUPERINTENDENT'S WORK

Records and correspondence, rice farming, balky septic tanks and intractable tractors, clothing distribution, and building construction — these are but a few of the things that make up the work of a superintendent of the Bethesda Leprosy Hospital and Homes, the General Conference Mennonite mission to many suffering from Hansen's disease at Champa, India.

Aaron Jantzen, Bethesda superintendent now on furlough in the United States, shared experiences while at Conference offices in Newton, Kan., November 6. The Jantzens are now itinerating in Kansas, Oklahoma, Ohio, Indiana, and Illinois churches, presenting the mission work at Bethesda. Missionary Paul Dyck, who succeeds Aaron Jantzen because of this furlough, is assuming the many responsibilities of Bethesda superintendent.

One of these responsibilities, says Aaron Jantzen, is the twice-a-year clothing distribution to patients, made possible by the donation of leprosy Christmas bundles. Clothing distribution day is a big day at Bethesda, and the distribution is followed by adjustment of the warm clothing to the individual patient.

Between clothing distributions there is plenty to keep a superintendent busy. Over fifty buildings must be maintained: the large four-ward hospital, a dispensary building, a school for about 100 children under treatment, hostels for fifty boys and fifty girls, the church which can seat 800 worshipers, homes for more than thirty staff members, and thirty-five cottages for patients.

Then there is inevitably the financial supervision of income and expenditures; the purchase of food, medicines, and clothing for 500 patients; the supervision of food preparation; the maintenance of electrical equipment and of water pumping and the water system. Any day may bring a new problem—the tractor is not running, a water line has burst, or the electricity is off. The unexpected becomes routine for the busy superintendent.

Supervision of the agricultural program includes improved methods of rice farming, with the introduction of the intensive rice culture and fertilization long practiced by Japanese. Large fields, gardens, and irrigation systems contribute rice and other foods to the hospital's kitchen.

The administrative work of a large institution includes records and correspondence relating to government affiliation and support, to the cooperating organization Mission to Lepers, and to the supporting General Conference Board of Missions. The superintendent serves on the Conference Executive and related committees.

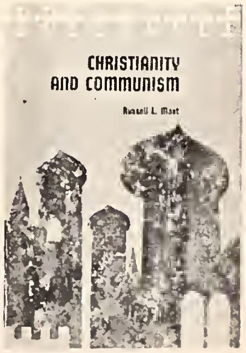
Still another part of a Bethesda superintendent's work is the hiring and firing of some thirty staff members and the handling of routine disciplinary problems. Then there is the settling of land boundary, property, and land lease disputes on behalf of the Mission to Lepers and the General Conference Mission.

Finally, the superintendent also participates in Bethesda's spiritual ministry, a ministry which motivates all other activities. This ministry is carried on in cooperation with pastor Joel K. Asna of the Bethesda Church. Through it all patients can know that Bethesda Hospital and Homes is a place of both physical and spiritual healing, and that through this institution God is reaching out to them with His love.

INCREASED BIBLE SALES

A Christian bookstore, seven by fifteen feet, on the edge of the business district in Hwalien, Taiwan, is one outreach of the General Conference mission in Taiwan. Between October 1962 and September 1963, reports missionary Peter Kehler, the store sold 2,010 New Testaments, more than any of the other thirty Christian bookstores in the country. The store's best sellers are the Bible and the hymnal. It also sells books printed in Chinese, Taiwanese, Jap-

Christianity and Communism



What is Communism? Behind the charges and countercharges there is a call to Christians to witness in a changing world. *By Russell L. Mast.* 50 cents.

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

MEMORIAL PEACE MARCH Two hundred Negroes and whites took part in a Memorial March and outdoor religious service in Lancaster, Pa., on Sept. 22. This was a memorial to the death, by bombing, of four Negro children in a Birmingham church the week before. Taking part in the March were Edgar Metzler, Executive Secretary of the Peace Section of the Mennonite Central Committee, and his four children. (Metzler is just stepping off the curb.) The march was sponsored by the local NAACP.

anese, Ami, Toroko, and English. Some of the languages spoken by the mountain people have not yet been reduced to writing. This year another New Testament was added to the store's list: a Testament in the Toroko or Sediq language. For the first time this tribe has the Word of God in its own language, says Kehler, and over a thousand copies of it have been sold.

The store would be more efficient, Kehler points out, if it were located nearer the heart of the business district, and if there were enough space for a reading room so that people could be attracted to buy new books. Some who would be afraid to buy a Christian book will stay to read if assured of some degree of privacy. The store is hoping to find a larger, better-located place to rent before January 1964.

CONGO PASTORS ORDAINED

Missionaries Elmer and Esther Dick write from Mutena, Congo, that ten new pastors, all graduates of the Bible Institute, have been ordained and are taking up their responsibilities.

The Dicks also write that an airstrip for small planes is being built to facilitate travel. Often it is impossible to travel by car because of a washed-out bridge or impassable road.

"The situation here is outwardly calm," they report, "but some tensions still exist. The shelves in the stores are empty and prices are continuing to go up. . . . Almost everybody speaks of his hunger. There seems to be an epidemic of wild pigs throughout this whole area [that] destroy whole fields of manioc and corn. The Congolese are handicapped because they lack the weapons to hunt wild pig.

"During October we were privileged to have a pastors' conference simultaneously with a women's and a school directors' conference. These conferences were held at Tshikapa, and once more all of the tribes were represented. Each group met separately except for Bible study . . . and fellowship around the Communion table."

CHURCH RECORD

CALENDAR

Conferences

1965, July 10-16—General Conference, Estes Park, Colo.

Jan. 23-25—Canadian Board Meetings, Winnipeg.

Central

Jan. 7—College Chamber Players Concert, Bluffton (Ohio) College.

Eastern

Jan. 13—Eastern District Peace and Service Representatives and Pastor's Dinner.

MINISTERS

Ernest J. Bohn, Goshen, Ind., will serve an interim pastorate of six months or less at First Church, Normal, Ill., beginning in January.

BAPTISMS

Spring Valley Church, Newport, Wash., on June 16: Marilyn Woelk; on Oct. 6: Milton Woelk.

MARRIAGES

James Bachman, Low Point, Ill., and *Glenda Schrock*, Calvary Church, Washington, Ill., on Nov. 21.

Rae V. Guth, Calvary Church, Washington, Ill., to *Anna Blumenshine*, Rockford, Ill., on Nov. 22.

Sylvia Hiebert, Spring Valley Church, Newport, Wash., and *Leo Epp*, Bethesda Church, Henderson, Neb., on Aug. 16.

Kathleen Huenergardt, Community Church, Fresno, Calif., to *Johnnie Eichler* of Fresno, Calif., Nov. 16.

Elizabeth Lehman, Grace Church, Pandora, Ohio, to *Ambrose Basinger*, St. John's Church, Pandora, Ohio, on Dec. 4.

Ronald Wayne Schumacher, Calvary Church, Barlow, Ore., and *Cheryl Rae Johnson*, Eastgate Bible Chapel, Portland, Ore., on Nov. 23.

DEATHS

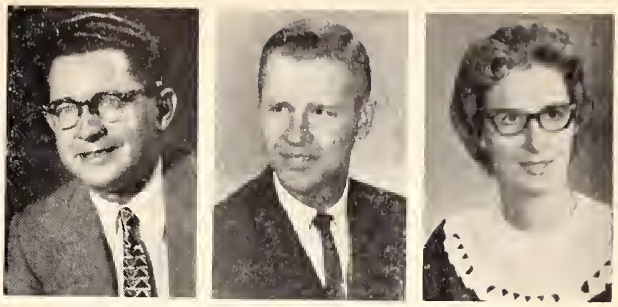
Mrs. J. B. Frey, Alexanderwohl Church, Goessel, Kan., born Oct. 7, 1876, and died Nov. 10. She and her husband served as missionaries to the Hopi Indians over thirty years. Three children survive.

Frank K. Schmidt, First Church, Newton, Kan., born March 3, 1894, and died Nov. 30.

Elizabeth Schutz, Grace Church, Pandora, Ohio, born Dec. 18, 1891, and died Dec. 4.

WORKERS

Martin Duerksen, Asuncion, Paraguay, a Mennonite pastor, was the nformal representative of the Protestant churches of Paraguay at the first meeting of the Commission of World Mission and Evangelism, a new department of the World Council of Churches. The meeting was held in Mexico City from December 3 to 20. Duerksen was the former vice president of the Confederation of the River Plate (Protestant fellowship of Argentina, Paraguay, and Uruguay) which was dissolved o form separate councils in Argenina and Uruguay.



Aaron Jantzen, Fremont and Sara Regier (Workers).

Aaron Jantzen, missionary to India now on furlough, will join the Board of Missions staff in Newton, Kan., the first part of January.

Anton Klassen, Alexanderwohl Church, Goessel, Kan., began his term of 1-W service at Denver (Colo.) General Hospital the first of December.

Ernest Pankratz, Alexanderwohl Church, Goessel, Kan., has begun his 1-W service at the Kansas University Medical Center.

Fremont and Sara Regier, of Whitewater and Elbing, Kan., will leave January 3 from New York for Brussels, Belgium, where they will study French prior to going to the Congo in the summer of 1964. Fremont will help with the mission agricultural program in the Congo. Previously the Regiers served in Mexico.

Ronald Schroeder, Alexanderwohl Church, Goessel, Kan., has entered voluntary service at Kings View Hospital, Reedley, Calif.

LETTERS

MR. PRESIDENT

The following poem on the president's assassination was written by Mrs. Grace Brandt, Route 3, Hillsboro, Kan.

One sunny bright and cloudless day/ As Autumn leaves began to fall,/ My President rode through the streets/ With smiling face and waving hand,/ His countrymen to greet./ And s he rode a shot rang out!/ His miling face, it was no more/ His strong, young body lurched/ Then cradled in the arms of one he loved,/ lood oozing from his wounded ead,/ His life was ebbing fast way./ Then as I sat with head in ands I prayed:/ "Dear God, don't t him die/ We need him yet so much."/ Then through the awful mocking calm/ Came through the r a faltering, hesitating voice,/ The President is dead!"/ I moved bout not really knowing what mall/ chores my hands have done. nd in my mind not fully comprehending this/ tragic, terrible crime./ hen as the realization comes to me,/ My little world of self and mind begins to fall apart./ My unconcern for things outside my own small world/ begins to fade./ And then this realization comes to me:/ There must have been a seed of hate/ That grew, and grew, and grew/ Until at last it sent a bullet streaking fast/ Into my President./ It grew through poverty and want,/ Through friendlessness and unconcern./ And now I know this seed of hate has slain my President./ I grieve, I mourn and sometimes I do even weep./ My President is dead!/ My unconcern, my selfish little acts/ Have made this seed of hate to grow/ Until it slew my President./ I grieve, I mourn and sometimes I do even weep/ For me and for my President/ For now I know I've helped that seed of hate to grow/ Which slew my President.

AN ETERNAL FLAME

To the Editor: Monday, November 25, 1963, our nation mourned the loss of our president of the United States of America. Our nation came to a standstill as we watched on TV, listened to the radio and read the press reports of the burial of President Kennedy. I was particularly impressed as Mrs. Kennedy stretched out her hand with a lighted torch and lit the eternal flame that is to burn beside the grave. It is thrilling to think that this flame will be seen by many both night and day as it sheds a flickering light in Arlington Cemetery.

It reminds us of how our Master spoke in the Sermon on the Mount and to us when He said in Matthew 5:14, ye are the light of the world and asks us not to hide our lights but let them shine. We are also reminded of His words in Matthew 25:1-13, where He tells us of the ten virgins, that took their lamps and went forth to meet the bridegroom, what a foolish thing the five did when they failed to take enough oil to keep their flame alive and burning till the bridegroom came. Is it not the prayer of every child of God, who has an eternal flame lit within his heart and life to keep it trimmed and burning till our life on earth shall end, either by natural causes or by meeting the Lord in the air? Do we not need to watch therefore for ye know neither the day nor the hour wherein the Son of man cometh? Let us as a nation, as a Conference, as a believer in Christ keep this flame burning within our lives. *Paul Hilty, Versailles, Mo.*

Progress Report on Projects

As the year, 1963, wanes away, it is a reminder that inventory time is here. It is time to examine the commitments that have been made in the past.

At Bethlehem, General Conference Mennonite Men committed themselves to a budget of $15,000. for the 1963-1965 triennium. This budget is divided in the following manner:

Administrative	$1500
Boys League	1500
MDS (National Office)	4500
Paraguay Indian Resettlement	3000
Mexico Public Health Service	2000
Vocational Trainee, S. A.	1000
Bibles, Christian Literature	1000
East Harlem, New York	500
	$15,000

About half of the triennium has elapsed since Bethlehem, and only about $4,000.00 is available to fulfill the budget. This indicates that three-fourths of the budget will have to be raised in the last half of the triennium. Local and district conference Mennonite Men need to increase their efforts so the goal might be reached at Estes Park.

Editor, Richard F. Graber, Moundridge, Kan.

MENNONITE
MEN

Two of the items in the budget have been completed: the vocational trainee from South America, and Boys League. Heinrich Wiens of Fernheim, Paraguay, has completed a period of bookkeeping training in Canada and has returned to Paraguay. The funds for the Boys League project were used in publishing a new "Boys League Manual." This manual is now available for distribution.

The East Harlem, New York, Youth Rehabilitation project did not materialize this past summer so the funds budgeted for this year will not be needed. It is hoped that next year this work may open up.

The pressing need is then for the Mennonite Disaster Service, Indian Resettlement Program, Mexico Public Health Service, and the Bibles and Christian Literature Program.

The Mennonite Disaster Service, as a separate section under MCC, will be rounding out its first year next January. Wayne Clemens, a young attorney, has served as part-time Executive Secretary of this program. He has helped to coordinate the work, has tried to keep alive the vision and concern that brought Mennonite Disaster Service into being, attended various regional meetings, and has helped to set up services in disaster areas and to mak available needed volunteer workers. Noteworthy was the respons to the earthquake disaster in Yugoslavia and the hurricane devastatio in Haiti. The reconstruction work i still going on in both areas. Additional help is urgently needed i Haiti, but this is possible onl through additional support.

Concerning the Paraguay India Resettlement, the Lengua and th Chulupi Indian tribes have for year lived in the immediate proximity o the Mennonite villages in the Chaco settlement. Mennonites furnishe them work in cultivation of the soi and in planting and harvesting o crops. Mennonites have mingle with them in work and in the villages. They have taught them man practices of good custom and culture. These Indians have a grea desire for a settled life for themselves and their families.

Providing a settled existence fo 5,000 Indians is an undertaking entirely beyond the resources of Sout American Mennonites and the Chac Indians. It involves many factor other than a plot of ground, a modest house, and a few simple tools Very soon there should be school and teachers, churches, additiona medical services, etc. It is estimate that it would take about $350 merely to settle a family on land wit simple accommodations.

In regard to the Mexico Publi Health Service, the hospital an nursing service which has been provided for Mennonites and Mexican in the Cuauhtemoc, Mexico, are has been a wonderful opportunit to express Christian love. It ha significantly helped to lift the leve of health and health care in th community. Even more it has helpe to establish relations of mutualit and friendship with people who wer reserved and cautious about establishing close relations with peopl outside their own group. Erwi Schrag and Margaret Dueck, R.N are in charge of this program unde the general direction of the Mexic Public Health Service.

The Bibles and Christian Literature project is being administere by the Board of Missions. The fac that reading material is not readil available and the literacy rate is increasing rapidly in underprivilege lands makes this a crucial servic

YOUTH

the window

Florence Ekstrand

At Ashley-Meers no one speaks of The Window anymore. Salesgirls look away, embarrassed.

But because I was one of those who saw it, and because for a while no one at Ashley-Meers talked of anything else, I was able to piece together the story.

It began in July, this story of the Christmas window, in the air-conditioned sanctum of Mr. Levy, owner of Ashley-Meers. Looking more like a sprightly, white-haired Santa Claus than the razor-sharp businessman he was, Mr. Levy peered from under bushy white brows at the young man before him.

“You remember Mr. Fellowes’ gnomes last year? And Zoo land the year before? Oh, granted they were mechanical marvels, the giraffe munched leaves and the elephant spewed water from his trunk. The gnomes even hammered shoes. But I’m afraid Mr. Fellowes has found himself in a rut.”

The shirt-sleeved young man said nothing. His hands were streaked with blue-green from painting fish for the marine supplies window and there was a streak of it in his wiry black hair. His eyes, behind the black-rimmed glasses, looked like the paint pots he had used.

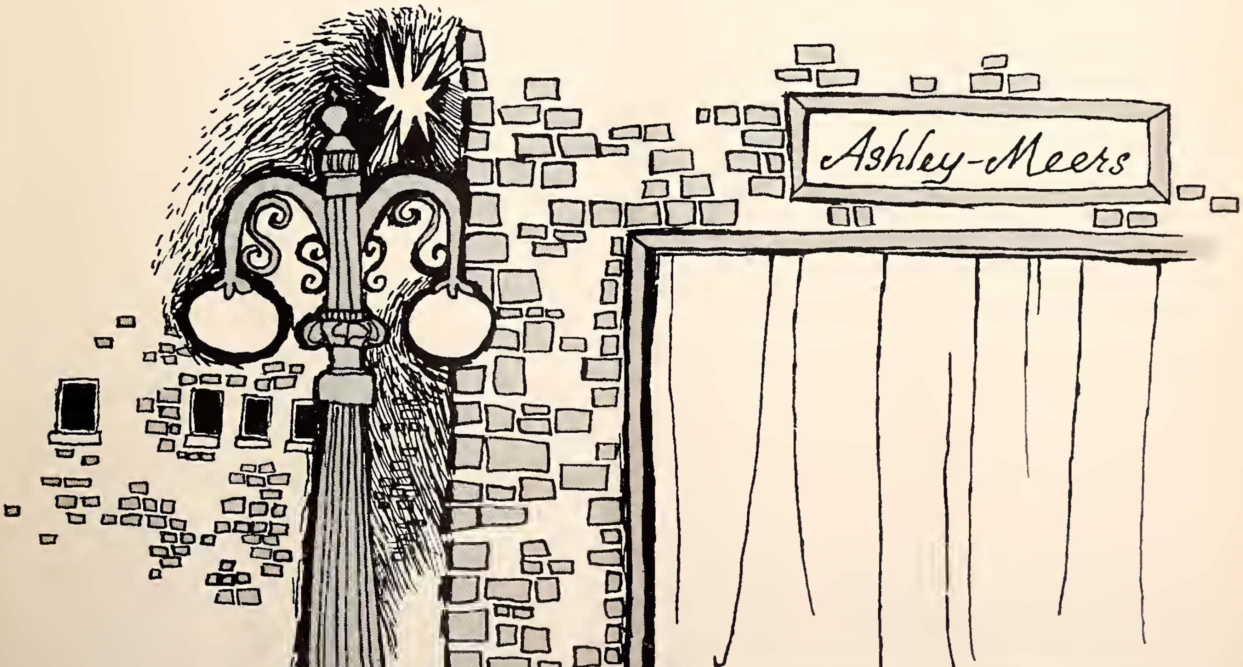
“For forty-eight years,” the black eyes snapped, “people have waited each November to see what the Ashley-Meers Christmas window would be. I want it to shout “Christmas!’ to the city. I want it to say that Ashley-Meers is Truth to its customers.”

Mr. Levy snapped open a folder on his desk. “Your name is Thor Maitten. Your mother was Danish Protestant and your father French Catholic. We should”—a mischievous smile flicked over the handsome Jewish features—“be able to produce quite a religious Christmas window, eh?”

Thor Maitten’s head went up. They were giving him the Christmas window? *The* window?

“Art major, state university branch, three exhibits, hired here a year ago. Good work under Fellowes.” Levy closed the folder. “Maitten, I want you to do the Christmas window. And, listen.

“Think in terms of the symbols—bells, arches, candle flame, gifts, trimmings, stars—oh, you know, the shapes of Christmas. The image of Ashley-Meers must inspire. The window must be of the festival. Right?



Good! You are in full command."

Thor Maitten took an elevator to Four, Pictures and Frames. A thin girl with big eyes and sunstreaked hair piled high on her head looked up, surprised.

"Sara, you go to church. What's religion at Christmas time?"

"Why, I suppose it's the same at at any other time. Want to go with me to church and find out?" Her eyes narrowed with pleasure. How pleased her mother would be that one of her crowd was respectable enough to come to church.

"And what are the shapes of Christmas?"

"Star, church . . . Thor, what's gotten into you anyway?"

"Sara, I have the Christmas window."

"Thor!" The big eyes almost welled with tears. "Oh, that's marvelous! I'm so proud of you! And you've only been here a year. Oh, is Mr. Fellowes furious?"

Thor didn't seem to hear her. "I'll meet you for church Sunday."

Thor barely reached the window-dressing wing on top floor when there was a call to the office of Ashley-Meers' general manager. Mr. Burgess coughed nervously.

"We all know Mr. Levy is—uh, something of a sentimentalist. But you and I, Mr. Maitten, we know that the Christmas window must do something more than just 'Christmas' to the city. It must inspire them to BUY. For instance:

"Aluminum tree sales were up 130 percent last year. So they've dismantled them to use again this year? So? Why not *two* trees for every home? Every suburban home has a picture window and a patio. Let's put a spotlighted aluminum tree on every patio and in every picture window in the city!"

He stood up and shook Thor's hand. "Just an idea. You're on your own."

Church was a confusion to Thor that Sunday. From somewhere in the past, before his parents had separated, Thor remembered a whitewashed hall where the children sang "Jesus loves me." And, with his father, a cavernous cathedral where he vaguely knew he had been baptized. Since then there had been nothing. Today the towering stark cross above the altar vaguely disturbed him.

At the door Sara said proudly, "Thor's going to do the Christmas window for the store, Pastor Heinrich."

"Good! Read Romans before you start."

"That was an odd thing to say," murmured Sara as she slipped a gloved hand under his arm. "Everyone knows the nativity story is in Luke."

As word about The Window spread through the store, Thor was the fair-haired boy. Mrs. Berkwitz of Imports slipped a stout arm around him. "I haven't shared this brochure with anyone, but for The Window—oh, the procelain angels from the Rhine!"

"I'm glad The Window is to have a religious theme," fluttered Miss Smithley of Candles. "So many of the numbers I ordered are star-studded this year."

Mr. Burgess coughed in Mr. Levy's sanctum. "You don't think young Maiten's feet might be—un, not so firmly planted on the ground? Fellowes tells me he's reading the Bible on the job. Now, we know the window has to—"

But Mr. Levy had spoken once on The Window, and was not inclined to speak again.

"He reads the Bible at lunch. Did he go to church with you again?" the girls in the employee cafeteria made a little circle around Sara. Sara's smile was warm and proprietary.

"He has even gone to talk with my pastor at night. Theology, I suppose. Philosophy. Thor has a bright mind, you know."

A week before the window was to be unveiled, Mr. Burgess coughed and mentioned the aluminum tree again. He was amazed at the vehemence of Thor's reply.

"You bet, Mr. Burgess! I'm using the biggest, most expensive one that Ashley-Meers carries."

When the store closed on the Friday evening before the unveling, crates and merchandise were stacked before the entrance to The Window. Salespeople peered curiously as they hurried by to the employee exit. Was Mr. Fellowes helping? No, Mr. Fellowes had already gone home. Was young Maitten doing it all alone? Why, it would take him all night, till morning. Well, that's the way these artistic people worked. My, what pretty things he was using.

"Thor!" Sara came running. "Let me stay and help you."

"I have to do this one myself." For just a moment a smile broke the tired lines of his face. "The union, you know."

It was a raw, dark morning that Saturday, with a threat of rain, but shoppers poured from the buses. On my way from the bus stop to my office two blocks away, I saw people gathered outside the Ashley-Meers window. I smiled. It was worth coming a few minutes late to work if I could see the unveiling of the Ashley-Meers Christmas window. I remembered the quaint gnomes last year.

The crowd grew quickly. At five to nine, white-haired Mr. Levy came out, and the general manager, Mr. Burgess, and some others from the store. In spite of the cold, everyone was jovial. There was a feeling of Christmas in the air.

At two minutes to nine the white curtains rolled back on their traverse rods. For a moment there was a shocked, stunned silence. Then a gasp, like a quick intake of air from every throat in the crowd. I could see Mr. Levy's face turn pink, then a flaming, livid red. There was confusion as he and a choking Mr. Burgess bolted for the door, just being unlocked by an attendant. A moment later the white curtains rolled back and closed over The Window.

As I said, I was one of those who saw it. I can see it yet. All over the floor a jumble of Christmas things in confusion and disarray, the aluminum tree tipped in a corner, ornaments shattered, procelain angels in heaps, star-studded candles thrown helter-skelter. In the center, a manger crudely fashioned of packing-crate boards. And painted violently on the back wall, a stark, unbeautiful cross with a stark, unbeautiful Christ nailed upon it, blood dripping from His hands and side and brow.

The girl on Fourth in Pictures and Frames? They said that angry spots of color burned in her cheeks. "It would have been bad enough for an Easter window, dreadful, disgraceful. But Christmas!"

Where is Thor Maiten? I do not know. I only know that I saw The Window, the shape of Christmas. And my life has been changed by what I saw.

Sir Wilfred Grenfell

Jan Hobkirk

"Be you a real doctor?" was the question asked many times of Wilfred Grenfell when in the year 1892 he first visited the shores of Northern Newfoundland and Labrador. Yes, Wilfred Grenfell was a real doctor, a Fellow of the Royal College of Surgeons, London. But he was also a trained athlete, a master mariner, cartographer and missionary. He it was who obeyed the command of our Lord, "Be ye fishers of men."

As a boy in England Wilfred Grenfell loved boats and the sea. In his early manhood while studying medicine, he became interested in work among underprivileged boys and used to take them camping. Later he joined a fleet of fishing vessels as both doctor and missionary. When he was twenty-seven years old the opportunity came for him to travel to Newfoundland and Labrador on the ketch-rigged "Albert." He did not hesitate. This was to be his life work.

The people of Labrador consisted of Eskimos and Montagnais Indians who were bitter enemies, and some settlers from Dorset, England, Scotland, and France. They were seal hunters and fishermen. This part of Canada had never known a doctor, and the people were accustomed to resorting to "old wives" remedies for their ailments. Many of these were actually harmful; one such consisted of dusting sugar into inflamed eyes. Even after Grenfell came to their shores, many continued to apply their own remedies first, because they were too poor to pay a fee and too proud to seek help otherwise.

Many of the settlements that Grenell served, could only be reached by boat. Great were the hardships he encountered in sailing those argely uncharted waters, but durng his forty years in Labrador, Grenfell never refused a call for elp. Many times he traveled long istances overland by komatik (dog led) to help those who were ill or o rush aid, when word reached him f an accident. His charts of those almost unknown waters were accepted by the Royal Geographical Society, and through his efforts lighthouses were established at dangerous points.

Grenfell did not limit himself to doctoring the bodies of these poor folk. He took steps to improve their material well-being. He organized cooperative stores to assist in marketing the people's fish and furs. He encouraged handicrafts in the homes as a means of further increasing income. He established hospitals, children's homes and traveling libraries. He fought the liquor trade with all its degrading influence. And he always preached the gospel.

To his specifications, cloth named Grenfell cloth was especially fabricated by a London manufacturer and made up into Grenfell jackets, as the most suitable clothing for wear in cold climates. Admiral Byrd on his trip to the Antarctic used this clothing which is still on the market today.

Grenfell made many trips home to England and across Canada and the United States to raise funds for his work. Lord Strathcona of Montreal, then President of the Hudson's Bay Company, the Bank of Montreal and the Canadian Pacific Railway, became one of his ardent supporters. He gave Grenfell his first ship the "Sir Donald" and in 1899 another hospital ship, "Strathcona."

In the year 1927, King George V recognized the invaluable work of Wilfred Grenfell by making him a Knight Commander of the Order of St. Michael and St. George. Later when he was being honored at St. Andrews University in Scotland, Professor Blyth Webster referred to Labrador as being the Land of the Labourer, and introduced Sir Wilfred as "the labourer of Labrador, toiler of the deep, tiller of human soil, helper and healer of the lives of man."

Although Sir Wilfred died in 1940, his work lives on in the Grenfell Medical Mission, support for which is received from all over the world.

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COVER

"The Rest on the Flight Into Egypt" by David Gerard, courtesy the National Gallery of Art, Washington, D. C. Mellon Collection, 1937.

CONTRIBUTORS

Charles R. Stinette is on the faculty of the University of Chicago Divinity School teaching in the field of religion and personality. He is the author of "Grace and the Searching Heart" (Association Press).

Esther Groves, Newton, Kan., writes for General Conference News Service.

Robert A. Franz, Raute 1, Ritzville, Wash., is a farmer and a member of the Board of Christian Service.

CREDITS

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THE MENNONITE

Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Rables, Calif.

Keeping watch over their flock

Fishermen and shepherds played important roles in the life of Christ. They lived close to the realness of life. They responded wholeheartedly to the Good News. Simon Peter and Andrew his brother dropped their fishnets and followed Christ.

And the shepherds? Well, from long past they were known as God's poets, who loved His land and His people. Who but a shepherd could see the very mountains and hills responding to God's deliverance: "The mountains skipped like rams,/ And the little hills like young sheep"?

The shepherds knew the hills of Palestine above the town of Bethlehem. If you stood on the highest point outside that city it would look like a fertile, green island surrounded by barren country. Southward the wilderness of Sinai stretched in the distance. To the east beyond the Jordan River the rough and arid Moab country rose to impressive heights and everywhere was the dry desert land.

It is hardly surprising, then, that the shepherds kept close to Bethlehem while they watched their flocks. The stage was set for the angels' message while Bethlehem slept, little knowing that: "The hopes and fears of all the years/ Are met in thee tonight!"

And they were filled with fear

There was an uncomplicated fear —a fear which quickly turned into rejoicing. The simplicity of Christ's coming must have been reassuring to such men.

Our fears are not so simple. One fear is the mark of this age of anxiety—the feeling that we cannot love ourselves or anyone else because we ourselves are unlovable.

Self-hatred is at the core of many other fears. Its symptoms are many. Chief among them is the fear of life and a consequent withdrawn, diminished existence, a restlessness which keeps us forever from having deep roots, and the endless treadmill of anxiety, guilt, hostility, and more fear. The hysteria and suspicion which have flooded this land in recent years have been spawned in such an environment.

When people are people with fear real community begins to disappear. By tradition America is a land of mutual concern, but the sad truth is that nowhere is our lack of real community more bitterly demonstrated than in our growing every-man-for-himself philosophy.

The deepest springs of fear lie in the conviction that *no one cares*, and that life is meaningless. It is a part of our human existence to struggle with this question. In the sense that the question forces us to work through to some practical answer it is a challenge to our deepest education. In this sense fear is the beginning of wisdom: if we are moved to face it and to gain knowledge of ourselves in depth.

Good news of great joy

God cares! This is the good news. It is that God is with us as Isaiah the prophet had promised. It may be easier to keep God at a distance, to think of Him as the Force behind the universe. But the irrepressible wonder and mystery of the nativity is that God is as near as a newborn child. Thus, "The people who walked in darkness/ Have seen a great light." That light has become the hurricane lantern shining through the darkness of succeeding generations, "And the darkness has not overcome it."

The Christian hope is a present reality, beginning to come in this moment and looking beyond the present for its consummation. It is more than a pretty story and a lovely child inasmuch as Good Friday and Easter are a part of it. It is hope which has taken on the flesh of this life, embodied the peace which passeth understanding despite the limitations of existence, and lives on in the spirit-filled company of those who hunger and thirst after God's righteousness.

Glory to God in the highest

The newer and more accurate rendition of this familiar text brings us closer to the realism of the New Testament: "Glory to God in the highest and on earth peace among men with whom he is pleased."

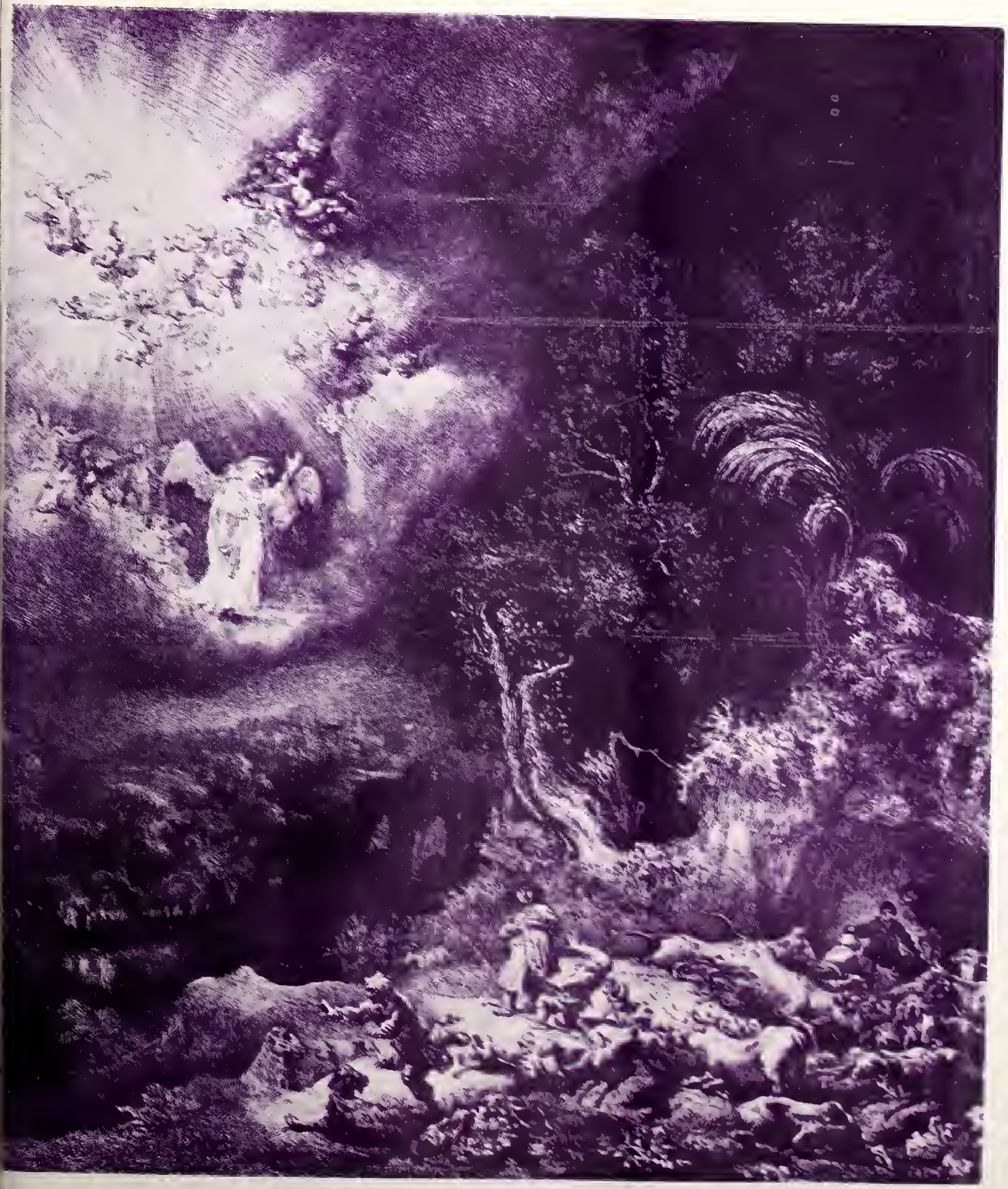
Man is not on an automatic elevator going up. He must respond to the divine encounter by assuming the responsibilities of his sonship to God. The brokenness and tragedy of this world will not heal itself. Nor can men accomplish the task without the strength of grace. But with that assured grace and a heart of joyful thanksgiving, the *Gloria in excelsis* becomes a pattern for man's life on earth.

It should be noted that *peace* here is the fruit of man's adoration of faith. Man's spiritual home has been shattered—lost in the crossfire of modern culture. But before he finds his much sought-after peace, man will have to discover his real home again, where he may live and move and have his being. The significance of Christ strongly suggests that man will find his home only when he has become a part of the community of praise and thanksgiving. As T. S. Eliot has said: "What life have you if you have not life together?/ There is no life that is not in community/ And no community not lived in praise of God."

Beauty and realism are the components of the nativity story. Most of us like to think that anxiety can be banished like a headache—with a quick-acting powder. The truth is that mature adults must learn to tolerate and to live with anxiety.

It is hard to see how one can live with anxiety apart from *faith* and *love* in real *community*. Here we can learn to tolerate uncertainty. It is not an easy lesson. Many of us want magic answers. Note that the heroes of the comics, radio, and television are often those who succeed by a magic gimmick rather than through human perseverance. But the story of Christ's birth reminds us again that the simple and the ordinary things: travelers in search of a night's lodging, birth, and gentle family love, a peaceful countryside and shepherds keeping watch are God's way of showing His redeeming love.

The Simple Things of Christmas Continued



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EDITORIAL

Bible Words—VII: New Creation. Obsolescence—that's a big word. It holds special meaning for people in the twentieth century. And it is a scary word. First of all, the stuff of our lives is growing obsolete. Cars, planes, trains, buildings, systems, tools—today we have them, tomorrow we will have little or no use for them. Other things will have taken their places. They will be obsolete all but absolutely. We need little proof. What was ten years ago like? It was different than now. My memory span is short for various reasons, but for its resemblance to today, twenty years ago might as well have been a hundred years ago. The tools of two decades are obsolete. We are partly happy. We now have something better. But—and here is the scare: If man's tools and everything about him turn obsolete, isn't it possible that man may some day find himself obsolete?

Shudder awhile. I fear we have gone through a long period of unplanned obsolescence. Pray only that it grow no worse. It happened like this. The road began in the Garden of Eden. And man had no sooner started out than he made the wrong turn. He reversed God's purposes, He took his instructions from the wrong creature. And man who was created for life before God made himself obsolete. The history of the house of Israel is our history—always taking the wrong turns, always losing our use and usefulness for God. No, do not shudder. Cry. It is sad that man has missed his purpose. He is no longer fit for God.

But, wait. The Bible has a word. And the word is written broadly over its pages. It is a promise that our obsoleteness is not final. Isaiah, that great and major prophet, sees a Messiah. He will be the superman, the nonobsolete man. He will act in the interests of God and serve the purpose of God—something Adam should have done, but didn't. He will wash the obsoleteness out of man and out of creation. It will be done by the "shoot from the stump of Jesse" (Isa. 11:1). He will bring wisdom and discernment, knowledge and reverence, righteousness and truth (11:2-4). If we had these things we would be more useful to God. So we look for the promised Christ who picks up the pieces and out of the old makes something new.

Paul puts the promise in these words: "If any one is in Christ, he is a new creature; the old has passed away, behold, the new has come" (2 Cor. 5:17). Christ—the crucified and resurrected man—brings the new creation. And the new creation resembles God's first creation. It is all from God—"born from above" (John 3:3). It cuts itself away from the past, present, and future and gives man new ground to stand on: "For neither circumcision counts for anything, nor uncircumcision, but a *new creation*" (Gal. 5:16). And as in the old creation, so in the new creation we become partners with God in the work of recreation.

In Christmas we celebrate the new creation that came in Christ. We celebrate our entry into it as we take the promise of Christ. And we celebrate our place in the new creation. But the old creation is still with us. And we are missionaries to it. We must bring to the old creation around us the good news that its obsoleteness is over and new life in Christ is already available. It is not an easy task to be an ambassador of reconciliation. We must step over all the old human divisions of the old creation. Christ died for us. So we offer our lives for others. We have put on the "new nature" and new creation in which "Christ is all and in all" (Col. 3:9, 11). The old has passed away; the new has come. All hail to God's new man!

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OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

THE MENNONITE

78: 48 DECEMBER 31, 1963

Why do we speak for our faith so rarely? Is our faith seldom uppermost in our minds?

SPEAK FOR YOUR FAITH

Roland Goering

MAN SPEAKS SPONTANEOUSLY of that which means most to him. This is true in childhood as well as in old age. A child will often relate, with great fervor, some experience, which to us may seem trivial. But it has left a great impression upon his little mind. An adult, also will speak of that which is of interest to his mind. It may be his work, or his hobby, or current events.

Whatever is uppermost in a man's mind at any given moment, of that will he speak. But how often does he speak of his faith? How often do we speak of our faith? How often do we speak *for* our faith?

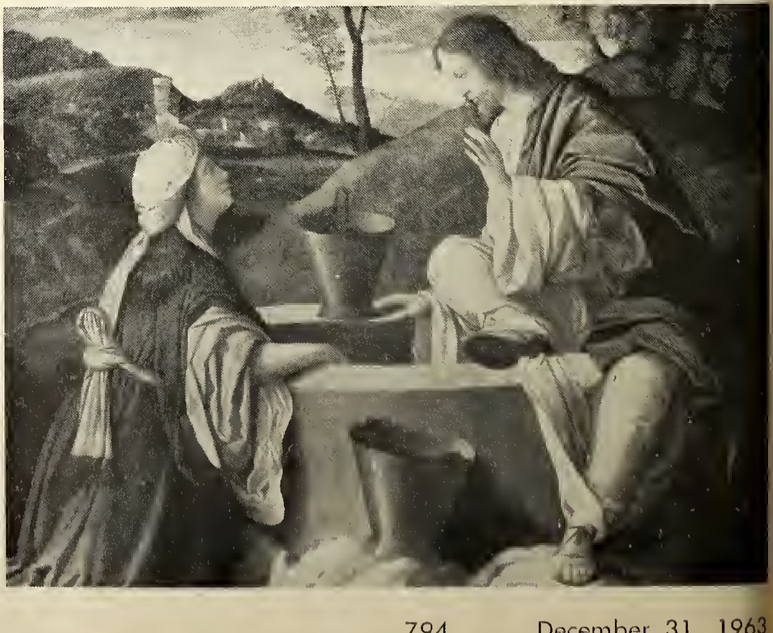
In comparison to other interests to which our lips give frequent expression, I fear that we speak for our faith rather rarely. As Mennonites we speak for our faith perhaps even more rarely than members of other denominations. This is perhaps reflected in the fact that our church also grows more slowly than other denominations. It is not without reason that the Mennonite people have been called *Die Stillen Im Lande* (The Quiet People of the Land). Perhaps we've been too much "Die Stillen Im Lande" and have remained silent when we should have spoken. Undoubtedly today also we often remain silent when we should speak.

Why do we speak for our faith so rarely? Is our faith seldom uppermost in our minds? Are we ashamed? Do we think it is not important to speak for our faith? Do we think such a topic will not interest others? Or is it, possibly, that we are not interested in it ourselves?

Over against this trend of keeping silent concerning our faith, I cannot help but remember Peter and John, who on the day they were ordered by the high priests and Jewish council to remain silent, responded by saying: "We cannot but speak the things which we have seen and heard" (Acts 4:20).

I am reminded also of the writer of the First Epistle of John, who says: "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us" (1:3). I recall the words of Paul, written to the powerful city of Rome: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation" (Rom. 1:16). The Samaritan woman, who left her water pot at Jacob's Well and ran back to her home town called: "Come see a man, which told me all things that ever I did, is not this the Christ?" (John 4:29). I am also reminded of the words recorded in Acts concerning the believers scattered by the persecution that arose in Jerusalem and resulted in the stoning of Stephen: "They that were scattered abroad went everywhere preaching the word" (Acts 8:4). Finally, I think of the words of the author of the First Epistle of Peter, who advised a suffering, persecuted body of Christians: "Be ready always to give an answer to every man that asketh you a reason of

"Christ and the Samaritan Woman" by Vincenzo Catena. The Samaritan woman had an earnest desire to speak for her new found faith: "Come, see a man who told me all that I ever did" (John 4:29).



the hope that is in you" (3:15).

These passages indicate how men and women of the first Christian century readily spoke of their faith. We, too, must speak for our faith.

Why Should We Speak?

We should speak for the same reason that a little child will relate, with fervor, the experience that has made a deep impression in his mind. We should speak for the same reason that Peter and John, facing the threats of the Jewish Council, exclaim: "We cannot but speak of the things which we have seen and heard." We should speak for our faith because of what it means to us. If we really cherish this faith, for which our forefathers died, we should speak for it.

The persecution against the early church scattered the believers. And they went everywhere preaching the Vord. Now the same thing can also ruthfully be said concerning Anabaptist forefathers. Severe persecuion scattered them also. They also vent everywhere preaching the Vord. Their faith meant so much o them that they spoke of it wherver they went. Sometimes a conregation was founded at a given lace within a few hours after the rrival of an Anabaptist preacher. Ernst Crous writes: "Blaurock nd others did not hesitate to disurb services in established churchs in order to preach the Anabaptist octrine to the assembled meeting. n Lower Bavaria in 1528 an arsan evangelized a fellow artisan n the very churchyard with such ffective zeal that he prevailed on he brother not to attend mass in he church, but to attend instead the eeting led by the Anabaptist reacher in a nearby barn. In 1525 Conrad Grebel bapized a whole proession of men and women at St. all. In 1530 Melchior Hofmann aptized 300 at Emden, and in 1534 Muenster, 1,400 baptisms occurred one week."

All this indicates how much their ith meant to our fathers and how rvently they spoke of it. This took ace, of course, before the Anaptists acquired the reputation of ing *Die Stillen Im Lande*. We too ould speak for our faith because what it means to us. How can e remain silent if it really means mething to us?

We Are Debtors

A debtor owes another something in return for gains or values received. But when Paul wrote: "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise," he certainly was not thinking of any great gains he had received from them. In fact, while he was writing these lines, his face was likely haggard and worn from the effects of a hard life, and his body showed the scars of beatings and stoning.

In our day, many, in similar circumstances, would feel that the world owes them something. They would perhaps even attempt to bring suit for suffering and scars. Paul, however, even after all these hardships, did not feel that the world owed him anything. He still felt as a debtor to the world.

Why did Paul feel himself to be a debtor? He felt that he owed much to his Lord. He felt that the only way to pay back his Lord was, as Jesus said, to pay it unto the least of His brethren.

Paul, perhaps, also felt that he had gained a certain advantage from having been born a Roman citizen. He had also gained something from the learned men, such as Gamaliel. Therefore, he felt that, having received blessings from some, he in turn owed it to others. He owed it to the unlearned, as well as the learned; to the uncivilized, as well as to the civilized. We, too, having received a great faith from our forefathers, owe it in turn to others.

Paul further felt that under Christ there is neither Jew nor Greek, bond nor free, male nor female (Gal. 3:28). He felt that belonging together as one brotherhood, he must share that which he possessed especially something as valuable as the Christian faith.

In the Old Testament Cain asks "Am I my brother's keeper?" The Bible answers that we are. We should speak for our faith because we owe it unto our brothers.

A Reason for Our Hope

Peter advised the persecuted Christians of the first centuries: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." In our day, as in that day, man is slow to accept anything unless he understands the reason for it. The world wants to know not only what you believe but why you believe it. The scientist is not content to know how his experiment reacts. He wants to know why it reacts as it does. The psychiatrist wants to know, not only how his patient behaves, but why he behaves as he does.

The same is true in religion. People want to know the reason for the hope that is in us. We need to speak for our faith in order to interpret that reason.

What is the reason for the hope that is in us? Is it that in all of His creation we see the handiwork of God so clearly that we cannot doubt His goodness? Is it that behind everything that is, we perceive Him that obviously must be? Richard Realf has written: "Great are the symbols of being, but that which is symboled is greater;/ Vast the created and beheld, but vaster the inward creator."

Is it that in the personality of man we see mirrored the image of God? Is it that the Bible speaks its message to our hearts and all our experiences prove it to be true? Is it that so many of God's promises have been fulfilled in our life, that we cannot doubt that the remaining promises too shall see fulfillment? Is it that our own inner experience with the living God gives us a personal assurance? Are these some of the reasons for the hope that is within us? We must speak for our faith in order to give unto others the reason for our hope.

Fellowship With Others

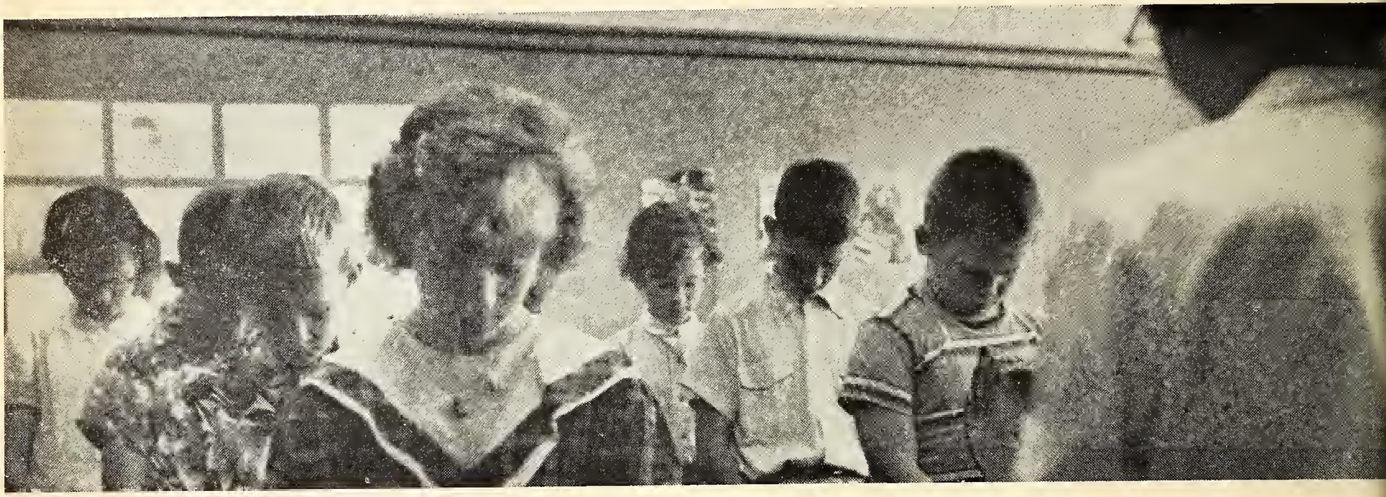
John declares: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3).

This is a primary reason for our faith. We desire to have fellowship with others and together enjoy fellowship with the Father and with His Son, Jesus Christ. We have already referred to the fact that our Mennonite Church is so slow in its growth. In the past decades we have not won many into our church from outside our own heritage. The primary purpose for evangelism is to win such into our fellowship. We have been *Die Stillen Im Lande* too long. We need to speak for our faith.

Edwin T. Dahlberg

AMERICA NEED NOT BE GODLESS

The Supreme Court decision against devotional practices in public schools did not doom America to become a godless nation. It was rather a call to the family to resume its historical role in the teaching of religion.



THE UNITED STATES Supreme Court recently handed down a historic decision. It ruled as unconstitutional the reading of the Bible and other devotional practices in the public schools. In rendering this judgment, it has affirmed the view that the state must be neutral in religion, and that religious training must be reserved to the church and to the home.

Whatever our personal reactions to this decision by the highest court in the land, it is a mistake to conclude that America is now doomed to become a godless nation. The Supreme Court's ruling should rather be accepted by every citizen as a challenge to become more godly than before, in complete freedom, and without any legislative entanglements whatsoever.

Instruction in godliness is primarily the responsibility of the family, with the church as its partner in religious nurture. The home was historically the first temple, the father the first priest, and the mother the first priestess.

It was not without reason that the Apostle Paul, in his letter to Philemon, sent greetings "to the church in your house" (Philemon 1:2). It was intended from the beginning that every home should be a household of faith, a center of song and worship, of fellowship and praise.

Family Tradition

Jewish homes have been notably faithful to this understanding of religion. One Sabbath eve in 1956, I was a guest in the home of a Jewish judge of the Supreme Court in Israel. Rarely have I been so deeply moved as I was by the family worship in that Israeli home when, in the candlelight, the father blessed the bread and, following a prayer by the eldest son, we all joined in whispered prayer.

It is difficult to write of religious training in the family without becoming autobiographical. When my grandparents came to this country, my father was a boy of twelve, the youngest of four children. They had come from a European country in which there was a state church, with an hour of Bible study and prayer in the state schools.

When Grandfather Dahlberg took up a homestead in western Minnesota in 1870, however, his first concern regarding the township school in which his children were to get their education was that the school should *not* teach religion. It was largely for the privileges of this public school system that the family had come to America.

Grandfather's attitude was by no means that of an atheist or an unbeliever. He was a devout Christian and a faithful churchgoer. But, as a result of his experience of a formal, official religion in a state-church system, he was committed to the proposition that, in the new world, his children were to have the advantage of a personal religious nurture in the church and in the home, rather than in the public school room.

When I was less than ten years old, he took it upon himself to teach me the Swedish language by our reading together from the Swedish Bible for an hour daily. I am grateful to him for two reasons. First, because it made me aware of my heritage as a child of two cultures and,

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second, because it made me aware of my religious heritage in the faith of our fathers.

How do we go about establishing a program of religious training in he home?

We should begin this not by mapping out a religious program for children, but by instituting a program of religious education for the adult generation. While it is true hat Jesus said "Let the children ome to me, and do not hinder them; or to such belongs the kingdom of heaven," He began His ministry with a school for twelve adult men.

amily Responsibility

That is where we need to begin. Too many parents make the mistake of adopting something because 'it's good for the children," without dopting it for themselves. The chilren soon catch on to this fraud. Why should they, the children, say he blessing at the table or kneel own for their bedtime prayers if hey never hear the voices of their wn father and mother in prayer?

Granted that the adult members f the family have accepted their riestly responsibility, what are the most important elements that we hould include in the religious proram of the home? I would list hem as follows:

1. A father and mother who truly ve each other, and who create a imate of such affection and disciine that the children may grow p with a sense of inner security om their very infancy. No amount praying can help much if the pirit of the home is bitter, quarrelme, vindictive, and intolerant.

2. A responsibility assigned to ch member of the family for the ousehold chores: making the beds, washing the dishes, cutting the wn, shoveling the snow, washing e car, tidying up the house. Work an important part of religion. e must not permit electrical gadts, or automation, or television ograms, or any other modern adntage to encourage children to be zy drones.

3. A time for family recreation gether, whether it be hiking, swimng, camping, singing, bowling, ading, or playing games by the eside after supper. One daughter ote concerning her memories of r father, "He did not leave us ildren much in the way of money. But he left us something far greater —the memory of beautiful sunsets along the shore."

4. A time each morning or evening for family worship together. This may include the reading of helpful selections from the Bible, the singing of a hymn, and brief prayer — sometimes by the father, sometimes by the mother, sometimes by one or more of the children. At the very least, there should be a table blessing before each meal. All this should not be wished on the tiniest members of the family alone, though they, too, should have their turn. Some time might well be given to questions, and family discussion of vital religious issues.

5. Regular worship together in the church of the family's choice, and consistent attendance at the Sunday church school. In our pluralistic culture it is not easy for some families to agree upon one church, especially if it is an interfaith marriage. But it is better to go to some church, even separately, than to drift through life without the inspiration and fellowship of a worshiping congregation.

6. In addition to all this, that family will be blessed which provides wholesome sex instruction for its children, and which also sets an example of conscientious stewardship in the dedication of time, talent, and income to the good causes of the community, as well as encouraging right attitudes towards the people of all races, creeds, and conditions. There should be no room in a wholesome family religion for racial arrogance, religious intolerance or social snobbery.

If we are alert, it is not likely that the communists will ever have the opportunity to break down the family life of America. But it is entirely possible that we ourselves might break it down by the neglect of those moral and spiritual values which have made America great.

If we ignore our marriage vows, farm out our children to others on the occasion of every selfish whim, and return to that idolatry of self which the prophets of Israel fought against nearly three thousand years ago, all the armaments in the world will not save us.

The finest patriotism at this juncture of our history is to restore the family altars of the republic, to preach the faith of our fathers in the language of our children, and to claim again the biblical blessings promised to that nation whose God is the Lord.

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Fear Not!

Behind the shrubbery of power
Fear, the monster, mocks:
"You think of almost everything,
But, who will wind the clocks?"

The clocks? "The clocks that mark the time
That he may have—and you—
If yours runs down before his does
He wins! What can you do?"

"Go back, poor man," an angel pleads,
"Back to the shepherds' hill.
Breathe in the beauty of that calm—
The Holy Night is still.

"In Christ is life. In Christ is peace
No missile can destroy . . .
His love is might. Fear not!
I bring you tidings of great joy!"

Emma Schwartz

NEWS

Inter-Mennonite Paper for Japan

A DECISION TO PUBLISH a united church paper for the Mennonite and Brethren in Christ churches in Japan was made at a meeting of the Japan Mennonite Literature Association (JMLA) in Tokyo, November 12-13. The aims and objectives of JMLA were also discussed and revised and other literature projects planned.

Organized in 1958, JMLA includes representatives of the (Old) Mennonite, Brethren in Christ, and General Conference Mennonite missions and churches, and the Mennonite Central Committee. Projects completed so far have included several pamphlets and booklets related to Anabaptist-Mennonite history and teaching and the translation and publication of Paul Erb's *Alpha and Omega*.

Though Mennonite Brethren in Christ missions have been in Japan over a decade, only the (Old) Mennonite Church in Hokkaido has published a church paper. However, this paper, titled IZUMI (meaning a spring or fountain) has also contained news about the other churches as well as an occasional article by their pastors. Plans are to make this paper a joint publication beginning in April 1964.

In discussing the aims of JMLA, the group reaffirmed the need for a cooperative literature program geared to strengthen the local church in nurture and evangelism. The following objectives were adopted: to strengthen the local church and develop inter-Mennonite fellowship; to promote literature evangelism through the local church; to develop and train Christian writers; to assist JMLA cooperating groups in any special projects; and to share with the larger Christian body the Anabaptist-Mennonite heritage and its application of Christian discipleship today.

Recognizing the need for giving more than marginal time to a growing literature program, the group extended a call to Verney Unruh to devote halftime to JMLA interests.

Representatives at the meeting were Ralph Buckwalter and Takio Tanase, (Old) Mennonite (Hokkaido); Ferd Ediger, MCC (Tokyo); Mrs. Thelma Book, Brethren in Christ (Yamaguchi); Verney Unruh and Hiroshi Yanada, General Conference Mennonite (Kyushu). Don Reber and Masami Homma of Tokyo also attended part of the sessions.

Representatives of Japan Mennonite Literature Association. Left to right: Verney Unruh, Hiroshi Yanada, Ralph Buckwalter, Ferd Ediger, Takio Tanase, Thelma Book.

THIRD TEAM TO HAITI

A third team of five MDS volunteers flew to Haiti on December 4 to work sixty days in the disaster area. This brings to twenty-five the number of men sent by MDS to Haiti since October 30.

Whereas the other men are busy at Cotes de Fer and Bainet with rebuilding and reseeding programs, these five are assigned to Petit Goave. Their work will include the reconstruction of houses and public buildings demolished or partially destroyed as a result of the Haiti hurricane disaster.

The men are: Erwin D. Klaassen, Weatherford, Okla.; Enos J. Miller, Hutchinson, Kan.; Orville E. Wiggers, Newton, Kan.; Dan Miller, Hartville, Ohio; Marlin Pankratz, Butterfield, Minn.

The first team of fifteen men is due home at the end of this month.

There is a strong possibility that MDS will be sending post-Christmas teams to Haiti to further alleviate the misery.

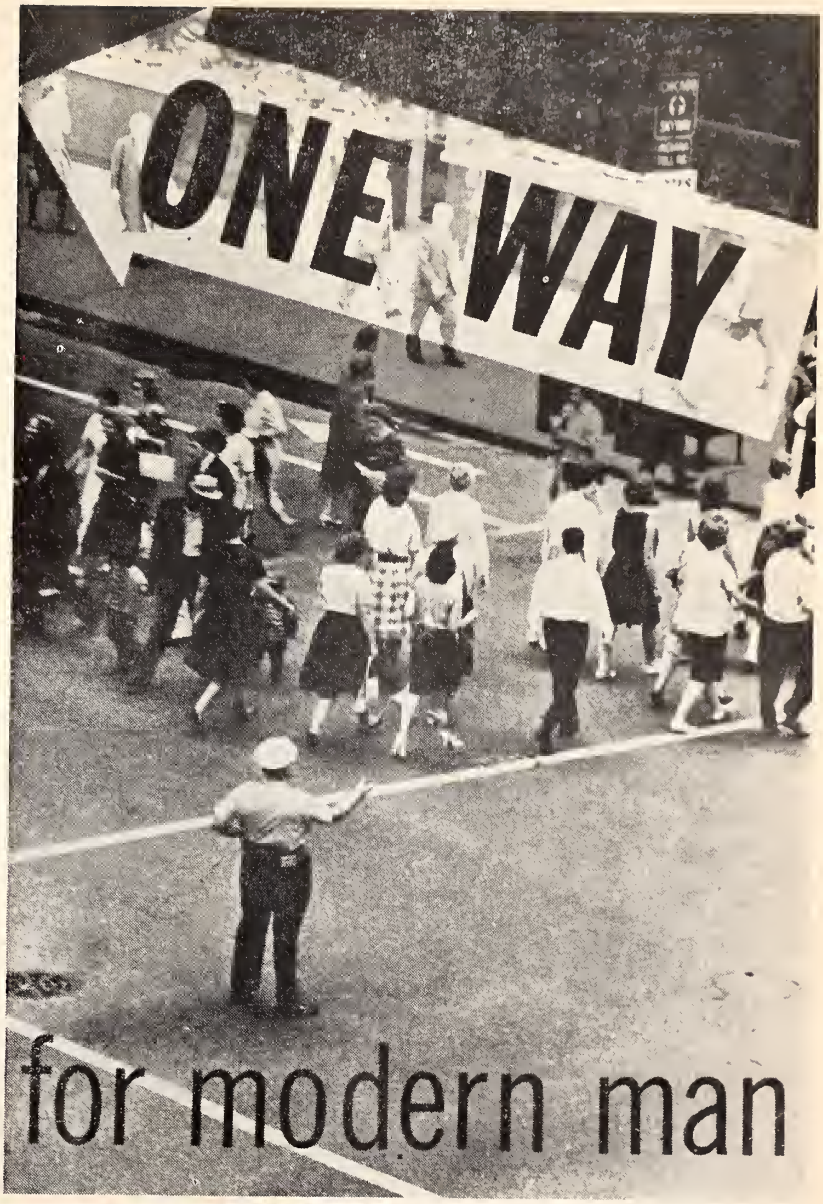
ART FOR RELIGION EXHIBIT

The sixth annual Art for Religion traveling exhibit will again be shown at the Eighth Street Church, Goshen, Ind., February 2-9. Originating in Indianapolis, the traveling exhibit is sponsored by the Bethlehem Evangelical Lutheran Church. Works by Mennonite artists will be displayed along with the exhibit. Any interested Mennonite artist may submit two works for this exhibition. Works submitted must have a religious connotation which will be helpful in teaching truths, inspiring religious thought or feeling thus deepening the spiritual life of the community.

Anyone interested in displaying his painting, sculpture, prints, or drawings, is asked to contact: Arthur Sprunger, Eighth Street Mennonite Church, Eighth and Purl St., Goshen, Ind. January 27 is the last day works may be submitted.

RACE AND MENNONITES

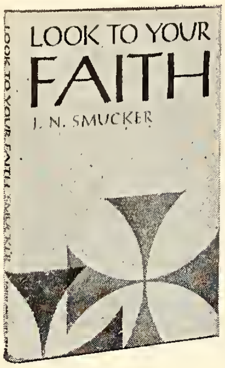
“There are those who suggest with good reason that the church is sleeping through a revolution when he church should pioneer on the acial frontier,” writes associate secretary Vern Preheim of the Board f Christian Service in an article n *The Mennonite Church in the City,* a bimonthly city church paper ponsored by the Board of Missions f the General Conference. Preheim sts a number of things the Con-erence has already done in this rea (visits to legislators, Declara-on on Race Relations, various proj-cts, conferences and interracial meetings) and challenges individu-ls and churches to further work gainst prejudice and segregation n congregations and communities.



CONTEMPORARY GOSPEL OF JOHN In an effort to reach people who have not previously been interested in the Bible, the American Bible Society is planning a new series of publications. The series, "God's Word for a New Age" attempts to emphasize the pertinence of the message of the Bible to contemporary peoples. The first of the series to be published is called "One Way for Modern Man." Phillips translation of the Gospel of John is used along with illustrations which picture life in a modern city. The paperback volume is in digest magazine size and sells for fifteen cents.

In the same issue, city pastor Lawrence Voth of Markham, a southern Chicago suburb, tells about the integration of church and community; a mother explains why her family left a neighborhood in which whites had become the minority and the crime rate had risen; California pastor David Habegger discusses Mennonite attitudes and appeals for no discrimination; Delton Franz, pastor of interracial Woodlawn Church, Chicago, writes: “If we as a peace church can find no way to become true peacemakers in this revolution against the evil of segregation, let us cease to call ourselves a peace church and hand the title over to our Negro Christian brothers who have surely earned it . . . standing on the sidelines is not obedience to the command: ‘Over-

Look to Your Faith



A book of short devotional meditations on challenging tenets of the Christian faith. The meditations are selected editorials of the past editor of *The Mennonite.* By Jesse N. Smucker, $2.50

at Mennonite Bookstores

Berne, Indiana Rosthern, Saskatchewan
720 Main Street, Newton, Kansas

come evil with good' "; and missionary Orlo Kaufman suggests general broad principles: (1) "The church ought to be creatively concerned." (2) "The whole brotherhood ought to confront the problem and how it might affect them as individuals and as a church." (3) "Each member . . . should be challenged to see his true attitude toward the Negro." (4) "Decisions and action as a congregation ought to be based on an understanding of what Christ's will and purpose are for the congregation." (5) "We need to realize that the Negro who has been hurt by past discrimination and injustice may not react as we feel he ought when treated in a kind and loving way." (6) "We ought to seek the positive good that can come from this revolution as it reaches our community." (7) "Congregations ought to seek ways in which they can be helpful to sister congregations who are confronted with problems related to the revolution."

Interviews with writer James Baldwin, Malcolm X of the Black Muslim movement, and Martin Luther King of the nonviolent protest movement, recorded in 1963 for a television program, are being published as a book, *The Negro Protest.* Baldwin says, "What white people have to do is try to find out in their own hearts why it was necessary to have a nigger in the first place. Because I'm not a nigger, I am a man, but if you think I'm a nigger, it means you need it." King believes that "the rolling tide of world opinion . . . the aroused consciences of many, many white people all over the country, the growing awareness of religious institutions that they have not done their job, and the determination of the Negro himself, and the growing industrialization in the South . . . will conjoin to make it possible for us to move on toward the goal of integration."

AFTER THE DELUGE —CELEBRATE COMMUNION

In Haiti the faithful tend flock and field with anxious care waiting for October, the time of harvest, when their families and God each get a part from the slim produce. At that time they go into the chapels with singing and thanksgiving. Bearing their gifts into the treasury, grateful Haitians forget the sweat and toil that nursed life and food from the unwilling earth. So do men everywhere serve Jehovah.

It was close to being that way again in 1963. Until October the promise was fair. Then a tropical storm within a few hours changed the face of Haiti. Lashed by savage gales, swamped by a deluge of water; fields, flocks, and chapels lay devastated by Hurricane Flora. Death stalked the land.

No more roads flanked by neat cottages nodding under green shade trees, but scarred trails twisting through the ruins of peasant hovels ground into the dirt by broken trees.

No more robust country people or gay children, but aged men, tired women, and stricken youth.

No more hope offered from fruitful pastures, but fear of the plague and starvation.

Out of this hell on earth comes a reiteration of faith in God.

The reverend Marco Depestre, in whose parish twenty-one people were lost, describes an event that occurred after the storm.

"There I was, in front of our destroyed temple, the bell tower leaning crazily against a fence wall. Holy communion ought to have taken place in the morning. Somehow news spread among the people that I had come. Some twenty members crawled among the piles of beams and rafters intermingled with torn iron sheets in order to meet and worship under a rough shelter. The yellow light of a kerosene lamp replaced the electric light not now available. I brought the communion set. Reading the hymn verses was too much for me. I had to lower my eyes not to let them see the surging tears."

VOLUNTEERS NEEDED

A recent executive order signed by the late president changed the order of call in such a way that married men will not be drafted under the present conditions. Although the law of the land has changed, Mennonite Central Committee continues to recruit willing and able married men to help lift the load from suffering mankind.

It will interest American readers to note that whereas Canada has no conscription law at all, Canadian Mennonites, married and single, have taken a full share in accepting MCC assignments.

If you wish to try MCC voluntary service, you will want to note the positions that are available.

The MCC foreign relief department would like to place one principal in a technical school in Algeria. He ought to be a married man with teaching experience and the abiilty to deal with the Algerian ministry of education. He should have knowledge of French and be able to offer leadership at the school.

MCC would also like to supply a teacher for Weierhof Boys School, Germany. The candidate would do well to be married, childless, the possessor of a teaching certificate, and experience in that field. Knowledge of German would be excellent.

Two Paxmen are needed to go to Crete. They will be located at the Klaus-Richard technical school. Preferably, these two men should be college graduates with an aptitude for teaching, as the school is anxious to maintain high standards.

TAP is looking for teachers for both Newfoundland and Africa. Fifteen teachers trained in history, mathematics, English, and the scinces are needed for provincial chools in Newfoundland. Forty eachers are required for placement n secondary and teacher training chools in Africa.

The Mennonite Mental Health ervices will need eight single men vithin the next two months to work n four hospitals as psychiatric ides.

Voluntary service urgently needs our married couples to be placed n MCC units in the U.S.A.

The MCC office at Akron, Pa., will eed two accountants next summer.

The above named positions need ttention immediately but there are lso numerous other opportunities for service both overseas and at home that will need volunteers.

Indicate your interest or ask for a complete description of opportunities by writing to: Personnel Office, Mennonite Central Committee, Akron, Pa.

TEXANS TO PARAGUAY

Twelve families, with a total of sixty-nine people, originating from Houston, Texas, recently left to settle in Paraguay. Under the leadership of James A. St. John, a Baptist minister, the group took all equipment necessary to support themselves in the jungle. They plan to build a self-supporting mission community there. The group calls themselves Camp Beulah, Inc.

While doing research before moving, the group learned of the Mennonite settlements already in Paraguay. They wrote to the Mennonite Central Committee for more information. MCC sent them a copy of *Pilgrims in Paraguay* by J. Winfield Fretz and got them into contact with Frank J. Wiens in Asuncion. Wiens is the MCC director in South America.

Members of Camp Beulah, Inc., will retain their U. S. citizenship but have permanent Paraguayan visas. They look upon this venture as a call from God.

CHURCH RECORD

APTISMS

Bethel Church, Lancaster, Pa., on ec. 8: Janet (Mrs. John) Rosen-eld, (Mrs.) Nancy McCall, Paul mith, Clyde Ranck, Donald Wen-er, Daryl Charles, Harry Kintzi, hilip Toews, Elaine Horst, Sharon nyder, Barbara Shearer, Susan oth.

ALENDAR

onferences

1965, July 10-16—General Confer-ce, Estes Park, Colo.

Jan. 23-25—Canadian Board Meet-gs, Winnipeg.

Central

Jan. 7—College Chamber Players Concert, Bluffton (Ohio) College.

Eastern

Jan. 13—Eastern District Peace and Service Representatives and Pastor's Dinner.

NEW ADDRESSES

Mary C. Diller, Memorial Home, Bluffton, Ohio 45817

Mrs. Earl Dougherty, 8349 S. Long Ave., Oaklawn, Ill. 60453

Mrs. Russell L. Fellman, 140 W. Butler Ave., Chalfont, Pa. 18914

John M. Janzen, 5220 Kenwood, Chicago, Ill. 60615

John J. Klassen, 57-6121 Willingdon Ave., Burnaby 1, B. C.

Karl Klassen, 65 Riverside Dr., Mount Clemens, Mich. 48043

Howard Knight, 2811 Peerless, Apt. 2, Bakersfield, Calif. 93300

L. Levon Mann, 905 Monroe Dr., Freeport, Ill. 61032

Mrs. Rodolphe Petter, St. John's Lutheran Home, Box 619, Billings, Mont. 59101

Allen C. Schierling, 6808 University St., Des Moines, Iowa 50300

DEATHS

Calvin Moser, First Church, Aberdeen, Idaho, born Dec. 8, 1888, and died Nov. 24. Survivors are his wife and two children.

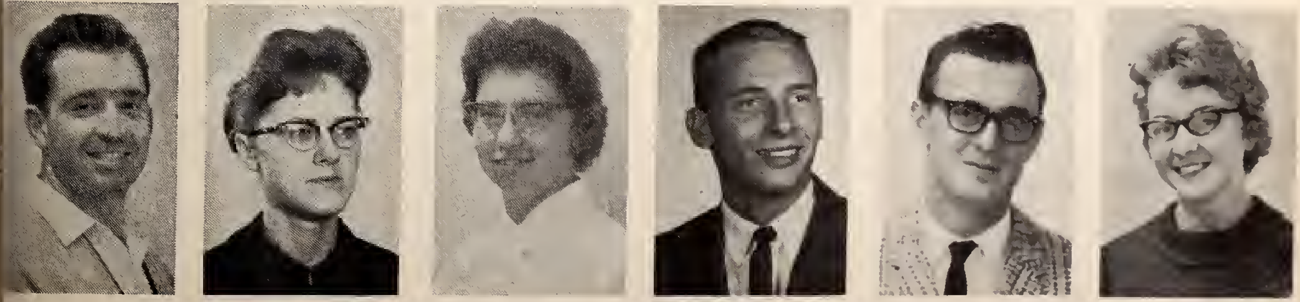
Gerhart Neustadter, Bethel Church, Lancaster, Pa., born in Tavria, Russia, March 6, 1893, and died Dec. 8. His wife, one daughter, and four sons survive.

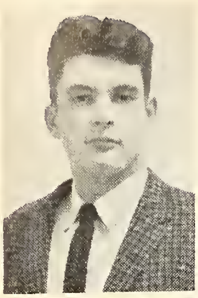
WORKERS

Martin Buhr, Niverville (Man.) Church, has joined the Information Services Department of the Mennonite Central Committee in Akron, Pa.

Sara Ann Claassen, of Beatrice, Neb., left on December 28 for San José, Costa Rica, for a year of Spanish study before beginning service at Montevideo, Uruguay. She

rtin Buhr, Sara Ann Claassen, Elizabeth Friesen, Randall Kaufman, Dennis Miller, Florence Miller (Workers).





Ronald Schroeder (Workers).

will be teaching Christian education and music at the Mennonite Biblical Seminary there.

Elizabeth Friesen, Eigenheim Church, Rosthern, Sask., has been assigned to work in Hoopa, Calif. She is serving under MCC.

Randall Kaufman, First Church, McPherson, Kan., has entered MCC-VS and is serving in community development work in Haiti.

Dennis and Florence Miller, Salem Church, Freeman, S. D., have been assigned by MCC to the Department of Welfare Training Project for Aid to dependent children's parents in Washington, D. C.

Ronald Lee Schroeder, Alexanderwohl Church, Goessel, Kan., has been assigned for service at Kings View Hospital, Reedley, Calif., under MCC-VS.

LETTERS

ANOTHER SIDE OF THE STORY

The following response was published in The Mennonite Church in the City. *Since it is also a response to material published in our paper we share it here. The writer's name has been withheld.*

How often as I have read the many onesided articles in *The Mennonite* have I had inclinations to write; to verbalize what I really felt, to tell a side of this controversial story that I have never seen in print. This is a personal story—perhaps too personal—and yet it must be, to be factually presented.

I am writing this as the mother of six children, concerned for their welfare, safety, and happiness. We have recently moved from one of the most troubled spots on Chicago's south side. The villain of my story, the evil that pushed us out from our home and neighborhood, is *crime.*

This crime first started with the arrival of a certain element of our new neighbors. First came the wine and liquor bottles under the viaducts en route to the train station. Next our parks were hit. Bicycles were taken from children, money taken from paper boys. It began fanning out into all of our lives.

At first it was not safe after dark; then it was not safe in broad daylight. Taverns sprang up in every other store. Children were "jumped" while coming home from school. Women were robbed and left beaten on the sidewalk. Men had their pockets slit and wallets taken.

Indignities were encountered by all. The discipline at school had gotten out of hand. Half the day was spent trying to maintain order in the class. My children were cautioned several times each day to steer clear of trouble, urged to use Christian principles. At home we kept teaching there are good and bad of all peoples and "Jesus loves the little children, all the children of the world." It was only in living among these people that my children turned against some of them. (There truly are good and bad of all races. We meet many fine colored people.)

Not one of us escaped without some personal involvement. My eldest son was chased home while returning from a football game. He made it home, jumping fences all the way, ready to collapse from breathlessness and shaken to the very core. This was serious business.

Another child was watched in a grocery store, followed outside, groceries and money taken. One of the offenders was white, the other colored. The entire character of our neighborhood changed with these people moving in.

My daughter was in seventh grade at the time. She kept complaining of a certain girl who seemed to dislike her. This girl kept pulling her hair, sticking her with pins, and finally one day slapped her in the face many, many times. This attack was of such a nature that my daughter came home nearly hysterical.

The child of a friend of mine experienced some of the same treatment in a neighborhood nearby. This child had to suffer the vulgarity of being urinated upon! It seems this was the treatment meted out to the remaining white children.

One winter morning, the temperature at ten degrees above zero, I was but one-half block from home when an elderly woman called to me for help. She had been robbed and beaten, and left lying on the icy walk. Daylight, busy city streets one block from home and yet not safe.

One summer evening, a beautiful night with all of the neighbors sitting out on their porches, two neighbors (male) walking to the corner shouted for help. A group of boys all carrying knives, had robbed them, and thus another chapter of the story that had become so familiar to us by now.

Life had turned into a day by day nightmare.

Does one wonder why the people in neighboring areas are so apprehensive? The ones who soon will be caught up in this turmoil? These people will not be welcomed with less than dark foreboding until prevailing conditions are changed.

One last lament if you please. This was a neighborhood of hard-working people—people who loved their homes and did not want to leave them, people who had their homes nearly paid for with many years of honest toil. With few exceptions these people had to sell at a loss and assume new mortgages.

And so we were forced to leave. The newsprint calls it "running." When living conditions become unsafe, it is time to leave.

When we moved it was with a sorrow for leaving our home and friends, a relief that we would be away from this tension, a burden of a new indebtedness to sap our next twenty years, and above all thanks to God for our leaving with no loss of life!

YOUTH

Mennonite Artist on Mennonite Themes

Carole Dirks

THINK THE artist should put ideas, ories, and teaching into his work. cannot agree with those modern tists who try to show life as mean-gless and whose works also have meaning. This is the philosophy art expressed by John P. Klas-n, one of the most capable of ennonite artists.

Klassen is professor of art, emir-us, at Bluffton College and has ent his life trying to preserve the ennonite heritage through his ulpture, painting, and pottery.

Most of his work is on the theme Mennonite life and people. Hav-g migrated from Russia himself, makes most of his works about Russian Mennonites, telling stories about the persecution, hunger and fear which the people were forced to suffer. He also demonstrates the joy of religious life.

Art, says Klassen should express real experience and real convictions. "That is why I make my plow horses to be beautifully shaped, spirited animals, instead of plodding, work horses. Farming among the Russian Mennonites, and even those today, was a joy and a spiritual worship. Why should I make them 'realistic' and work-worn as though plowing were a distasteful chore? I want to give the *idea* in my work."

One of Klassen's best known sculptures is of a Russian Mennonite in his field with a plow pulled by a team of fine, strong, and energetic horses. This work has been bronzed for permanence and is now in the Bluffton College art department.

Other of the seventy-five year old artist's flat work sculptures to be bronzed include a mother reading to her children (his wife and children), women and children agonizing that their husbands and fathers are being taken away from them to hard labor camps in Russia, and Christ on the cross with a Russian soldier on one side and a sorrowing man and wife on the other, symbolizing the religious conflict at the time of persecutions of Mennonites in Russia.

Klassen spent most of his youth in the Ukraine region of Russia. At the age of seventeen in 1906 after the Russo-Japanese war which Russia lost, his parents sent him to school in Switzerland for four years. After that, he attended the Academy of Fine Arts in Munich, Germany, for five years and majored in sculpture.

Returning to Russia, a wealthy Mennonite knowing about his talent commissioned him to prepare plans for a huge memorial statue to be given as a gift from the Mennonites to the people of Russia. This statue was to be five times life size and sculptured in granite. Klassen chose as his figure one of the blind folk singers, who traveled around the country. These men were very much a part of the old Russian life and so this would be the perfect gift to the people of Russia.

After working many months to re-create this figure, to have it perfectly balanced to stand the weight of the stone out of which it was to be carved, Klassen showed his model to the man, who in turn went to the government official for permission to erect the monument. The official commended him for the fine idea and for the artistry of the work and then said, "No. I'm sorry

YOUTH is sponsored by the Young People's Union of the General Conference Mennonite Church. Editor, Elvera Boumgortner.

that we can't let you do this. It would be a fine thing, but these minstrels have been speaking against the government and we can't let you put this up." So after months of hard labor, all of Klassen's work on the sculpture was in vain.

In 1923, Klassen left Russia, went to Canada briefly and then to Bluffton, Ohio, to Bluffton College where he has been ever since. He says about his work, "Mennonites have an important heritage which should be preserved for later generations who have not experienced the hardships of their ancestors. I want to do what I can to help preserve this heritage." However, his sculptured pieces originally made of plaster of paris or cement, were not made to last. For this reason some of those who know about professor Klassen and his work want to help finish his works to save them for the future.

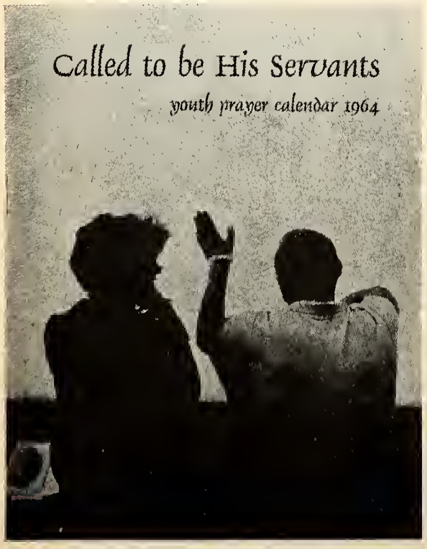
About twenty of his flat pieces are being bronzed in a special project sponsored by some of these friends. The pieces are intended to be movable but will be placed on display at the college in the art department, library, or lobbies. Some experimentation is being done with new processes of casting to cut costs and to make the works lighter and easier to move. It is hoped that casting in aluminum and coating in bronze will have the same effect and permanence as bronze. It is also hoped that later some of his round pieces will also be done, although this is a much more complicated and expensive process.

In addition to his work on Mennonite themes, Klassen has done work for other local churches, such as seven bronze plaques for the baptismal font of the St. John's United Church of Christ in Bluffton. He has also done some small portraits of both famous and local people, including among these a small disc of S. K. Mosiman, an early president of Bluffton College. This one is imbedded in a large stone just off the walk near College Hall.

Klassen also is well known for his pottery demonstration, given to many groups as a devotional message, in which he uses his potters wheel and clay to show how God shapes men to be what He wants them to be.

God Speaks Through a Man

Hugo Peters, editor of the youth prayer calendar has written monthly introductions to help you in your use of the calendar. Here is the first installment. Watch for the others in the last issue of The Mennonite *each month.*



The New Year again will enter your and my life uninvited, unrestrained, and, once here, forever gone. Our task is to recognize each opportunity when it knocks and make something of it. However, unless we meet opportunity in the light of divine counsel, our own reasoning, striving, and accomplishments merely become "castles in the air." At the boundary of our finitude we realize our dependence on God.

As we look into the prayer life of Samuel may we be inspired to follow his example throughout 1964. May ours be an active dependence as was expressed in the words of several Texan cowhands who felt that a church should be established in their area. Requesting a preacher from an Eastern Seminary, they received the following answer, "We hear that you have everything big in Texas. How big do you want this preacher to be?" The Texans replied, ". . . one who can reach heaven from his knees." *Hugo Peters*

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COVER
God works in all things; all obey/ His first propulsion from the night:/ Wake thou and watch!—the world is gray/ With morning light! John Greenleaf Whittier.

CONTRIBUTORS
Roland Goering, 1219 K Street, Reedley, Calif., is pastor of the Reedley congregation. His article was delivered as a sermon on May 26 and was chosen by the Evangelism Committee as a prize winning sermon in the 1963 sermon contest.

Edwin T. Dahlberg is minister-in-residence at Crozer Theological Seminary, Chester, Pa. He is a past president of the National Council of Churches and was formerly pastor of the Delmar Baptist Church, St. Louis, Mo. His article appeared first in the National Observer.

Carole Dirks is a teacher. She lives at 629 South Main, Bluffton, Ohio.

CREDITS
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Editor: Maynard Shelly. Youth editor and editorial assistant: Elvera Baumgartner. Art director: John Hiebert. Business manager: Walter D. Unrau. Circulation secretary: Marilyn Kaufman, 722 Main St., Newton, Kan. 67114

Associate editors: Claude F. Boyer, 115 Main Street, Sugarcreek, Ohio; Willard Claassen, 722 Main St., Newton, Kan.; J. Herbert Fretz, 602 S. 8 St., Goshen, Ind.; Robert D. Suderman, 2226 Park St., Paso Robles, Calif.

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EDITORIAL

BIBLE WORDS—VIII: HOLINESS. King Uzziah had leprosy. He was an energetic and able administrator of Judah. But he made one mistake. He overstepped his functions as king. He tried to take over the service of the priests. As he went into the temple to burn incense the priests could not stop him. But God did. Leprosy broke out on Uzziah's forehead. And so Uzziah spent the rest of his years in solitude (2 Chron. 26). He made only one other contribution. He gave his name to the year in which he died. It was the year that Isaiah went to the temple and received his call. Says Isaiah: "In the year that King Uzziah died I saw the Lord. . . And I said: 'Woe is me! For I am lost; for I am a man of unclean lips'. . . . Then flew one of the seraphim to me, having in his hand a burning coal . . . and said: 'Behold, this has touched your lips; your guilt is taken away, and your sin forgiven' " (Isa. 6:1, 5, 6, 7).

Isaiah struggled with the problem of uncleanness. After all, his king had been a leper, the biblical symbol of uncleanness (though not to be confused with modern diseases called by that name). Isaiah felt this uncleanness about the lips (6:5). This was also the sign of the leper who was instructed to cover his lips (Lev. 13:45). Isaiah feels the uncleanness of his king. As he cries out: "Woe is me! . . . I am a man of unclean lips" we can almost hear the fearsome leper's wail, "Unclean, unclean!" The lips from which come words expose our uncleanness. It is with words that we sin so strongly. It is here that we need cleansing. And this Isaiah receives in the symbolic touch of the coal on his lips.

With his lips purified, Isaiah receives a command to speak—"Go, and say to this people" (Isa. 6:9). Isaiah has been restored to fellowship with God and God's people. He goes to them with a word of judgment and a word of hope. Isaiah has been made holy which means he is wholly devoted to God and God's will.

Holy, of course, is a word most often applied to God: "Holy, holy, holy is the Lord of hosts;/ the whole earth is full of his glory" (Isa. 6:3). God is separate from man. He is separate from creation. He stands alone. His acts reveal Him. Separate from His creation, He still stands in a deep relationship to His creation. God is holy.

But if holiness is God's character, He wants it also for man. "Be holy, for I am holy" is a strong refrain in the Bible (Lev. 11:44, 45; 19:1-4; 20:7, 26; 1 Peter 1:14-16). Paul reminds us, "For God has not called us for uncleanness, but in holiness" (1 Thess. 4:7). And Peter applies holiness directly to conduct: "But as he who has called you is holy, be holy yourselves in all your conduct" (1 Peter 1:15).

Isaiah sets our pattern, not Uzziah. Our place is within the plan of God. We offer up our life and work to Him. We serve Him with love for the household of God and for all men. This is our holiness.